

*Revised*

# **Khalasa Tafaseer Quran**

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## PREFACE (original 2014)

I start with name of Allah who is very kind and merciful.

When I started to study different *tafaseer* nearly four years ago, I felt that there were many scholarly debates which may not interest the beginner and those who cannot spare a lot of time. I started to note down salient points after translating in English. Gradually, I thought why not to include all verses in my translation and do summarization wherever applicable.

I have no claims of being a religious scholar. But it does not matter because *I have not added anything by myself*. I have taken special care to be accurate. I have been very careful to choose the right English word as translation. That is one of the reasons that my effort has taken four years of continuous work.

Furthermore, I have used original Arabic words wherever original meaning could not be translated. I have put these Arabic words in italics and given a glossary at the end with English words which are nearest to the meaning.

I have also separated the text of Quran from the opinion of scholars which is given in smaller font with square brackets.

I have mainly consulted Tafseer Usmani by Maulana Shabbir Ahmed Usmani (urdu translation by Maulana Mehmood ul Hassan) and Anwar ul Quran by Dr. Malik Ghulam Murtaza.

I think my effort will be useful. This book is handy and will prompt such busy persons at least to make a start. Later on they can move on to full volumes of *tafaseer*.

I am sending this English addition to all my acquaintances by e-mail. My request is to read at least first few pages. Feedback will be welcome. As I consider it as *sadqa-e-jaria*, you can send it to as many people as you like if you find it valuable.

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***Note: This revision was done to remove some typing mistakes.***

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## Para 1 Alif laam meem

1

**SurahAl-Fatiha** Makki 5 Aayaat: 7 Rakooah: 1

**Introduction:** Quran starts from this *surah* so it is called Surah Fatiha. Word *fatiha* indicates beginning. The time of nazool is during Makki life of Hazrat Muhammad (peace be upon him). This was the first *surah* which was sent complete in one *wahi*. It is a compact prayer.

I start with name of Allah who is very kind and merciful.

### Translation:

I start with name of Allah who is very kind and very merciful. All the praise is for Allah who takes care of whole universe. He is very kind and very merciful. He is master of the day of judgment. Allah, we worship You and want help from You. Show us the right path. The path of those who got Your *fazal*. Those who were spared from Your anger and did not divert from right path. [There are four groups who got *inaam* from Allah. These are *nabien*, *siddiquin*, *shohada* and *salehein*. There are two groups of *ahle ghazab* - who took the wrong path due to lack of knowledge and those who did so in spite of knowledge, i.e., *nasara* and *yahood*.]

This *surah* shows the way how to pray to Allah. It is also called the summary of Quran's teachings.

2

**SurahAl-Baqara** Madni 87 Aayaat: 286 Rakooah: 40

**Introduction:** *Baqara* means cow. This is reference to incidences relating to cow in description of Bani Israel in this *surah*. Most of the contents are Madni but some parts belong to earlier days of *nabuwat*. The order of banning of interest (*riba*) belongs to last days of *nabuwat* but was included in this *surah*. It addresses *momneen*, *kuffar* and *ahle kitab*, all three groups which were relevant at that time.

I start with name of Allah who is very kind and merciful.

1

Alif laam meem [These are called *harrow-e-maqtaat*. Their meaning is known only to Allah and Hazrat Muhammad (peace be upon him)].

2-3

Nobody should doubt Quran. It is *kalam-e-Ilahi*. If someone finds difficulty in interpretation, it is due to the limit of his intellect. This book shows the way to *momneen* - the people who want to seek the right path. These are the people who believe in unseen [such as *jannah*, *jahannam*, and *malaika*] and adopt *aqamat-e-salaat*

[it means saying prayers regularly and at fixed times] and spend from what Allah has given to them. [All submissions fall into 3 categories, by heart, by body, and by wealth.]

**4-5** The *kuffar* and *ahle kitab* [yahood and nasara] who embraced Islam will be rewarded in this world and *akhirah* and those who did not, will be punished.

**6-7** Allah says that these *kuffar* will never embrace Islam.[Here *kuffar* means those persons who would never embrace Islam, e.g., Abu Jahal, Abu Lahab.] Allah sealed their hearts, ears and eyes so they could not understand the right message, listen to right advice, and see the right path.

**8-10** Allah says that many of them did not have *imaan* but pretended that they did. Their tricks could not deceive Allah (as He knows everything) nor the *momneen* because they were continually guided by Hazrat Muhammad (peace be upon him). They were sick at heart and they face terrible *azaab* for their lies.

**11** This *ayah* refers to *munafqueen*. Allah says that when they were asked to stop conspiracies they claimed that they were trying to improve the society. [*Munafqueen* were causing trouble by attending meetings of both Muslims and *kuffar*. They would narrate what *kuffar* said about Islam and Quran so that those who had not yet fully adopted Islam would betray; and on the other hand, conveyed strategic points of Muslims to *kuffar*.]

**12-20** True Muslims have so much faith in Allah that they practice Islam openly without fear. Whereas the *munafqueen* do not follow Islam in order not to annoy anyone, and to gain personal benefits. They were short sighted and destroying their life in *akhirah*. They openly said to others that they were deceiving Muslims so that they did not harm them. They even married their children with Muslims. But actually they (*munafqueen*) gave away the secrets of Muslims to *kuffar*. Allah says that they were like someone who sets a fire in a jungle at night to see his path and as soon as he is about to find his way, Allah puts the fire off. They were deaf and dumb and they would not adopt the right path.

**21-22** Allah created all mankind and fulfilled their requirements so He alone should be worshiped. He made earth the floor and skies the roof; and sends water from skies so that fruits and other food can grow.

**23-24** And if somebody still doubted Quran to be *kalam-e-Ilahi* he should bring just a single *surah* like Quranic verses with the help of all the humans and idols. And if he failed, and surely he would, he should be afraid of fire of *jahannam* which is

fuelled by *kuffar* and stones. This fire is prepared for *kuffar*. The only way to avoid it is to have *imaan* in *kalam-e-Ilahi*.

**25** Allah guides Hazrat Muhammad (peace be upon him) to convey the good news that Muslims will live in gardens of *jannah* where fruits will resemble the fruits of earth but will be much better in taste. The women in *jannah* will be free of all evils.

**26-27** Allah says that any example can be given to make the meaning of Quran clear. True Muslims understand this but not those who break treaties and incite fighting. [Kuffar said that though they were unable to match the eloquence of Quran, they doubted it to be *kalam-e-Ilahi* because it was not befitting for Allah to give examples of such ordinary creatures as mosquito or fly.]

**28** This *ayah* says that *kuffar* were against wisdom. Allah invites all to think that their parents ate food which resulted in formation of germ cells, then blood and flesh. In mother's belly, life was put and then the individual passed a life on earth. Then he/she will die and given life again on day of *qiyamah* for accountability.

**29** Allah made earth for benefit of mankind and seven skies were also made to benefit from them.

**30-33** When Allah declared that He was going to appoint a deputy on earth, the *malaika* asked why He wanted to do so - the humans would create trouble and kill each other. And why they (*malaika*) were overlooked as they were always praying. Allah said that their knowledge was not complete. Allah gave Adam knowledge of everything and sense of profit and loss. *Malaika* did not have this knowledge. So they understood that man was superior to them and accepted his *khilafah*.

**34** *Iblees* was a *jin* but was close to *malaika*. He did not accept this decision due to arrogance. [The reason was that he had spent a lot of time praying on earth hoping that he would be rewarded by *khilafah*. And this act was out of jealousy.]

**35-36** Allah allowed Adam and Hawa to go to any place in *jannah* and eat whatever they wanted except for wheat. But they disobeyed because they were misguided by *shaitan*. [Some scholars say that peacock and snake helped *shaitan* to distract Hawa and made her and Adam to eat from prohibited tree making them believe that by doing so they would get nearer to Allah.] As punishment for this disobedience they were sent to earth and were told that they would fight each other. They were also told that they would not remain on earth forever.

**37-39** Adam wept and apologized. Allah accepted his apology and consoled him by saying that those who would follow the right path would benefit from stay on earth but those who would not, would go to *jahannam*.

**40-42** Allah reminds Bani Israel of His blessings and that they should hold their promises too. They should accept Quran and should not hide the truth. [Bani Israel were considered to be most prominent among different clans. They had 4000 Prophets from Hazrat Yaqoob to Hazrat Issa. Word “Israel” means “Yaqoob” which in turn means Abdullah(slave of Allah).It was told in *Taurat* that a Prophet who would confirm *Taurat*, would be true Prophet.]

**43-44** Muslims should say prayer collectively in the manner Hazrat Muhammad (peace be upon him) taught them with *rakoooh* and *sajood*. [Prior to Islam there was no custom of collective prayer. There was no *rakoooh* in *yahood*’s prayer.] Only preaching is not enough. Practice of religion is a must.

**45-46** By practicing *sabar*, lust for money is removed and by practicing *salaat*, arrogance and lust for status is eliminated. This is because attendance before Allah is always in mind.

**47-49** Allah again reminds Bani Israel of His blessings and warns that on day of *qiyamah*, nobody will be able to intercede for someone else. [Bani Israel used to say that their ancestors who included many Prophets would intercede on day of *qiyamah*.] And that they should remember the tough days when Firon killed their sons but spared their daughters and Allah freed them from this torture. [Firon had a dream which was interpreted as that a boy would be born to Bani Israel who would destroy his empire and religion. He ordered that any boy born to Bani Israel be killed and girls kept alive to serve. But Allah saved Hazrat Musa.]

**50-52** These *aayaat* relates to the incidence when Firon was drowned and Hazrat Musa and his followers were saved. Allah also reminds Bani Israel of the incidence when Hazrat Musa went to Toor Mountain for 40 days and nights to get *wahi* of *Taurat* and in his absence they started worshipping a cow made of gold. In spite of that *shirk* Allah did not kill you. Details are given elsewhere.

**53-56** When he returned from Toor Mountain after getting *Taurat* and found what they had done, he ordered those who had not worshipped the cow to kill those who had. Many of them did not believe that *Taurat* was divine book and wanted to see Allah by their own eyes but they were killed by lightening. [Hazrat Musa took 70 of

them to Toor Mountain where they listened to *kalam-e-Ilahi*. They still did not believe and demanded to see Allah directly. Lightening killed all the 70 persons.]

**57-61** Allah reminds Bani Israel that when they fled from Firon, a cloud protected them from sun and they were given *man-o-salwa* to eat but after a time they became reluctant to eat it. [*Man* were sweet droplets which fell like dew and *salwa* were birds like quail which gathered in thousands around camps of Bani Israel.] Then they found a city and they were asked to enter it and use it after doing *sajda* to show their gratitude, and Allah would forgive them. But they disobeyed and were punished [When Bani Israel became fed up by eating *man-o-salwa* and wandering in the forests, they were ordered to enter a city named 'Riha' praying and thanking Allah. But they did not care and as a result 70,000 died due to plague.] When Hazrat Musa struck his staff on a stone, 12 springs emerged. Bani Israel had 12 tribes - so each of them got a spring.

**62** Allah says that those who believed in Allah, whether they were *yahoood*, *nasara*, or *sabaeen* and performed good deeds will get *ajar* and will remain happy. [*Yahoood* are the followers of Hazrat Musa and *nasara* the followers of Hazrat Issa. *Sabaeen* are those who consider Hazrat Ibrahim as their Prophet and worship *malaika*. They say prayer facing *Kaaba*.]

**63-64** Allah suspended Toor Mountain on heads of Bani Israel and they were forced to obey and promise to follow *Taurat*. But later they betrayed again. [Bani Israel started saying that commandments of *Taurat* were very difficult and they could not adopt them.]

**65-66** Allah reminds Bani Israel that they did not obey the order not to fish on Saturday [Hazrat Dawood's period]. As punishment their faces were deformed into monkey faces. [All died after 3 days. This served as an example for generations.]

**67-73** And they mocked Hazrat Musa when he asked them to sacrifice a cow. He replied that a Prophet does not speak lies. When Hazrat Musa asked Bani Israel to bring the cow, they started asking questions such as how old it should be. He told them that it should be completely yellow without a spot [they found such a cow with a pious person]. Hazrat Musa asked them to sacrifice it and throw a part on the dead body of a murdered man. He came to life. [It was dead body of a person named Aameel who was murdered. He came to life, indicated his murderer (who was son of his brother) and died again.] This was to show how Allah will bring to life to the dead and to make people think. It is not difficult for Allah and He will bring dead to life on day of *qiymah*.

**74-75** Allah says that their hearts had become harder than stones. [Even after witnessing Aameel coming back to life, *yahoood* did not change.] There are stones which have water but they [*yahoood*] were hard even at the core. So Muslims should not expect that

they would listen to them. Some of them even changed verses sent by Allah. [Some of them who heard *kalam-e-Ilahi* with Hazrat Musa told their companions that in the end they heard that it was not mandatory to follow the commands.]

**76** *Taurat* clearly indicated that Hazrat Muhammad (peace be upon him) would be sent as Prophet. Some *yahoood* showed that part to Muslims to gain their favor. Others stopped them by saying that why they were giving a proof in hands of Muslims.

**77-78** The scholars of *ahle-kitab* tried to hide the teachings but Allah can convey everything to Muslims. Ignorant people did not know anything written in *Taurat*. They just believed whatever was told to them, e.g., only *yahoood* will go to *jannah* and their ancestors will be a source of their forgiveness.

**79** Some *yahoood* changed the wording of *Taurat* so that the description would not fit with the appearance of Hazrat Muhammad (peace be upon him). [For example *Taurat* wrote that he would have beautiful curly hair, black eyes, medium height and fair complexion. They changed it to tall height, blue eyes and straight hair.]

**80-81** *Yahoood* claimed that they would be punished in *jahannam* only for 7 days, or 40 days [the time they worshipped the cow] or 40 years. Allah clarifies that they will remain in *jahannam* forever. They are referred to those who are completely engulfed by sin.

**82-86** Those who became faithful and practiced Islam will always remain in *jannah*. It is important to obey all orders in *sharia* in totality. Those who betray [*yahoood*] are the people who chose the benefits of this world instead of *akhirah*. They had taken oath that they would worship only Allah, treat their parents, orphans, and disabled with kindness, preach the message of Allah, say *salaat* regularly and pay *zakaat*. And that they would not kill others of their nation or expel them. Those who betrayed would find no supporter in front of Allah.

**87-88** Hazrat Issa was bestowed with open *mojzat* such as putting life to dead, and treating lepers. *Ruhul quodus* is the word used for Hazrat Jibreel who was always with him or for *Ism-e-Azam* by which he put life in dead. In these *aayaat* there is warning for *yahoood* and they are reminded that they labeled Hazrat Muhammad (peace be upon him) and Hazrat Issa as liars and killed Prophets such as Hazrat Zikria and Hazrat Yahya. They claimed that their hearts were enveloped and nothing else except their religion could affect them. Allah says that they were telling lies. In fact, Allah had discarded them because they denied Islam.

**89** Before Quran, when *yahood* were defeated by *kuffar*, they used to pray by saying that Allah might give them success on behalf of last Prophet and his book. But after birth of Hazrat Muhammad (peace be upon him), in spite of seeing all the signs of *nabuwat*, they refused to acknowledge. So they invited the anger of Allah.

**90** *Azaab* for Muslims will be to purify them from sins whereas for *kuffar* it will be to disgrace them.

**91** *Yahood* said that they did not recognize any divine book except *Taurat*. Allah guides Hazrat Muhammad (peace be upon him) to ask them that if they followed *Taurat*, why they killed Prophets (e.g. Hazrat Zikria and Hazrat Yahya) because it is clearly written in it that they should believe in any Prophet who believed in *Taurat*.

**92- 98** Hazrat Musa showed so many *mojzat* to *yahood*, but as soon as he went to Toor Mountain they made a cow and worshipped it. They agreed to obey him only because a mountain was suspended above their heads. And they still claimed that only they would go to *jannah*. If so, why they were afraid of dying? They also did not like Hazrat Jibreel because according to them he brought hardships on their ancestors. Allah clarifies that *malaika* are obedient servants of Allah and do not do anything by themselves. Anyone who dislikes Hazrat Jibreel, Hazrat Izraeel or any of other *malak* is enemy of Allah.

**99-101** *Yahood* used to say that only they would go to *jannah* and none else. In these *ayaat* Allah asks the question that if it was true why they were afraid of death. Some of them started to disregard *Taurat* and therefore they argued about *nabuwat* of Hazrat Muhammad (peace be upon him).

**102-103** They followed the magic that *shaitan* tried to teach Hazrat Suleman (but he refused). In days of Hazrat Suleman, *jinnat* and humans lived together. Humans learnt magic from *jinaat* but attributed it to Hazrat Suleman. This point is clarified by Quran. Second source of magic were *haroot* and *maroot*, two *malaika* who lived in Babul as men. People approached them to learn it. They would first warn them that magic was disliked by Allah and would destroy their *imaan*. If they still insisted, the *malaika* gave them the secrets of magic. In fact they were appointed to test those people.

**104** When attending meetings of Hazrat Muhammad (peace be upon him), *yahood* would say ‘*raaina*’ if they wanted repetition. Some Muslims followed them. In

this ayah they are prohibited and instructed to listen carefully so that repetition is not needed, and if it is, then to say ‘*anzurna*’. This instruction was because ‘*raeena*’ means shepherd and *yahoood* used this word deliberately.

**105** Allah says that *yahoood* and *kuffar* did not like *nazool* of Quran on Hazrat Muhammad (peace be upon him). They wanted the last Prophet from Bani Israel (*yahoood*). But it was Allah’s generosity that he belonged to *ummis*.

**106-107** *Yahoood* used to criticize that some verses of Quran were overruled by new verses. If it was *kalam-e-Ilahi*, did Allah not know what was wrong and what was right from the beginning? It is clarified that none of the verses were wrong. They were changed according to existing situation and suitability.

**108** Allah addresses to Muslims that they should not bring controversial questions to Hazrat Muhammad (peace be upon him) as *yahoood* used to do with Hazrat Musa.

**109- 110** In these *aayaat* Muslims are advised not to retaliate against *kuffar* until ordered by Allah [later, orders arrived to drive them out of vicinity of Madina]. They should focus on *salaat* and other prayers and give *zakaat*.

**111-113** Both *yahoood* and *nasara* thought that only they alone would go to *jannah*. *Yahoood* considered *nasara* as *kafir* because they declared Hazrat Issa as son of Allah, and *nasara* considered *yahoood* as *kafir* because they had refused to accept Hazrat Issa as Prophet. Similarly *mushrakeen* thought their religion to be true. In these *aayaat*, Allah sends the message that they will know the truth (that who was right) on day of *qiyamah*.

**114-115** These *aayaat* relates to Hudabia peace treaty when *kuffar* stopped Muslims from going to Kaaba. Allah warns that anybody or group who stops someone from praying in holy places such as mosques is not entitled to rule that land [in coming years, the *kuffar* were thrown away and Muslims took over Makkah]. For travelers, it is clarified that even if there is doubt in direction of Kaaba, there is no problem as Allah is everywhere.

**116-117** *Yahoood* considered Hazrat Uzair and *nasara* Hazrat Issa as sons of Allah. Allah says that He is Almighty and need not to have children. He is creator of skies and earth and when He orders something to happen, it happens immediately.

**118** Ignorant people asked why Allah did not talk with them directly or send some signs. Allah says that this was not a new question. Such people existed in older

nations as well. Believers saw the signs in Prophets and accepted them.

**119-120** In these *aayaat* Hazrat Muhammad (peace be upon him) is advised to ignore *yahoo* and *nasara* because they would make peace only if he accepted their subordination. There is a warning for those Muslims who read and understand Quran and then retreat from religion. They will not be spared.

**121** This *ayah* relates to *yahoo* who read *Taurat* and Quran carefully and accepted Islam. [These included Abdullah bin Salam and his companions.]

**122-123** In these *aayaat*, Bani Israel is again reminded of favors Allah did to their ancestors. They are warned of the day of *qiyamah* when nobody will be able to help other.

**124** Hazrat Ibrahim was given leadership because he accepted and propagated Allah's orders such as components of Hajj, circumcision, haircut and *siwak*. Hazrat Ibrahim had two sons. For a long period, Prophets were from Hazrat Ishaq's race. For Hazrat Muhammad (peace be upon him), *nabuwat* shifted to race of Hazrat Ismail.

**125** The person who goes to Bait Ullah and performs Hajj is saved from *jahannam*. *Muqam Ibrahim* is the stone on which Hazrat Ibrahim stood during construction of Kaaba. And he invited people for Hajj standing on this stone. *Hajr-e-aswad* was brought from *jannah*.

**126-128** At the time of construction of Kaaba, Hazrat Ibrahim prayed to Allah to convert that barren land into a peaceful city whose residents believed in Allah and to give them fruits of various types. Allah says that his prayer was accepted in the form of Makkah city. It is clarified that in this world, Allah will provide means of living even to *kuffar*.

**129** Hazrat Muhammad (peace be upon him) was the only prophet with ancestry to both Hazrat Ibrahim and Hazrat Ismail. So he was the Prophet for whom both of them prayed.

**130-133** Hazrat Ibrahim passed his teachings to his sons so their teachings were same through generations. The claim of *yahoo* that Hazrat Yaqoob preached something different was wrong.

**134** *Yahoo* and *nasara* thought that children will get punishment for sins of their

forefathers and also benefit from their good deeds. Quran rejects that. Everybody will be solely responsible and answerable for his/her deeds.

**135** Although *yahooor*, *nasara* and even *kuffar* claimed to be followers of Hazrat Ibrahim, they were rejected because they were also involved in *shirk*. Therefore only Muslims were true followers of Hazrat Ibrahim.

**136** Allah guides Hazrat Muhammad (peace be upon him) to tell Muslims that they should believe in all previous divine books and Prophets.

**137-138** *Yahood* and *nasara* refused to accept Islam. *Nasara* bragged that they had one color which Muslims did not have. They had yellow colored water and dipped a new born child in it and used to say that he had become pious. Allah advises Muslims to reply back and say that they had adopted the color of Allah.

**139-141** Allah is creator of all whether Muslims, *yahooor* or *nasara*, so to consider that some had better place due to ancestry is false. The claim that ancient Prophets were *yahooor* or *nasara* is totally wrong. Previous nations were responsible for their deeds and contemporary nations are responsible for their deeds.

## Para 2 Sayaqulu

142 When Hazrat Muhammad (peace be upon him) migrated to Madina from Makkah, he said prayers facing Bait-ul-Maqdas for 16-17 months. Then the order came to face Kaaba. *Yahood, kuffar*, and even some Muslims made bad remarks. This *ayah* guides Hazrat Muhammad (peace be upon him) to tell them that he followed Allah's orders and nobody should raise a question.

143 Allah says that the real *qibla* is Kaaba. It was just for a test that Allah declared Bait-ul-Maqdas as *qibla* for a short time.

144 This is the *ayah* which ordered the change of *qibla* from Bait-ul-Maqdas to Kaaba. Allah says that He was seeing repeatedly that Hazrat Muhammad (peace be upon him) was looking towards sky for guidance. So the order is passed to change *qibla* towards Kaaba. He should not care about those who criticize because in fact *ahle kitab* knew that this change for a few days would happen. [This was mentioned in *Taurat* that the last Prophet would change *qibla* towards Bait-ul-Maqdas for a few days.] [Kaaba is called masjid-e-haraam because it is *haraam* to kill humans or animals or to cut trees in its premises. Old name of masjid qiblatein (where change of *qibla* was ordered) was masjid bani salma.]

145 Allah says that *yahood* and *nasara* would not accept his {Hazrat Muhammad (peace be upon him)} *qibla*, so he should not care about them. [*Yahood*'s *qibla* is sakhra Bait-ul-Maqdas while *nasara*'s *qibla* is east side of Bait-ul-Maqdas.]

146-147 Allah says that followers of divine books knew that Hazrat Muhammad (peace be upon him) is a Prophet and they could identify him as they would identify their sons in a crowd but some of them accepted him as Prophet and some did not.

148-150 Allah gave different orders to different nations regarding direction of *qibla* so it was useless to argue and try to convince others. Kaaba was chosen as *qibla* for Muslims because it was in Hazrat Ibrahim's tradition.

151-152 Muslims should be grateful to Allah who made one of them as His Prophet so that he could teach Allah's orders properly and make them pure. Now it was up to them to follow those teachings and if they do so, Allah will shower His blessings.

153 Muslims should say prayers regularly and adopt *sabar*. Allah will make all difficulties easy.

**154** This *ayah* advises Muslims not to call *shaheed* as dead. They are living in *jannah* but they [living Muslims] do not know and it is all due to their *sabar*.

**155-157** Allah would test Muslims with some difficulties off and on. Those who would remain steadfast and not complain would be rewarded.

**158** To do *sayee* between *safa* and *marwa* hills was part of Hajj since its beginning. Hajj continued as a tradition after Hazrat Ibrahim. *Kuffar* put idols on these hills. Muslims especially those of Madina thought that tradition of *sayee* was invented by *kuffar*. This *ayah* clarifies that it was from the very beginning and should be performed.

**159-162** Allah says that when *yahood* hide what is proved by *Taurat* they are not only cursed by humans but also *jinnat* and all other creatures. They will suffer eternal *azaab*. But those who do not accept their claims and expose them have Allah's blessings.

**163-164** Allah is the only one to be worshipped. Allah's signs are everywhere. These include creation of skies which are so vast and stand without support; creation of earth and spreading water on it; formation of day and night; movement of boats in water; formation of clouds and falling of rainfall; and propagation of species.

**165-167** There are some who in spite of having wisdom commit *shirk* from their heart. But love of Allah in hearts of *momneen* is much greater and this love is greater than their love for children and their wealth. If *mushrakeen* knew the *azaab* they would face, they would never do *shirk*. Those whom they worshipped will not come to their help. They will desire that somehow they could relive their lives.

**168- 169** Allah says that except *haraam* food, everything can be eaten. [*Haraam* food has been discussed later.]

**170-171** Those who follow the teachings of their ancestors instead of Islam are committing *shirk*. *Kuffar* were like deaf because they did not listen to Allah's orders; they were like dumb because they did not speak what is true; and they were like blind because they could not see the right path.

**172-173** The believers should eat whatever is not *haraam*. *Murdaar* (dead animal) is *haraam*. It includes animal which dies before *zibah*, or killed by strangulation, or a part of body of living animal is cut, or killed by striking with wood or stone etc., or by gunfire or catapult, or killed accidentally or by some other animal, or *zibah*

was done without *takbeer*. [Killed fish and locust are *halaal*. Blood after *zibah* is *halaal*. It means that even if meat is not fully cleaned of blood, it will be *halaal*. Similarly blood in liver and spleen are *halaal* (clotted, difficult to remove). Pig is prohibited not only for eating but use of any body part for any purpose is *haraam*.] Any animal which is killed by *zibah* for gratitude of someone other than Allah is *haraam* and constitutes *shirk*, e.g., to *zibah* an animal as respect for a king etc. *Haraam* things can be eaten if life is in danger, but just the amount that would sustain life.

**174- 176** Believers, whatever their sins were, will finally go to *jannah* after serving their term in *jahannam*, whereas *kuffar* will remain in *jahannam* forever. They will have fire within their bellies and their bodies will also be engulfed in fire. And this *azaab* will be forever. They have chosen this fate by their own choice.

**177** Just saying prayer by facing *qibla* is not enough [as some *yahooos* and *nasara* did]. The *imaan* (belief) is not complete without believing in Allah, *malaika*, Prophets and divine books. And a true Muslim should give *zakaat* to help poor, orphans, travelers, to freed prisoners and slaves, and to relieve others from debt.

**178-179** In days before Islam, *kuffar* used to kill a woman for a man or vice versa or two persons for one. Here it is made clear that it should be on basis of equality. It means that for a murdered person, only the murderer can be killed. The relatives of murdered person can forgive the murderer just for *ajar* or by taking some money etc. This *qasaas* is a source of life as many lives will be saved by its fear.

**180-182** These *aayaat* are about a person's will. Greater details are given in Surah Nisa.

**183** This *ayah* carries the order of *saum*. It is one of the pillars of Islam and is practiced since the days of Hazrat Adam. The benefits of *saum* are narrated. It helps suppress the bad urges and because there is physical weakness, it makes one more *muttaqi*. *Saum* was also made a must for *yahooos* and *nasara* but they made amendments. Muslims are warned against such acts.

**184 -185** In *Ramadan*, if someone falls ill or has to travel, he may postpone *saum* till a convenient time. He can keep the postponed *saum* continuously or otherwise. If one cannot keep a *saum*, he should give two meals to a needy. It is stressed that to keep *saum* is definitely better than the alternatives. [All divine books were transferred to Prophets in *Ramadan*. Quran was transferred in totality from *loh-e-mahfooz* to 1<sup>st</sup>*samaa* on 24<sup>th</sup>*Ramadan*. From there it was transferred to Hazrat Muhammad (peace be upon him) in installments over a number of years.] A healthy Muslim should keep *saum* throughout *Ramadan*. However, the relaxation for ill and travelers stands.

**186-187** In *Ramadan*, initially, eating, drinking and marital contacts were allowed only before going to sleep. In this *ayah* permission is extended till dawn whether one sleep and wake again or remain awake. [Purpose of marital relations should be to get children, not just sexual lust.]

**188** Wealth collected by theft, fraud, dishonesty, force, bribe or lottery is *haraam* throughout life.

**189** Before Islam, four months *Zilqaad*, *ZilHajj*, *Rajab* and *Moharam* were considered as months of peace. *Kuffar* used to interchange them with other months according to need, e.g., if they wanted to have a war. Allah strictly forbids it. During Hajj, if one has to enter his/her house, front door should be used [*kuffar* had this practice of entering the house during Hajj from back doors or by climbing the walls.] [*Ihraam* was used for Hajj even before Islam.]

**190-191** Makkah was *dar ul amaan* since the days of Prophet Ibrahim. After Hudaibiya peace treaty in 6<sup>th</sup>*Hijra*, Hazrat Muhammad (peace be upon him) started pilgrimage to Makkah for Hajj. His companions were worried what should be their reaction if *kuffar* chose to fight in *Haram Sharif*. These *ayaat* clarify this point and advises them to retaliate if attacked but they should not start war.

**192-195** Allah says that doors of *tauba* are still open for *kuffar* if they accepted Islam and asked for forgiveness. In that case, Muslims are also ordered to accept them wholeheartedly. But those who persisted on mischief should be killed. Muslims are allowed to retaliate and kill if *kuffar* tried to stop them again. [These *ayaat* were sent in the year after Hudaibiya peace treaty when Muslims were preparing for Hajj.]

**196** Once one has tied *ihraam*, he has to complete Hajj or Umrah. In case he falls ill or is stopped by enemy, he should send an animal [at least a goat] and instruct to sacrifice it on a specific date. When it becomes certain that sacrifice has been carried out, only then he can shave his head. It is called *dam-e-ahsar*. If one falls ill after wearing *ihraam* so that it becomes necessary to shave the head, it is allowed but he should keep 3 *saum*, or feed 6 needy persons or sacrifice a goat or a lamb. This is called *dam-e-janayet*. [If one was threatened by disease or enemy but was able to perform Hajj and Umrah, he should determine that he has performed both or not, i.e., if he completed *qiran* or *tamtah*, he should sacrifice a goat or participate 1/7<sup>th</sup> in sacrifice of camel or cow. Imam Abu Hanifa calls it *dam shukar* and allows eating from sacrificed animal whereas Imam Shaafi calls it *dam jabar* and does not allow eating. If someone completed *qiran* or *tamtah* but was not able to make a sacrifice, he should fast for 10 days, 3 during Hajj days and 7 after return. *Qiran* or *tamtah* are for those who do not live inside or around *Haram Sharif*. Those who live within *Haram Sharif* should perform only *ifraad*.]

**197** During Hajj, one should abstain from marital relations. Quarreling and fighting with others is also forbidden. One should take enough money, food etc. when going for Hajj so that he does not have to ask others for help. [Kuffar used to go empty handed.]

**198** Trade during Hajj is perfectly acceptable. During stay in Mazdalifah, effort should be made to stay on Masharul haram (it is a mountain). [It is most preferable but not always possible. Stay in Mohsir valley is prohibited].

**199** Some *kuffar* used to stay in Mazdalifah and come back. But mostly, people used to go to Arafaat. In this *ayah*, it is ordered that Muslims should go to Arafaat and return.

**200-203** After Hajj one should stay in Mina for 2, or preferably 3 days and pray for forgiveness. [These are called *ayaam-e-madoodat*.]

**204-207** These *aayaat* warn about *munafqueen*. Some of them apparently claimed that they truly loved Islam but were always ready to fight with fellow Muslims and if advised not to do so, increased the intensity of fighting. In comparison there were people who would sell everything in path of Allah. [It is said that these *aayaat* relate to Akhnas bin Shariq, a *munafiq*, and Hazrat Suhaib Roomi who was stopped by *kuffar* on way to Madina. He offered them every material thing he had in return for free passage. They agreed.]

**208** This *ayah* is to forbid *bidayat* and to strictly follow teachings of Islam and not add or deduct something. [Some *yahooos* who embraced Islam wanted to keep practicing some old traditions, e.g., they considered camel and its milk *haraam*. Such modifications were declared *bidayat*.]

**209-212** These *aayaat* warn those who understand the teachings of Hazrat Muhammad (peace be upon him) and yet do not apply them fully on their life. They are liable to be punished any time and surely they will be punished on day of *qiyamah*. Bani Israel did that and finally *azaab* was sent. The reason is that these people prefer the luxury of this world whereas Muslims prefer the luxurious life of *janaat*.

**213** The true religion is same from the very beginning. When people tried to change it, Allah sent a Prophet. So a Prophet was sent whenever people tried to change the religion.

**214** This *ayah* asks Muslims to bear the hardships manfully and forecasts that soon hardships would be over. It is reminded that hardships they were facing were much less than those faced by followers of many previous Prophets.

**215** When someone intends to spend in path of Allah, he should first choose parents, relatives, orphans, needy and travelers and then look for other groups.

**216** As long as Muslims were in Makkah, they were not allowed to fight and kill. When they migrated to Madina they were allowed to fight and kill enemies who attacked them. After that, general permission was given to fight and kill *kuffar* and *jihad* was made obligatory. [If enemy attacks, the retaliation is called *jihad-e-ain*, otherwise it is *jihad-e-kafaya*.] However it is not allowed to fight with or support enemies of those with whom a ‘peace treaty’ is in place.

**217- 218** There was some confusion on dates and Muslims attacked *kuffar* on a day which according to them belonged to those months in which fighting was prohibited. These *aayaat* relate to that incidence. Muslims are told that if it was a mistake it was pardonable and they will be rewarded as for any *jihad*. On the other hand, *kuffar* are reminded that not accepting Islam and stopping Muslims from going to *Bait Ullah* is a much greater sin.

**219** These *aayaat* forbid drinking and gambling. Allah says that although there are some benefits but harm is much more. Greater explanation was provided later in Surah Maeda.

**220** There was a misunderstanding that the food for orphans should only be used for orphans. This caused practical problems as leftover food had to be discarded. This *ayah* clarifies that the food of orphans can be interchanged with food for others. It means that excessive food for orphans may be eaten by others and vice versa.

**221** Before this *ayah* a Muslim man could marry a *kafir* woman and vice versa. This *ayah* prohibits such marriages even if the other person was likeable. It says that *nikah* with a Muslim female slave or slave is much better.

**222** In Islam, menstrual period is prohibited for copulation but if there is blood due to some disease, copulation is allowed. [During menstrual period and if there was bleeding due to disease in a woman, *yahooos* used to leave the house, let alone eating and living together. On the other hand *nasara* were totally opposite with no restrictions.] [If menstrual period ends after 7-10 days, immediate copulation is allowed but if its duration is 6 days, even if it is normal for the woman, she should first take bath, and time of that prayer should pass before copulation.]

**223** This *ayah* clarifies that copulation can be done in vagina from any position. And the purpose should be to get children, not for lust. There is strict prohibition for anal route. [Yahoood believed that copulation could be done only from front.]

**224** It is prohibited to swear on Allah's name for negative things, e-g, if someone says that he will not give anything to a needy person etc. If someone do so by mistake, it is mandatory to pay *kuffara*. Swearing in Allah's name is heard by Allah.

**225** *Kuffara* is only for swearing expressed with presence of mind -not for involuntary act as a habit.

**226- 227** If a person swears that he will not go to his wife before 4 months and then visits her before that time, he will have to give *kuffara* and she will still be his wife. [If he does not visit her for 4 months, *talaaq bayen* will automatically take place. *Aila* is the term used when a man swear not to visit his wife for 4 or more months. If his swearing is for less than 4 months, say 3 months and he visits her during that period he will have to give *kuffara*. On the other hand if he fulfills his word and then visits her, there will be no *talaaq*.]

**228** A woman cannot remarry after *talaaq* unless three menses have passed so that if there was pregnancy it becomes evident. A woman should not hide her real condition. A man can reverse his decision of *talaaq* during this period. [This is called *rujat*]. It should be in good faith and not to tease her or get the amount of *mehr* exempted. [This period of three months is called *iddah*. *Iddah* only applies to those women which actually had sexual contact with husband and they were free - not a female slave. If a woman is not physically able to become pregnant, e.g., too young or too old, period of *iddah* is 3 months. And if a woman is pregnant, it extends up to delivery of child. For a female slave with menses, the time is 2 menses and if she is physically incapable of pregnancy, it is one and a half month - and in case of pregnancy, it is up to delivery of child.] [Although both husband and wife have equal rights on each other the right of *rujat* is given only to man.]

**229-230** *Rujat* is allowed only 2 times and a man can do it unilaterally. After 2 *talaaq*, reversal is possible only by consent of both. After 3 *talaaq*, *nikah* becomes 'null and void' and if they want a reunion, the woman has to marry another man, have sexual contact and get *talaaq* from him with his will. Then she becomes free to remarry the old husband. [This is called *halala*. If there are irreversible differences between two, a woman can claim *khula* by paying back *haq mehr*.]

**231-232** The permission given to husband to reconcile with wife up to two *talaaq* is only till the end of *iddah*. After that it is not his right. After *iddah*, if the husband has given one or two *talaaq*, he can again be a candidate for remarriage however it is not binding on the wife (to remarry him). If she wants, she can marry him or

someone else. She cannot be forced to do so. However, if she tries to marry someone else within *iddah*, she can be stopped.

**233** The mother will feed the child for 2 years and father will pay whether she is still in *nikah* or not. However, 2 years are not binding - feeding can be for lesser period. It is not good that mother refuses to feed without reason or father hire a *daya* for feeding. Even if the father dies and mother is still feeding, it is binding on his relatives who are *mahram* to pay her. By mutual consent, mother can stop feeding [e.g., due to some medical reason]. A father can employ another woman for feeding but it should not be on expense of the rights of mother.

**234** In case of death of husband, period of *iddah* for wife is 4 months and 10 days (three menses) so that if there is pregnancy it becomes evident. If she is pregnant she should marry after delivery of the child.

**235** During *iddah* of a widow, a direct marriage proposal is not allowed but indirect conveyance of intention is acceptable.

**236** If *mehr* is not decided at the time of *nikah*, it is acceptable and can be discussed later. If *talaaq* is given before touching the wife, there is no binding of *mehr* but the husband should give wife something [e.g., clothes].

**237** If *mehr* had been decided at *nikah* and *talaaq* was given before touching, half of *mehr* must be paid but both parties can decide whether to pay whole *mehr* or wife can waive half *mehr*.

**238** This *ayah* warns not to miss a *salaat*. Special significance is given to *salaat Asar*.

**239** If there is fear of enemy, *salaat* can be offered while riding, or even on foot by making gestures.

**240-242** If a husband was nearing death, his family should pay the wife expenses for one year. [It was overruled by later orders. Initially it was made mandatory for a husband to pay expenses to a divorced wife when no *mehr* was settled and no marital relations were established. In these *aayaat* this was expanded to include those who had established marital relations, but not made mandatory in any of the cases.]

**243-244** It relates to some old nation (population in thousands) which fled the country because of fear of enemy. At some place they were all killed by order of Allah and later regained life by *dua* of the Prophet. The names are not mentioned.

**245** The Muslims are advised to fight with *kuffar* and warned that Allah knows those who make lame excuses. Allah says that it is like giving loan to Allah which will be returned twice in magnitude. They are also advised to spend with open heart in the path of Allah.

**246-247** After Hazrat Musa, Bani Israel followed his path for a period of time after which they diverted and as a result a *kafir* king [Jaloot; Goliath] took control, kicked them out and made many of them his slaves. They went to Bait-ul-Maqdas and requested their Prophet [Hazrat Shimail] to make someone their king so that they could do *jihad* under his leadership. So Taloot was made their king. Bani Israel were not satisfied. The Prophet told them that he was superior in intellect and power. But they insisted on some other sign that would prove that he was acceptable as a king.

**248** Bani Israel had a box in which *tabarakat* of Hazrat Musa and others were stored. When going for war they always kept it in front of them. When Jaloot defeated them, he took that box but wherever he kept that box, the city got destroyed. At last, he put it on oxen and let them go. The *malaika* brought them to Taloot's door. This made Bani Israel to accept his leadership.

**249** Taloot started the journey for war [with eighty thousand men]. He asked them not to drink more than a handful of water taken from a canal [because it was very hot]. Only a few [313] were left who followed his instructions. Others became too thirsty to continue due to excessive drinking.

**250- 251** By Allah's help Hazrat Daud killed Jaloot and he was made king. [Those 313 included Hazrat Daud, his father and six brothers. Hazrat Daud came across three stones which cried 'pick us up - we will murder Jaloot.' When Jaloot challenged them to come one by one, Hazrat Shimail picked Hazrat Daud although he was shorter than others. Jaloot was covered in iron and only his forefront was uncovered. Hazrat Daud used a catapult and hit his forefront. All three stones struck so hard that they emerged from other side of the head. After his death, his army fled. Taloot married his daughter with Hazrat Daud and he became the next king.]

**252** Allah says that the authenticity with which Hazrat Muhammad (peace be upon him) narrated details of old happenings is a proof that they are sent by Allah. Otherwise how he would know them?

### Para 3 Tilka Ar-Rusulu

253 All Prophets are not equal. Some had only a village as domain whereas on the other end, Hazrat Muhammad (peace be upon him) had whole world as his domain. Some were given the chance to speak to Allah directly such as Hazrat Adam and Hazrat Musa. Hazrat Issa had very visible miracles to show. In addition he was empowered by Hazrat Jibreel (*rooh-pak*).

254 Muslims are ordered to spend openheartedly in the path of Allah from the wealth Allah has given them. They have limited time before death and on the day of *qiyamah* there will be no relation or favor.

255 **Ayat ul Kursi:** It is one of the most powerful *aayaat* of Quran.

**Translation:** No one other than Allah can be worshipped. He never sleeps or dozes. Everything on earth and in universe is created by Him. No one can intercede without His permission. He knows everything about His creatures. No one can imagine the extent of His knowledge and he imparts only the amount (of knowledge) He desires to someone. His domain extends to all of universe and it is not difficult for Him to manage it. He is the greatest.

This *aayaat* highlights the powers of Allah. He was, He is, and He will always be present. He created everything and He cannot be harmed. He has the ultimate knowledge about everything. Nobody can even intercede without His permission. There is nothing which is difficult for Him. Everything is inferior in front of him.

256 There is no compulsion in Islam. A Muslim should preach Islam but let the making of decision to embrace it or otherwise, to the listener.

257-258 The king forced his people to do *sajda* to him [name of Namrood is not given in Quran. It has been inferred from historical sources]. Hazrat Ibrahim refused and said that he would do *sajda* only to Allah. He said that only Allah can give life and take it away. The king said that he also could take and give life [Namrood summoned two prisoners. He killed the one who was not guilty and spared the other who was guilty]. Hazrat Ibrahim challenged him to make sun rise from west if he was so powerful. He had no answer.

259 Allah refers to the story of a person, who on his release from captivity saw a city which was destroyed. [This probably relates to Hazrat Uzair. He knew *Taurat* by heart. Bakht Nasar, a *kafir* king destroyed Bait-ul-Maqdas and took many Bani Israelis as prisoners including

Hazrat Uzair.] He wished that it was again occupied by people and thrived. He died there along with his donkey. Nobody came that way and saw him. [Meanwhile Bakht Nasar also died and some other king again populated Bait-ul-Maqdas.] After 100 years, he [Hazrat Uzair] was given life again. His food and water was alongside him and before his eyes, flesh was put on bones of his donkey and it came to life. He shouted “no doubt, Allah has power to do anything”. When he died, the sun had not risen fully and when he came to life it had not yet settled so he thought that he was there only for a few hours. [When he went to Bait-ul-Maqdas, nobody recognized him because he was still young. When he recited *Taurat* then people believed. Bakht Nasar had burnt all copies of *Taurat*.]

**260** Hazrat Ibrahim asked Allah to show how he would put life in dead. Allah inquired did he not believe in Allah. He replied that he believed but wanted to see by his own eyes. On Allah’s order he took four birds [a peacock, a cock, a crow and a pigeon]. He kept them with him for a few days so that they responded to his call. Then he sacrificed all four and put heads on one hill, feathers on other, and trunks on third and feet on fourth. Then he stood in center and called them by their names. First body parts of one rose from mountains and joined together, it came to life and came running towards him. Others followed suit.

These *aayaat* following *Ayah ul- Kursi* are to emphasize its contents, i.e., power of Allah.

**261** To spend even a small amount in path of Allah is significant. It is like one seed giving rise to 7 pods each having 100 seeds and so on. It is up to Allah how many times the reward is. He knows the person and his aim and deals accordingly, i.e., from case to case.

**262** It is forbidden that the person who has given something to a needy person, brag about it and tease him.

**263** It is better to refuse some needy person in a soft and dignified way rather than to fulfill his need and then disgrace him.

**264- 266** Spending in path of Allah brings great rewards in form of *ajar*. It may be 700 for one unit, or 7000 or even more. But the person should not stress it as a favor, or propagate it, or use it as an insult for the needy person. It is also important to deal very kindly with a needy person. Any spending for a showoff will not bring reward. Those who help others for show off and not to please Allah will not get any benefit. It is like burning of a fertile, green garden when someone becomes old and needs it.

**267** The material given in *sadqa* should be *halaal* and the best material must be given. It should be such that the taker takes it with happiness, not because he has to.

**268 - 269** *Shaitan* misguides by putting in the heart the thought that spending in *sadqa* will make one poor. On the other hand when one thinks that *sadqa* will increase his wealth and happiness the thought is sent by Allah. The right understanding is a great gift from Allah.

**270** Fulfillment of a promise to Allah is essential. If not, it will be a sin. To give something to a needy person is allowed only if it is name of Allah.

**271** To give *sadqa* (*khairat*) in front of others is acceptable if the purpose is to persuade others. But to do so in solitude is preferable if the taker does not want to make it public.

**272** This *ayah* clarifies that there is no discrimination of Muslim and Non-Muslim for *sadqa*. *Ajar* is equal.

**273** It is preferable to help those who are working for religion and therefore have restrictions to earn their livelihood but do not show.

**274** Those persons who spend for Allah will be rewarded and will live peacefully. The benefit of *sadqa* is that it softens the heart, and is a *kuffara* for sin.

**275** Those who take *riba* (interest) will rise from the graves as deranged persons because they equated business (which is *halaal*) with *riba* (which is *haraam*). A person who takes *riba* will go to *jahannam*. [The profit of *riba* is eventually lost along with the actual money etc. It is written in *Hadith* that finally there is always poverty.] Those persons who had embraced Islam recently are told that the *riba* they took before Islam was forgiven. It would be better that they waived off the previous amount. But those who continued to take *riba* will remain in *jahannam* forever.

**276-281** Allah says that *riba* should be eliminated and *sadqa* should be propagated. Those who do good deeds, say *salaat*, and give *zakaat* will be rewarded and there is no worry for them. It is again ordered that Muslims should waive off the *riba* of the days before they accepted Islam. Those who do not want to leave the practice of *riba* are warned that they were declaring war against Allah and His Prophet. But they could claim the real amount. If someone is not in a position to pay it back immediately, he should be given extra time. Best thing would be to waive it off. It will be beneficial in *akhirah* when everyone will be rewarded.

**282** For time bound loan, it is better to write down the names of two parties and the terms in very clear manner. The person writing the document should do so without taking sides. If one party is too young or too old or mentally weak, his/her *wali* (guardian) should take care that document is written in a right manner. There should be two men, or one man and two women (so that if one forgets, other can remind) as witness. The witness should take responsibility and not be absent when required. If it is not loan and direct trade, written agreement is not necessary but there should be witnesses.

**283** If in travel, when facility for documentation is not available, the person who is taking loan should give something to loaner which would be returned on return of loan. This is also admissible even in presence of documentation.

**284** Allah is master of universe and knows everything. Whether one declare it or hide it, Allah will account for that deed. He will punish whom He wants and forgive whom He wants.

**285** Allah says that the Prophet and Muslims all accepted what was sent in Quran and believed in *malaika*, divine books and ancient Prophets and ask for forgiveness.

**286** Allah says that no one is tested beyond limit and everyone is rewarded according to his/her deeds. In this *ayah*, Allah guides how to pray. It is a compact *dua*. My Allah, forgive us for a wrongdoing that we think but do not practice. My Allah, do not put us in difficult tests as you did for previous nations and do not ask from us what we cannot do. My Allah forgives us for our mistakes and helps us against *kuffar*.

**Introduction:** Contents of this *surah* include the ancestors of Hazrat Maryam which were called *Aal-e-Imran*. The time of *nazool* of this *surah* is just after Ghazwa Uhad.

**Background:** A high powered delegation of 3 *nasara*, Abdul Masih who was very rich, Aiham Al Said who was very wise, and Abu Harsa bin Alqama, a religious scholar visited Hazrat Muhammad (peace be upon him) for a debate. The first 70-80 *aayaat* of this *surah* relates to that incidence. Their basic belief was that Hazrat Issa was mirror image of Allah, His son, or one of 3 Gods. Hazrat Muhammad (peace be upon him) said that did they not know that Allah will live forever, whereas, Hazrat Issa will die (according to Muslim belief) so there was no comparison. They did not argue because according to their belief, he had already died.

I start with name of Allah who is very kind and merciful.

1 Alif laam meem

2-4 Allah is the only one to be worshipped. Quran verify previous books such as *Taurat* and *Injeel*. [It means that basically they carried the same message and concepts like trinity were introduced later.] So those who have such believes, will not escape punishment.

5-6 In these *aayaat*, Allah asks all to think how from a drop of water He developed them as he wanted [males/females, good looking/ bad looking] in mother's abdomen. [How a human (Hazrat Issa) who himself had gone through these stages be considered at par with Allah.]

7 In Quran and all divine books, there are two types of *aayaat*. The first type is those *aayaat* which are very clear in meaning without any ambiguity. These are called *mohakmat* and they form the real crux. The second type is those *aayaat* which can be interpreted in a different way than apparent. These are called *mutshabahat*. The right way to interpret them is in relevance to *muhakamat* - any divergent meaning should not be adopted. The real meaning is known only to Allah.

8 Those who have gained knowledge and strength of belief are never satisfied and always pray that Allah keep them on right path and whatever they have gained may not be lost.

9-11 *Qiyamah* will surely come and disputable matters will be sorted out and those who were on the wrong side will be punished. On the day of *qiyamah*, nothing (wealth etc.) will protect *kuffar* from punishment. They would be punished in this world as were Firon and others who rejected message of Allah.

12 This *ayah* says that in short time *kuffar* and *mushrakeen* would be defeated. [This *wahi* came when after *Ghazwa Uhud*, Kaab bin Ashraf joined Quraish with 60 men. In a short time, *kuffar* were defeated, Banu Qarizah were eliminated as punishment for their betrayal, Banu Nazir were extradited, and *nasara* of Najran were humiliated.]

13 This *ayah* refers to *Ghazwa Badar* in which a small Muslim army defeated a large army of *kuffar*. Allah says that it was only possible due to Allah's help. [Muslims had only 313 men, 70 camels, 2 horses, 6 armor and 8 swords. On the other hand, *kuffar* were 1000 in number, had 700 camels and 100 horses but by the help of Allah, Muslims were victorious.]

**14** The love for women, children, and wealth such as coins of gold and silver, horses, and cattle may put love for this world ahead of that of *akhirah*. But Muslims should avoid this and think of life after death.

**15** Allah promises to those who follow His path that they would live forever in gardens with flowing canals underneath and pious women for company so they should not indulge in these activities during lifetime on earth.

**16-17** To get pardon for sins, true belief is necessary. Allah describes the signs of true believers. They never complain in hardships; they are honest in their heart, and in what they say, what they feel and what they deal. They follow the orders of Allah whole heartedly and spend accordingly. They get up after midnight and pray for forgiveness.

**18- 19** Allah himself declares that He is the only one, *malaika* confirm it, and so do those in humans who are knowledgeable. He is the judge, only He should be worshipped and He has the ultimate wisdom. Islam is the only religion. [All Prophets preached Islam. Literally, it means to become slave of Allah and to follow all His orders.] Quran conveys these orders in more complete and better way than previous divine books. And those who do not accept these orders will be accounted for on day of *qiyamah* [*yahood* and *nasara* who refused to accept Hazrat Muhammad (peace be upon him) as Prophet and Quran as divine book].

**20** Hazrat Muhammad (peace be upon him) and his companions are true picture of Islam [the way they sacrificed their lives, wealth, motherlands, and families in fighting against *kuffar*]. And they were always willing to follow new orders. Non-Muslims are advised to follow their path.

**21-22** Allah says that those who refused to obey Allah's orders, murdered innocent Prophets, lost this world as well as *akhirah* and painful *azaab* is waiting for them.[According to a *Hadith*, Bani Israel murdered 43 Prophets and more than100 *salehins* in one day.]

**23-25** Allah says that when *ahle kitab* were invited to study Quran which was forecasted by their ancestors and therefore, had the capacity to resolve conflicting issues, they just looked away and paid no attention. They were not afraid of punishment in *akhirah* because some of their ancestors had said that even if they were guilty, they will suffer short, minor punishment. Allah says that they will know the truth on day of *qiyamah* when they will be punished for crimes they will admit themselves.

**26** This *ayah* indicates that big Empires would be defeated and power and land would be with Muslims because it is for Allah to decide whom to give power. [A *nasara* scholar Abu Harsa Akalma who visited Hazrat Muhammad (peace be upon him) along with his companions said that he knew that Hazrat Muhammad (peace be upon him) was a true Prophet but if he declared that, Roman king would stop their financial and moral support.]

**27** Allah changes the lengths of day and night according to season, gives and takes life and provides food. These are clear signs that He is the ruler of universe.

**28** This *ayah* warns Muslims not to make friends with *kuffar* who are enemies of Allah and His Prophet. Muslims should be afraid only of Allah and not do anything against His teachings. They should not interact with *kuffar* unnecessarily and they should fear only Allah, not His creations.

**29-30** It is possible that a person hides something from other persons but he cannot hide it from Allah. So a criminal has no escape and he will be punished. On the day of *qiyamah*, every person will be presented with details of what he had done during life. Those who followed His teachings have nothing to fear.

**31-32** The extent to which someone follows the path of Hazrat Muhammad (peace be upon him) is an indicator of how much he loves Allah. The prize will be that Allah will also love him and as a result his previous sins will be pardoned. [*Yahood* and *nasara* are told that only good deeds, not ancestry will help them.]

**33-34** Allah liked Hazrat Adam, Hazrat Nooh, Hazrat Ibrahim, and Hazrat Imran who were from one lineage/ancestry. It is because Allah knows everything. [There are two persons in history with the name of Imran, one father of Hazrat Musa and other father of Hazrat Maryam. This *ayah* refers to second Imran. From Hazrat Adam and Hazrat Nooh to Hazrat Ibrahim, all humans were descendants of Hazrat Adam or Hazrat Nooh. From Hazrat Ibrahim onwards there were many tribes who were not his descendants, but all Prophets were his descendants being children of his sons Hazrat Ishaq and Hazrat Ismail. Because Hazrat Maryam was born without a father, her ancestry was linked to her mother, daughter of Imran, who was from the race of Hazrat Ibrahim.]

**35-36** These *aayaat* refer to wife of Hazrat Imran [Hannah bint Fagooza]. Allah says that she did not know how precious that girl was. [She promised to Allah that she would devote her child for temple and the child would remain cut off from this world, would not marry and would always pray. Since girls could not be dedicated that way, it was a means to pray for a boy. She was disappointed when Hazrat Maryam was born.]

**37** Allah took special care of her [Hazrat Maryam] and she was handed over to Hazrat Zikrya. When he used to come to meet her, he would find food beside her. When

inquired, she would say that Allah sent it. [Hazrat Maryam was so pious and good looking that the house keepers of Bait-ul-Maqdas kept her there as an exception though generally only boys were allowed. Hazrat Zikria was appointed her guardian and when she grew up, a nearby room was given to her where she prayed and at night slept in the house of Hazrat Zikria whose wife was her maternal aunt. After a period of time, she started getting fruits which were out of season and other miracles appeared. ]

**38-39** When Hazrat Zikria saw these unusual happenings he prayed to Allah wishfully for a child although he had reached a very old age. His pray was answered and *basharat* of birth of Hazrat Yahya was given. Allah told him that his son would be so involved in praying, that there would be no chance of being attracted towards a woman [Hazrat Yahya foretold about the birth of Hazrat Issa.]

**40- 41** When Hazrat Zikria got the *basharat* that he would get a son, he questioned how it was possible when he had become old and his wife had never born a child. He was told by Allah that nothing was beyond His power. Hazrat Zikria was told by Allah that when he would not be able to talk for 3 days and could only communicate with signs, he should know that his wife had become pregnant. Then he should focus even more on praying day and night.

**42-43** Some *malaika* came to Hazrat Maryam and told her that she was superior to all women and was the only one who gave birth to a child without being touched by a man. She should pray excessively to thank to Allah for this elevated position.

**44** Allah addresses Hazrat Muhammad (peace be upon him) and says that his description of these events with such detail and accuracy was not possible if it was not *kalam-e-Ilahi* because he himself was illiterate and had no literate companion. And even it was so they could not have known these events. So this description was a proof of his being a Prophet.

**45-46** The *malaika* told Hazrat Maryam that she would have a son by order of Allah, by means different from normal. To negate her fears of non-acceptance in society, she was told that he would not only have high respect in this world but also in *akhirah*. He would be very kind and polite and would start talking as an infant.

**47** She was confused that how a child would be born without her being touched by a man. She was told that she should not be surprised because nothing is out of the power of Allah.

**48-49** Allah would teach her child *Taurat* and *Injeel*. He would be able to make birds from clay and put life in them by order of Allah, and he would cure blind and

lepers, put life in dead, and would be able to tell what someone had eaten before coming to meet him.

**50-51** He would confirm *Taurat* and make some amendments according to situation. And having seen signs of his truth, his nation should be afraid of Allah and accept his teachings. And all should consider Allah as master of both himself and others [means that they should not consider him as His son].

**52-53** Companions of Hazrat Issa are called *hawari* in Quran. [It is said that the first two persons who became followers were cloth washers and thus called *hawari*. Later all his followers were given this name.] They prayed to Allah that they believed both in *Injeel* and Hazrat Issa and their names might be included in believers.

**54-58** Allah says that He assured Hazrat Issa that He would physically lift him to skies without harm and his enemies would be unsuccessful. And his followers would dominate the enemies till the end of this world. [*Yahood* started conspiracy against Hazrat Issa and made the king to believe that he was a non-believer and wanted to change *Taurat*. The king issued orders of his arrest and to put him on cross so that nobody would follow his teachings.]

**59-60** Allah says that birth of Hazrat Issa should not be a surprise. Hazrat Adam also did not have a father or mother. Allah can do whatever He wants. Furthermore what is taught about Hazrat Issa is the real and only truth. [*Nasara* used to argue with Hazrat Muhammad (peace be upon him) that if Hazrat Issa was not Allah's son, who was his father?]

**61-63** These *aayaat* relates to argument of *nasara* of Nijran. Allah guides Hazrat Muhammad (peace be upon him) to invite them for *mabahla*. [It means that both parties should pray to Allah that He might punish the liar by His *azaab*.] And if they did not accept it, they would be considered trouble makers. [They did not accept it because their priests knew at heart that Hazrat Muhammad (peace be upon him) was the Prophet which Allah had promised from the lineage of Hazrat Ismail. Instead they requested peace, agreed to pay *jizya* and went back to their dwelling.]

**64** Allah guides Hazrat Muhammad (peace be upon him) to invite them to worship only one Allah. If they refused they should be reminded that they had betrayed their original religion.

**65-66** *Yahood* and *nasara* claimed that Hazrat Ibrahim followed their religion. These *aayaat* say that there is no need to debate. How it could be possible as his period was several hundred years before *Taurat* and *Injeel*. Similarly, their claim that his teachings were close to teachings they were following was wrong as there was no

source by which they could know exactly what his teachings were.

**67-68** These *aayaat* clarify that Hazrat Ibrahim was a Muslim and that followers of Hazrat Muhammad (peace be upon him) are closest to followers of Hazrat Ibrahim in their practices.

**69-71** Allah says that true Muslims would never fall in the traps set by *yahood* and *nasara*. They are warned that to refute Quran is like refuting all previous divine books.

**72** This *ayah* points towards conspiracies of *ahle kitab*. Some of their men would declare themselves Muslims in the morning and participated in prayers, but in the evening detached themselves from Islam [they would say that according to research of their religious leaders, Hazrat Muhammad (peace be upon him) was not the Prophet their books had indicated. This was done to divert Muslims with weak faith as *ahle kitab* had great respect among illiterate Arabs.]

**73-74** In these *aayaat* Allah warns Hazrat Muhammad (peace be upon him) to be careful of those *yahood* who portrayed themselves as Muslims. Allah says that Muslims with hearts lit by *noor* would never fall in their traps. [*Yahood* were very arrogant but it was clearly mentioned in *Taurat* that Allah would send a Prophet like Hazrat Musa from their brothers (Bani Ismail) who would convey message of Allah. Allah can fix the status of anyone.]

**75-78** Allah says that most of the *ahle kitab* were not honest in everyday life especially in their dealings with those among them who had adopted Islam. How they could be expected to be honest in religious matters? Dishonesty and not keeping words are sins. Those who do so will be punished in *akhirah*. Some of these people change, add, or remove texts from holy scripts in a way that it becomes difficult for illiterate people to differentiate. [That is the reason that present day *Injeel* includes many statements which cannot be attributed to Allah.]

**79- 80** These *ayaat* declare that a Prophet can never ask people to worship anyone but Allah. Nor can he teach to worship *malaika* or Prophets. [Some members of Najran delegation had asked Hazrat Muhammad (peace be upon him) whether he expected them to worship him as *nasara* worshiped Hazrat Issa.]

**81-85** Allah says that it is right of all Prophets that people believe, follow, and help them. Allah has taken oath from all Prophets that they should believe and confirm in the truth of previous one and in case of Prophets who would follow him, to foretell his followers and to instruct them to believe, follow and help them. All divine religions are actually Islam. Real success and forgiveness forever can only be achieved by following it. When it is known that ultimately everyone will go

back to Allah, wise persons should prepare for that. It is mandatory for all Muslims to believe in all Prophets and divine books in the same way as they believe in Hazrat Muhammad (peace be upon him) and Quran. Otherwise they are committing *kufr*. And anybody who follows a religion other than Islam will suffer in *akhirah*.

**86-91**

Those people who become Muslims and then leave Islam will never be pardoned. Not only Allah, but *malaika* and Muslims scorn them. They do not know but even they scorn on themselves. They will remain in *jahannam* forever and *azaab* will not be relented. However, if they feel genuinely ashamed of their deeds and pray to Allah for pardon, they will be pardoned. But this pardon is not for those, who do so in face of death, or due to some gain in sight. But if they die as *kafir*, they will not be pardoned even if they offer gold equal to the weight of earth. Belief in Allah is the basic requirement. Without it, no deed is acceptable.

## Para 4 Lan Tanalu

**92** When one spends something for Allah, the reward is proportional to the level of attachment of the person with that thing.

**93-95** *Yahood* objected that Muslims were taking some *haraam* food as *halaal*. They claimed that Hazrat Ibrahim declared these things *haraam*, e.g., meat and milk of camel. This *ayah* clarifies that they were declared *haraam* only for Bani Israel. Hazrat Muhammad (peace be upon him) challenged them to show the forbidding of these things in *Taurat*. They could not do so. Allah advises *yahood* to follow Hazrat Muhammad (peace be upon him).

**96** This *ayah* says that the first House of Worship for Allah was Kaaba in Makkah. [Muslims claimed that they were closest to Hazrat Ibrahim. *Yahood* used to object that Hazrat Ibrahim left his homeland Iraq and settled in Syria and his descendants remained in Syria which hosted many Prophets and they all prayed towards Bait-ul-Maqdas. How Muslims who had settled so far away in Makkah could make such a claim? This *ayah* clarifies that Bait-ul-Maqdas was constructed later.]

**97** In this *ayah* it is ordered that every Muslim should pay pilgrimage to Kaaba at least once in lifetime if he/she can afford. Kaaba has central place. It has signs such as *Maqam-e-Ibrahim* and is a place of peace. [*Maqam-e-Ibrahim* proves that Hazrat Ibrahim was there and he stood on this stone as Kaaba was built.]

**98-101** Allah guides Hazrat Muhammad (peace be upon him) to warn the *ahle kitab*. Not only they were resisting embracing of Islam but also trying to derail those who had become Muslims by devising false deficiencies in Islam. Muslims are also warned to keep away from them and understand their tricks.

**102- 103** Muslims should always keep fear of Allah with them, seek strength from Him and follow His path. If they keep knotted with Quran, no power in the world can lead them astray. Islam had united old enemies [tribes in Madina who were enemies for centuries] and they should value this blessing sent by Allah. In addition, they would have gone to *jahannam* if they had not adopted Islam.

**104- 105** The strength of Islam can only be maintained if there is a group of scholars who become an example for others to follow, and they guide and keep a check on those who are lazy. These scholars should not only have deep knowledge of Islam, but also be able to make wise decisions. Muslims are warned that they

should not indulge in unnecessary debates and divide themselves into groups [as happened with *yahood* and *nasara*].

**106- 109** On the day of *qiyamah*, there will be those whose faces will be lit up by *noor* and they will be looking very happy. On the other hand, there will be many who will have dark and humiliated faces. *Jannah* is not a direct result of good deeds but due to blessing of Allah. If there are some hard orders for Muslims, it is just to train and discipline them. Allah has created everyone and destiny is in His hands, so there cannot be any injustice.

**110** This *ayah* declares that the *umma* of Hazrat Muhammad (peace be upon him) is the best among the *umma* of all Prophets. His *umma* would do jihad to stop bad deeds be it by tongue, by hand, by pen or by sword. It would have been better for *ahle-kitab* to accept the message of Hazrat Muhammad (peace be upon him). Some of them did accept it but others did not.

**111-112** This *ayah* foretells about the dominance of Muslims over *ahle-kitab* [esp. *yahood*]. They might create small troubles but would never win. [And it happened exactly that way in the days of *Khulfaye Rashdin*.] They have been destined to live as subordinates. This is because they denied message of Allah and killed Prophets.

**113-114** They all were not same. Some of them were on right path and prayed at night. They believed in *qiyamah* and preached good deeds. [This *ayah* refers to Abdullah bin Salam and his companions who were *yahood* and embraced Islam.]

**115-117** Allah says that even a tiny good deed by a *momin* will be fully rewarded, whereas *kuffar* will get no reward for big and visible welfare. The difference is *imaan*. The *kuffar* will be sent to *jahannam* whatever they do in this world.

**118-120** These *aayaat* warn that Muslims should not share their secrets with anybody except Muslim brothers. Non-Muslims cannot be sincere and in fact, most of them want to harm them. They were jealous of the way Islam was spreading. If Muslims remain united nobody will be able to harm them.

**121-123** These *aayaat* refers to two tribes who hesitated to go for *jihad*. Allah reminds them of the help sent by Him during *Ghazwa Badar*. [These tribes were Banu Salma and Banu Haarsa on the occasion of *Ghazwa Uhud*. After *Ghazwa Badar* in 2 *Hijra*, in which *kuffar* were badly defeated, they sought revenge and in 3 *Hijra* came to attack Madina with an army of nearly 3000. They camped at Uhud which is 3-4 miles away from Madina. Hazrat Muhammad (peace be upon him) opined to remain in Madina and defend it. This view was shared by Abdullah Bin Abi, the most notable *munafiq*. However, majority of Muslims wanted to go out

and fight *kuffar*. Hazrat Muhammad (peace be upon him) accepted the majority opinion and wore his armor and took 1000 men to battlefield. On the way Abdullah Bin Abi withdrew his 300 men on the pretext that his suggestion to stay in Madina was not accepted. This created doubts in minds of Banu Salma and Banu Haarsa.]

**124-129** These *aayaat* relates to help sent by Allah in the form of 3000 *malaika* during *Ghazwa Badar*. Details are given in Surah Infaal.

**130-131** These *aayaat* stress the strict prohibition of *riba* even at a small rate. Those who disobey will go to *jahannam*.

**132-133** These *aayaat* stress that to obey a Prophet is like obeying Allah. [Muslims suffered in Uhud due to disobedience to Hazrat Muhammad (peace be upon him).] Allah urges Muslims to work for a place in *jannah* which is as spacious as sky and earth.

**134-135** Best among Muslims (*mohsinin*) do not forget Allah when they are living happy life and also do not refrain from spending in path of Allah when they are facing financial difficulties. Moreover, they forgive the injustices and bad deeds of others. And if they happen to do some open or hidden sin, they immediately pray for *tauba*.

**136-138** Those who begged for forgiveness to Allah over their sins, and fulfilled the rights of fellow men and felt ashamed for the sins they committed in past will be fully rewarded. They will be placed in *jannah* which has flowing canals and gardens and they will remain there forever. In these *aayaat* Allah reminds of the *azaab* sent to nations which did not obey their Prophets and stood against them. Allah says that if someone wanted a proof, they should travel around and would find it. [These *aayaat* relates to *Ghazwa Uhud*. These happenings are narrated in Quran to warn Muslims.]

**139** In this *ayah*, Muslims are advised to remain steadfast, not to lose heart and ignore the difficulties because ultimate victory was theirs. [This *ayah* was sent by Allah during *Ghazwa Uhud* when Muslims were facing defeat. Many stalwarts had died and many were injured. Even Hazrat Muhammad (peace be upon him) was injured. It is said that this *ayah* was sent as a divine voice which was heard by Muslim army and induced new vigor and power in them and they turned the table on the enemies.]

**140-141** Muslims are reminded of their victory (in Badar) and encouraged to fight on even if they had lost many men [75]. Allah says that it was also an opportunity to segregate real believers from pretenders.

**142-143** All true Muslims aspire for *jannah*. They are reminded that it is not won without

trials. Only those who are steadfast and ready to face every type of hardship for Allah are eligible.

**144-145** Allah addresses Muslims and says that Hazrat Muhammad (peace be upon him) is a Prophet. There were Prophets before him who died. What if he died during war? Would they leave the battle and run away? If so they would be hurting themselves only, as they will be punished. The time of death of a person was already fixed and no one would die without the order of Allah. Those who want reward in this world will be rewarded here and those want reward in *akhirah* will be rewarded there. [During *Ghazwa Uhud*, Hazrat Muhammad (peace be upon him) had placed 50 arrow shooters led by Hazrat Abdullah bin Jabeer on the back to block any possible enemy raid. When Muslims defeated *kuffar* and it seemed that war was over, all but 11 of those arrow shooters left their place to have their share of spoils. Khalid bin Waleed noted that and attacked with 200 soldiers. Hazrat Abdullah bin Jabeer and his 10 companions were over run and killed. When retreating, enemies got this news. They reorganized and attacked. Ibn Qumia threw a stone at Hazrat Muhammad (peace be upon him), his face was injured and few teeth were broken. Rumor spread that Hazrat Muhammad (peace be upon him) had embraced *shahadat*. The Muslim army panicked and many thought that there was no need to fight anymore but soon Hazrat Muhammad (peace be upon him) recovered and called loudly. This refreshed the Muslim army and 30 companions encircled the Prophet and eventually the enemy was defeated.]

**146-148** Muslims are reminded of previous Prophets and their followers who remained steadfast and prayed for strength. Eventually they were successful. [These *aayaat* address those Muslims who lost faith during crisis and even suggested to have peace with Abu Sufian, the *kuffar* chief.]

**149-150** Some *kuffar* and *munafiqeen* had started to advice Muslims to lay arms down. In these *aayaat* Allah warns Muslims not to listen to them otherwise they would lose the *noor* of Islam and fall back into darkness. They should keep faith in Allah under all circumstances.

**151** This *ayah* says that Allah wanted to test Muslims. He would put such fear in the hearts of enemies that they would not come back to fight. [It happened precisely this way. Abu Safian fled with his army and Muslims followed them. After the debacle of Uhud, Muslims learnt their lessons and there was no repetition in future.]

**152-155** These *aayaat* remind Muslims of their flaws which almost turned victory in to defeat and also assure them that they had been forgiven. These *aayaat* also narrate the temporary drowsiness true Muslims felt during the panic situation. This was help sent by Allah because when it ended they all felt fresh and at peace, and started fighting with new vigor.

**156-158** The *munafqueen* and *kuffar* were trying to confuse Muslims by saying that if they had remained in their homes they would not have faced death by fighting. These *aayaat* clarify that the time of death is fixed. It would have come in their homes as well. [This is exemplified by Hazrat Khalid bin Waleed who said on his death bed “There is no place more than a hand’s length on my body that has not a battle scar but I am dying in my home like a camel.”]

**159** This *ayah* addresses Hazrat Muhammad (peace be upon him) and says that Muslims were fortunate to have a kind hearted Prophet like him. If he was of a strict nature they could not have remained united. Hazrat Muhammad (peace be upon him) is guided to forgive them and to take every decision after consultation with companions. Once a decision was made it should not be changed and they should have faith in Allah for its success.

**160-163** These *aayaat* address Muslims and say that if Allah helps them, nobody can harm them, and if He does not help them, no one else can help them. He assures them that if they are forgiven by a Prophet they should not doubt it because Prophets do not deceive. A Prophet can never be expected to do anything against the teachings of Allah. That is why he is superior to others. Similarly other Muslims are not all equal in stature. Their piousness is the measure.

**164** Allah says that it was His blessing that He sent a Prophet from within the population. Hazrat Muhammad (peace be upon him) had four main duties 1) recitation of *aayaat Qurani*, 2) To clear the hearts of people of all sins, 3) to teach and explain Quran, and 4) to teach wisdom obtained from reading Quran.

**165-168** After the events of Uhud, Muslims were dejected that why there were so many losses when they had come out to fight for Allah under command of a Prophet. In these *aayaat*, they are reminded that in previous war (Badar) they had inflicted much greater damage on *kuffar*. And this reversal was only because they disobeyed Hazrat Muhammad (peace be upon him). Allah says that these events helped Muslims to identify *munafqueen* who did not speak what was in their heart. They forgot that death is inevitable and it is better to embrace it bravely. This event clearly separated them from true Muslims. [Three hundred *munafqueen* (led by Abdullah bin Abi) who deserted the battle field before the war began were urged to stay on because if *kuffar* succeeded they would suffer the same fate at their hands as Muslims. But they responded that they did not see a war. Probably they thought that there was no match between armies so to fight was equal to get killed for sure.]

**169-171** Allah says that those who give their lives for Allah (*shaheed*) should not be

considered dead. They are living and in comfort in company of their Allah. They have no fear or sorrow.

**172-175** Allah says that those who obeyed orders of Prophet in spite of being injured will have great rewards. They were not afraid when they were told that *kuffar* of Makkah had accumulated a large number of weapons. They said that Allah's help was sufficient for them. As a result they succeeded and got benefited. *Shaitan* misleads in the same ways.[When Abu Sufian was returning to Makkah, he reconsidered his decision and negotiated with his companions to regroup and attack Muslims who were still battling with after effects of war. When Hazrat Muhammad (peace be upon him) got the news he ordered his companions to get ready and follow the enemy. They moved up to Hamra-al Asad which is 8 miles from Madina. When Abu Safian heard the news he abandoned the plan and fled to Makkah. During their stay in Hamra-al Asad, Muslims traded with a caravan and got substantial financial benefit. These *aayaat* relate to this incidence and praise Muslims for their belief in Allah and the reward they got.]

**176-178** These *aayaat* console Hazrat Muhammad (peace be upon him) that he should not be worried what *kuffar* and *munafqueen* were doing. They all would be punished. If Allah had given some of them long life, prosperity, and wealth, it was just to let them accumulate more and more sins.

**179** Just as prosperity for *kuffar* is not an indication that they are blessed by Allah, hardships for Muslims do not mean that they are abandoned by Allah. It is a part of training and to make them learn the difference between true Muslims and pretenders. The Prophets are selected persons and they should be obeyed and followed.

**180-181** Allah warns that those who are misery, will have the money (they saved) hung around their necks as a collar. And Allah had also noted their bragging that Allah was poor and they were rich. These are those people who killed Prophets. They will taste the fire of *jahannam*. [These *aayaat* are directed towards *munafqueen* who were mostly *yahood*.]

**182** Everyone will be treated in *akhirah* exactly according to the deeds. There will not be an iota of injustice or cruelty.

**183- 184** Allah guides Hazrat Muhammad (peace be upon him) that those who want to see fire devouring their sacrificed material before accepting his teachings should be replied that many ancient Prophets had come with such signs. Why they did not accept them and killed them if they were truthful? [Some ancient Prophets had this *mojza* that when they placed something in path of Allah, a fire from sky would appear and devour

it indicating its acceptance. *Yahoood* insisted that Hazrat Muhammad (peace be upon him) showed similar *mojza* because they were ordered not to believe anybody who could not show it. They lied because no such statement existed in divine books. And not every Prophet could have same type of *mojza*.]

**185-186** Every living creature has to taste death. After that everyone will be rewarded for good and bad deeds on the day of *qiyamah*. Muslims are warned that there will be hardships but they should remain steadfast.

**187-189** Allah says that the scholars of *ahle kitab* had given oath that they would convey the exact message and would not change it. But they did not keep their oath because of vested interests. Painful *azaab* was waiting for them. [They hid the foretelling of arrival of last Prophet Hazrat Muhammad (peace be upon him) and were misery in spread of knowledge. They would cause confusion among Muslims and in days of *jihad* would abstain making false reasons.]

**190-191** Any wise person can find the signs of Allah in the way day and night alternate and there is a set pattern which is never altered. These believers spend most of their time in praying. [Best way of praying is to say *salaat* standing, sitting, or even lying. It is in *Hadith* that the night when these *aayaat* were sent by Allah, Hazrat Muhammad (peace be upon him) prayed all night in all the three positions.]

**192-194** These *aayaat* convey a prayer asking for forgiveness of big sins and to hide small ones and to die as pious people; and to get benefit from promises conveyed by Prophets which include *jannah*.

**195** Allah says that no good deed goes wasted and it applies to both men and women. Both men and women can attain similar levels. And for those who embraced Islam and bore so many difficulties in leaving their homelands and relatives, and opposition of *kuffar*, *jannah* is waiting.

**196-198** Muslims are consoled that they should not be disheartened by the wealth of *kuffar*. It was short lived. Muslims will be rewarded by affluent life in *jannah* (with flowing canals and gardens) which will be forever as they will be guests of Allah.

**199** Allah has special reward for those *ahle-kitab* who did not make changes in divine books and believed in all books (including Quran), and presented them in original form.

**200** This is a summary at the end of *surah*. Allah says that if Muslims have to succeed

in both worlds, they should remain steadfast in difficulties, refrain from bad deeds, stand united and protect Islam. Where there is danger of enemy, they should stand like a wall and should always fear Allah.

4

**Surah An-Nisa** Madni 92 Aayaat: 176 Rakooah: 24

**Introduction:** *Nisa* means woman. Because the contents of this *surah* relates to rights of women, this name is given. The time of *nazool* of this *surah* is just after Ghazwa Uhud. It provides guidance regarding widows in the aftermath of the war. It also provides guidance for a peaceful and pious society, and warns about conspiracies of *munafqueen*.

I start with name of Allah who is very kind and merciful.

1

Allah says that everyone should have fear of Allah who descended all humanity from a single human being. From him He made a pair and then spread men and women. [Hazrat Hawa was born from left rib of Hazrat Adam and they were fore parents of all humanity.] Therefore, it is obligatory for all humans to fear and obey their creator. And they should care for their relatives and should not treat them badly. Allah knows everything and who obeys Him will be rewarded, otherwise punished.

2

The *wali* (guardian) of orphans should transfer all the wealth of orphan to him/her when age of adolescence is reached. And he should not exchange inferior property with superior property of orphan. And although it is allowed to have common meal, it should not be a loss for the orphan.

3

In case of orphan girls, when they grew up, the *walis* used to marry them either because they were both beautiful and wealthy, or because although they were not beautiful, but still wealthy. In later case, she had no attraction for him. This *ayah* addresses this issue and instructs that if the *wali* is not confident that he would be able to fulfill all rights of the bride, he should not marry her. Instead they could marry other women (up to 4 for free person and up to 2 for slave). In this way, he will continue to protect the rights of orphan girl. But if someone is not sure that he will be able to do justice to all wives in case of multiple marriages, he should stick to one marriage. However he can marry a female slave. In that case it will be easier for him because they do not have same rights as wives. In case of multiple wives, the husband should spend alternate nights with each. In case of a wife and a female slave, the ratio is 2:1, but if female slave is in her homeland, it is up to the man whenever he calls her.

**4** A husband should pay the amount of *mehr* (the money agreed to be paid to wife at time of marriage) to wife whole heartedly whether it is demanded or not. If a man can be so fair, he can marry even orphan girls because it will be assured that their rights are given. And if the wife forgo *mehr* or returns it on her own will, the husband can take it.

**5-6** This is a guideline for *walis* of orphans. They should not give the property of orphans to them when they are children and keep it safe. They should spend it on their proper upbringing, and at the same time keep assuring them that the property would be returned to them when they would reach adolescence. After reaching adolescence, the orphans may be tested by allowing them to do simple, small trade by themselves. If satisfied, their property should be handed over to them. [Imam Abu Hanifa is of the opinion that this handover should be done by the age of 25 in any case.] If the *wali* is rich, he should not take anything from orphan's property but if he is poor, he can take some money for his services. A document giving details of property should be written when someone is appointed as *wali* in presence of some witnesses and when he is grown up, the same should be returned according to the document in presence of witnesses and everything should be explained.

**7-10** Before Islam, inherited property was not given to daughters (at all), and sons who had not reached adolescence. Only adult men who were able to fight were considered eligible. These *aayaat* clarify the rules of Islam. Every son or daughter of any age is eligible for inheritance. When a person dies, and relatives gather, those who have no share in inheritance by rule or by will, may be told so in a kind way. The kind and just treatment with orphans is again stressed and it is warned that disobeyer will go to *jahannam*.

**11** This *ayah* gives details of Islamic rules of inheritance. A son will have a share equivalent to that of two daughters, e.g., if there is one son and two daughters, son will get half and each daughter will get one quarter, and if one son and one daughter, son will get  $2/3^{\text{rd}}$  and daughter  $1/3^{\text{rd}}$ . If there are only daughters, if 2 or more than 2, collectively they will get  $2/3^{\text{rd}}$ ; if only one, she will get  $1/2$ . If there is only one son, he will get all the inheritance. If more than one, they will divide it equally. If parents are alive, each of them will get  $1/6^{\text{th}}$  (the children will divide remaining  $5/6^{\text{th}}$  according to above rules). If the deceased had no children, father will get  $2/3^{\text{rd}}$  and mother  $1/3^{\text{rd}}$ . The same rule will apply if deceased had one brother or sister. If there is more than one, father will get  $5/6^{\text{th}}$  and mother  $1/6^{\text{th}}$ . All these calculations are after deduction of loan the deceased had to pay and his will. [In some *tafaseer* it is written that after expenditures on burial and payment of loans, the

amount of will cannot exceed 1/3<sup>rd</sup> of remaining. It means at least 2/3<sup>rd</sup> will be available for relatives.]

**12** The widower will get 1/2 of deceased property if she had no children. If she had children, whether from that man or some other, he will get 1/4<sup>th</sup>. In case of widow, she will get 1/4<sup>th</sup> if deceased had no children. If he had, whether from her or some other woman, she will get 1/8<sup>th</sup>. The amount of *mehr* is not included. It will be included in loan he had to pay. If the deceased (man or woman) does not have parents or children, each of maternal brothers or sisters will get 1/6<sup>th</sup>, and they will divide it equally. In case of real and paternal brothers and sisters, the eligibility is same as for children provided the deceased has no parents or children. [According to Imam Hanifa, maternal grandmother and maternal granddaughter have similar rights as father and son.]

In case of maternal brother or sister, if they are more than one, all will collectively get 1/3<sup>rd</sup>. In first instance they will get 1/6<sup>th</sup> and in second 1/3<sup>rd</sup>. It will be from property left after payment of debt and will. The will shall be preferred over inheritance if others are not harmed. This harm can be in two ways 1) the amount of will is more than 1/3<sup>rd</sup> of property 2) the will include some property for someone who will also get share from inheritance. However if all descendants agree, these can be overlooked.

**13-14** All the dictates given above are by Allah. Those who will act accordingly will always remain in *jannah* and those who disobey will be thrown in *jahannam*.

**15** If a wife commits *zina*, and there are 4 adult witnesses, she should be confined to the limits of house until she dies or till further orders from Allah were conveyed. [This situation was later clarified in Surah Noor in which punishment for unmarried is 100 lashes and for married, death by stoning.]

**16** This *ayah* relates to homosexuality in males. They should be punished. If they improve and ask for forgiveness, they should be released. Allah is kind and accepts *tauba*. [The extent of punishment is not clarified. In Surah Noor this issue is not addressed. Most of scholars agree that punishment is same as *zina*.]

**17** Allah accepts *tauba* even for grave sins if they are done due to ignorance, and the person feels ashamed on realization and quickly prays for *tauba* without delay, and abstains from doing that sin again.

**18** Allah does not accept *tauba* of those who are habitual sinners and pray for *tauba* at death bed. They will not be able to escape punishment.

**19** This *ayah* says that when a man dies, his wife is independent to marry man of her choice. Brothers of dead man or other relatives have no right to marry her forcibly or to stop her from marrying someone else. However, if she starts to have illicit relations, they have the right to stop her. A husband should be kind with his wife. Even if he does not like her habits, he should be patient because Allah may reward him for that.

**20-21** When a man divorces a woman and marries another, he should not ask the first one to return the money/ property given as *mehr* to her.

**22** A man should not marry the women who were wives of his father, i-e, step mothers. [Before Islam this practice was common.]

**23** Other relative women which cannot be married include mother, daughter, sister, paternal aunt, maternal aunt, paternal niece, and maternal niece. These also include paternal and maternal grandmothers and granddaughters, and maternal/paternal sisters. These also include all types of sisters of father and grandfathers, mother and grandmothers; and all descendants of all types of sisters and brothers.

Also included are those women who fed the man with their milk and those women who were also fed by those women. Also included are mother in law and daughters of wife (from other husband), daughters-in law, and wives of grandsons. Sisters, maternal/paternal aunts (and their daughters) of wife are also included as long as marriage is intact. If marriage is broken, they can be married.

## Para 5 Wa Al- Muhsanatu

**24** A married woman cannot marry another man unless husband has died or divorced her and she has passed the days of *iddah*. However exemption is if she is a prisoner and is brought from a war. In that case a person can marry her even if her husband is alive in her country and he has not divorced her. The condition is that the woman is from *ahle kitab* and had a menstrual period after her capture. Such a wife should not be a temporary arrangement and should be like other wives. And as for other marriages, there should be two male or one male and two female witnesses. Both husband and wife should accept each other in front of the witnesses, and husband should accept the payment of *mehr*. In all types of marriages, if husband and wife had established sexual relation, husband must give full *mehr* otherwise the payable amount is half. However, the amounts can be increased or decreased by mutual consent.

**25** If a man has not the means to marry a free woman, he can marry a Muslim female slave. The *mehr* will be less and if she is still serving her master (other than husband) he will not have to pay for daily expenses. If she is female slave of her husband, even in that case the payable amount will be lesser. [Most of the religious scholars agree that if someone has a free woman as wife, it is prohibited to marry a female slave.] The female slave should be of good character and proper steps of marriage as given earlier, should be adopted. [As outlined later in Surah Noor, the punishment of *zina* for married man or woman is death by stoning, and for unmarried it is 100 lashes. In case of a male slave or female slave it is 50 lashes in either case.] In the end it is reminded that it is better to control one self and not to marry a female slave if a free woman cannot be married because the children will not be free.

**26-28** In these *aayaat* Allah stresses that the above mentioned orders are to clarify what is *halaal* and what is *haraam*. And the purpose is to make life easy and peaceful.

**29-30** It is clarified that other's property can only be used after getting it by trade, not by theft. Similarly murder is prohibited. Anyone who disobeys will go to *jahannam*.

**31** Minor sins of those who will abstain from *ism-e-kabira* will be forgiven. [There is difference of opinion regarding the meaning of *ism-e-kabira* in this context. Some religious scholars think that it include only *shirk* with all its forms (that is why plural is used) while others think that it includes other *ism-e-kabira* as well e.g., *zina*, and murder.]

**32-33** A Muslim should not be jealous of status given to other Muslims by Allah. Everyone will be given full reward of deeds. And it is part of a system that different persons have different positions and status. Allah has clarified all rules

of inheritance so that there is no injustice. Another point is clarified. As Islam spread, there were many instances when one person of a family embraced Islam and others were still *kafir*. Hazrat Muhammad (peace be upon him) made these new Muslims brother of some other new Muslim. Later on whole families embraced Islam and issues of inheritance arose. In this *ayah*, it is stressed that inheritance is only for real relations. However, others can be compensated in will.

**34** It is clarified that men have a superior position as compared to women because of the role given to them in life. And a wife should obey her husband. If a wife disobeys her husband, initially he should try to resolve the issue by conversation, if it fails he should sleep separately and in extreme cases he may beat her but in a way that there is no injury. And when they adopt normal behavior, husbands should forgive them whole heartedly.

**35** If it is understood that husband and wife will not be able to resolve their issues, a person from each family may be appointed for the purpose to investigate and make a compromise.

**36-38** All the prayers and good deeds should be with full faith in Allah and hope for reward in *akhirah*. Foremost are the rights of Allah (which should be paid) followed by parents, other relatives in that order, immediate neighbor, next neighbor, companions, friends, pupils and servants. Those who give donations with arrogance are not liked by Allah [it is a type of *shirk* though its intensity is lesser than worshiping someone or something other than Allah]. Allah does not like the persons who are misery in giving their wealth and knowledge to others and tell others to do the same. Allah also does not like persons who spend their wealth only for show off without fear of Allah.

**39-40** Allah says that *kuffar* would have profited if they had adopted *imaan* and spent in path of Allah. Allah rewards every bit of good deeds. Indeed He adds rewards as *ajar*. The *azaab* the *kuffar* will bear will be because of their bad deeds and will be justified.

**41-42** On the day of *qiymah*, Prophet of each nation will stand witness to good and bad deeds of every person. And Hazrat Muhammad (peace be upon him) will judge his followers and nation. It will be a very bad day for *kuffar*. They will wish that it was better if they had disintegrated in the soil and could avoid accountability. But they will not be able to hide anything and everything will be accounted for.

**43** If someone is drunk, he should not pray *salaat* till he has retained senses [this order was when alcohol was not yet banned]. Similarly *salaat* should be avoided till doing proper cleaning after easing oneself or till taking a bath after sexual activity. If water is not available, or it is too scarce (just enough to sustain life), or there is a medical reason, *tayamam* can be performed. This is done by rubbing both palms on a clean soil and then rubbing the face with them followed by rubbing palms on soil and rubbing the hands and arms up to elbows.

**44-45** Allah says that *ahle kitab* [*yahood*] deliberately tried to defame Hazrat Muhammad (peace be upon him) so that Muslims would become confused. Allah warns that they are enemies of Muslims even if they (Muslims) do not know this.

**46** There were many *yahood* who changed the meaning of *Taurat*. Many of them when listening to Hazrat Muhammad (peace be upon him) would say that they had listened but would not believe. And they twisted the words in pronouncing (such as *raina* [details have already been given]) so that they attained a bad meaning.

**47** *Yahood* are warned that they should confirm to Quran and not oppose it. Otherwise they will face *azaab* in the form of deformation of their faces with elimination of eyes, nose etc., or turning of their faces towards back, or transformation into animals as was done to those who disobeyed orders for Saturday. The details are given in Surah Al Araf.

**48-52** These *ahle kitab* worshipped idols and *shaitan* and said that *kuffar* were better than Muslims. Allah says that such *mushrakeen* will never be forgiven and will remain under punishment forever. Any sin below *shirk*, whether *kabira* or *saghira* can be pardoned by Allah after a little or no punishment. They are warned that justice will be done and they will not be pardoned. These people are under curse of Allah and they will find no one to help them [these *aayaat* are addressing *yahood* who believed that Hazrat Uzair was son of Allah and still believed that they were special because there were so many Prophets among their ancestors].

**53-55** *Yahood* claimed that *nabuwat* was their right. Allah negates that and says that they were so misery that they would not give anything to anybody if they became rulers. They are further reminded that *nabuwat* was still in the house of Hazrat Ibrahim and there was no reason for them to feel jealous. But if they persisted to do so, *jahannam* was waiting for them.

**56** *Kuffar* will always be burning in *jahannam*. When their skin will burn completely, the body will be replaced with fresh skin so that they will always feel pain.

**57** On the other hand, *momneen* will always remain in *jannah* where they will get pious women, canals will be flowing and they will always be in shade away from sun.

**58-59** Muslim rulers are advised to avoid misappropriation of property given in their custody, and bribery. And if the ruler is acting according to the dictates of Allah and his Prophet, it is mandatory for others to obey him.

**60-65** Allah addresses Hazrat Muhammad (peace be upon him) and says that there were some people who claimed to have accepted him as Prophet, but still were misled by *shaitan* and wanted to get their issues resolved by others. But when those issues remained unsolved, they approached Hazrat Muhammad (peace be upon him). They should be told that there was no Prophet sent by Allah for whom full obedience was not required. They should have come to him and asked for *tauba*. [A *yahoodi* and a *munafiq* had a quarrel. They went to Hazrat Muhammad (peace be upon him). He gave decision in favor of *yahoodi*. The *munafiq* said that they should go to Hazrat Umar, who was appointed as judge. He listened to them and when he came to know that they had already a verdict from Hazrat Muhammad (peace be upon him), he ordered murder of *munafiq*. His successors went to Hazrat Muhammad (peace be upon him) to claim the blood of Hazrat Umar. These *aayaat* clarified that situation and emphasize that decision of a Prophet is final and they were wrong in going to Hazrat Umar for justice. And unless complete authority of a Prophet is not recognized, *imaan* is not complete.]

**66-70** These *aayaat* are advice for *munafiqeen* that they should spend their time in company of *momneen* so that they can benefit from true wealth of Islam and refrain from mischief.

**71-74** These *aayaat* are about *jihad*. Muslims are ordered to get out of their houses with weapons and to go to fight enemies alone or in groups. They are warned about *munafiqeen* that they would deliberately be late or find some excuse [as Abdullah Bin Abi and his companions did at the time of *Ghazwa Uhud*] and if Muslims suffered casualties, they would say that they had made right decision. On the other hand, they had become jealous on success of Muslims. True Muslims should always care for rewards promised by Allah, not worldly gains.

**75-76** *Jihad* is required for two purposes, 1) to uphold and spread the religion given by Allah (Islam), and 2) to help those Muslims who are under torture or subjugation of *kuffar*. Muslims fight for Allah and *kuffar* for *shaitan*. So it is obligatory for Muslims to fight them. [This particularly refers to those Muslims who were not able to migrate to Madina.]

77

During early days of Islam in Makkah, *jihad* was not ordered. [Orders for *salaat* and *zakaat* had arrived and Muslims were practicing them.] Some Muslims asked for permission from Hazrat Muhammad (peace be upon him) to retaliate (against *kuffar*) but they were denied. After migration to Madina, when *jihad* was made mandatory, some Muslims with soft faith tried to avoid it and said that it was better if this order was delayed so that they could live their full lives. They are told and warned that rewards in *akhirah* were much superior and everybody will be fully paid back.

78-79

Death is inevitable so it should not be feared. It cannot be avoided by avoiding *jihad*. Allah says that in case of victory, they [*munafqueen*] attributed it to Allah and in case of unsuccessful result they blamed Hazrat Muhammad (peace be upon him). These *aayaat* stress that every result is by will of Allah. A temporary retreat may be a part of a wider plan of victory. Hazrat Muhammad (peace be upon him) is advised not to care for these allegations.

80

A person who obeys Hazrat Muhammad (peace be upon him) is indeed loyal to Allah. And the job of Hazrat Muhammad (peace be upon him) was to convey the message. It was not his duty to stop from misdeeds. Allah will take account of that and punish those who did not accept it.

81-82

Allah says that they [*munafqueen*] showed obedience in front of Hazrat Muhammad (peace be upon him) but when they were away they not only talked against him but also persuaded others to do so. They should judge that Quran is *kalam-e-Ilahi* by looking at the balance in different debates in Quran at various places and that there is no contradiction. [It is not possible for a mortal (man) because his state of mind will be different at different moments and the balance of a discussion will tilt according to his mood which will show contradictions on comparison.]

83

This *ayah* warns those who spread good or bad news without confirmation. Allah says that it is very bad practice. If there is news it should be conveyed to the leader (Prophet or others). He would investigate and then what he says should be told to others. Allah stresses that these warnings (such as given in this *ayah*) are in fact rewards which keep the Muslims on the right path.

84

In this *ayah*, Hazrat Muhammad (peace be upon him) is ordered to go for *jihad* and kill the enemies without hesitation, alone or with companions, and he should not care for those who were reluctant. Allah would send help and the enemies would refrain from fighting. [This *ayah* relates to the occasion when Hazrat Muhammad (peace be upon him) went to *Badr-e-sughra* to fight *kuffar* as they promised after Uhud. He said that he would go alone if others were reluctant. Seventy companions joined him. But when they

reached the battle ground enemies were absent because Allah had put fear in their hearts.] There is warning for those who were reluctant that punishment for doing so is much greater than what they feared in battle.

**85-87** A person whose recommendation results in betterment will get *ajar*. On the contrary if it has harmful results, it will be counted as a sin. If a Muslim says *salaam* to other Muslim, he should reply with same words or better ones. Reward in *akhirah* will be given accordingly.

**88- 91** These *aayaat* are about *munafqueen*. It is ordered that only if they migrated, came to live with Muslims and accepted Islam, they should be spared. Otherwise no relations should be maintained and they should be captured and killed. There are two exceptions. Firstly, those should be spared who have a peace treaty with those who have a similar treaty with Muslims. Secondly, those who want to have a treaty to be neutral in fight between Muslims and their tribe/nation. But if they break the treaty they should be treated with force.

**92- 93** These are orders regarding the situation when a Muslim is killed by other Muslim accidentally or because he belonged to non-Muslim tribe and was killed mistakenly. He should release a slave Muslim or if it is not possible, fast for two months continuously. He should also pay compensation to the family if they are Muslims or non-Muslims with whom there is peace treaty. However, the affected family can waive it. If the family belongs to enemies, compensation is not required.

**94- 96** Allah advises that if someone claims to be Muslim, he should be believed and protection given to him and his property. If he is deceiving, Allah will account for that. [This *ayah* relates to the incidence when Muslims went to fight *kuffar*, and one of them stood out and claimed to be Muslim. The Muslim army took it as deception and killed him.] It is clarified that *jihad* should not be stopped by the fear of such mistakes and it is mandatory for everyone who is physically fit. [It is also clear from these *aayaat* that *jihad* is *faraz-e-kafaya* not *faraz-e-ain*. It means that if a part of the community is busy in *jihad* and others are looking after other affairs, they are not sinners.]

**97- 100** These *aayaat* clarify that Muslims living in non-Muslim states where they cannot pass life according to Islam, must migrate. If they do not, they will be questioned and sent to *jahannam* with exception of old people, disabled, women, and children. Those who do migrate are encouraged and promised that they will find better living and will be rewarded by Allah in *akhirah*. They should not fear death because its time is fixed and cannot be changed.

**101-104** In these *aayaat*, concessions in *salaat* during war and travel are mentioned. Basically these relate to danger of attacks by enemies [but even when Islam became well established and travel became safe, Hazrat Muhammad (peace be upon him) continued this practice.] This shortened version is called *qasar* and 2 *faraz* instead of 4 are ordered. [Praying full *salaat* is disobeying Allah and refusal to accept His concession may be interpreted as arrogance.] In war, the Muslim army should split into two. First part should say half *salaat* behind *Imam* and leave and then 2<sup>nd</sup> half should do the same. In *maghrib* prayer, first half should pray 2 *rakah* and second, 1 [in travel, 3 *rakah* should be prayed]. The remaining *salaat* should be completed individually later on. [If the danger is higher, individual *salaat* is allowed. It is allowed even on horseback. If even that is not possible, *qaza* can be done. However, recitation of holy verses should be continued.]

**105-113** These *aayaat* guides Hazrat Muhammad (peace be upon him) that in case of quarrel, full investigation should be done and justice ensured. If a Muslim is guilty against a non-Muslim there should be no discrimination. And even if the guilty party is related to him, he should not pray to Allah to forgive them because they may be deceiving and looking innocent apparently. [In particular context, this was related to a quarrel between a *yahoodi* and a *munafiq* who was apparently a good Muslim.] Such persons should be punished even if they pray wholeheartedly. The punishment in *akhirah* may be forgiven by Allah.

**114-115** Truth should not be told as whispers - it should be told loudly. However, secrecy should be kept when helping someone by giving money so that he does not feel embarrassed. If two persons are fighting, a third person should try to tone down the more aggressive one so that they can make peace. The person who understands the right path and still opposes Hazrat Muhammad (peace be upon him) will go to *jahannam*.

**116- 121** *Shirk* will never be forgiven. *Kuffar* worshipped idols of women. They were misled by *shaitan* who was cursed by Allah. He retaliated by saying that he would misguide humans, and would teach them to make idols, and split ears of animals. Those who fall for promises of *shaitan* will go to *jahannam*. [*Kuffar* made idols and gave them feminine names such as uza, manta and naila.]

**122- 126** Those persons who are not misguided will be rewarded in *akhirah* and will always remain in *jannah*. To earn *jannah*, one has to be practical and do good deeds. These deeds will be rewarded with complete justice. No religion can be better than the one which asks to follow orders of Allah who is the creator of earth and skies and everything within. It was first practiced by Hazrat Ibrahim.

**127** Previously, the *wali* of an orphan girl was not allowed to marry her because there was strong chance that he might not be able to give her due rights. In this *ayah* the permission is given in case he is confident that he will be able to give her rights.

**128-130** If a woman waives some part of her *mehr* or daily allowances to make her husband happy, it is allowed. The husbands are also advised to keep their wives happy to get blessings from Allah. In case of more than one wives, the husband should try to keep as much equality as possible (it is not possible to keep absolute equality) and there should not be clear favoritism. If he is not able to do that, it is better to divorce rather than not fulfilling the rights.

**131- 134** Allah is creator of everything in universe. If someone does not follow his orders, he is only doing harm to himself and if obeys them, Allah will remove all his difficulties. It is not difficult for Allah to destroy a whole nation and replace them with those who follow His path.

**135** When somebody is called as witness, he should speak the truth, even if it means harm to himself or his relatives. There should be no influence of someone's status or wealth or precarious situation due to poverty. Incomplete or unclear witness is not acceptable.

**136-137** For a Muslim it is mandatory to obey every order of Allah. Those who apparently became Muslims but remained confused and died as non-believers will get no benefit and will be considered as *kafir*.

**138- 141** Those who make friends with *kuffar* instead of Muslims, will be punished. It is also prohibited to remain sitting in a gathering of *munafqueen* where Islam is ridiculed. Allah says that *munafqueen* played double game. If Muslims were victorious, they claimed that their suggestions made victory possible. On the other hand if *kuffar* had upper hand, they would go to them and brag that their suggestions were successful. Allah says that they will be thrown in the *jahannam*.

**142- 144** Allah says that their double game had become evident and they were exposed. They avoided *salaat* and if they did pray, it was just a show off with no real intent. Muslims are warned not to make friendship with *kuffar*.

**145-147** *Munafqueen* will be thrown in the worst part of *jahannam* so Muslims should avoid them totally. However if a *munafiq* changes his ways and becomes a true Muslim, he will be forgiven and rewarded in *akhirah*.

## Para 6 La Yuhibbu Allahu

**148-149** Allah dislikes that someone who comes to know some deficiency in some other person, whether religious or otherwise, and propagates it in absence of that person. However, if someone is facing cruelty at someone's hands, he can make it public. Although the victim has the right to take revenge, it is better to forgive.

**150-152** Those persons who show belief in Allah but not the Prophets, or in some Prophets and not others - and by doing so are inventing a new religion, will face humiliation and *azaab*. [These *aayaat* are directed towards *yahood*.] On the other hand, those who believe in Allah and all Prophets will get *ajar*. [This refers to Hazrat Muhammad (peace be upon him) and his followers.]

**153** Some leading *yahood* came to Hazrat Muhammad (peace be upon him) and demanded that if he was a true Prophet, he should bring down a complete book at once from the sky as Hazrat Musa brought *Taurat*. In this *ayah*, Allah advises Hazrat Muhammad (peace be upon him) not to pay heed to such demands. They had put an even tougher demand to Hazrat Musa (as narrated in Surah Baqara) to show Allah to them (in person). As a result, all were killed by lightening. They were given life again on prayer of Hazrat Musa. They were so ungrateful that after all those happenings, they started worship of cow. Even then, Allah forgave them. [They were not destroyed as a nation. However, seventy thousand persons who worshipped cow were killed.]

**154** When *yahood* refused to obey *Taurat* because the teachings were very tough, Allah suspended Toor Mountain on their heads and they had to obey. Similarly, when after many years in wilderness, they were ordered to enter a city after performing *sajda* and with bowed heads, they disobeyed [as a result 70,000 died due to plague]. They also disobeyed the orders not to do fishing on Saturday [they made outlets where fish would swim and they would close the escape routes to fish them on other days. As a punishment, Allah changed all of them to monkeys, which is a wicked animal].

**155-159** *Yahood* used to tell Hazrat Muhammad (peace be upon him) that their hearts were sheltered and his teachings would not affect them. Allah says that the real situation was that Allah punished them by blocking their hearts (with few exceptions) so that they could never get the light of *imaan*. They did not recognize Hazrat Issa and defamed Hazrat Maryam. They also bragged that they killed Hazrat Issa. But it is not true. The reality is that Allah lifted Hazrat Issa to the sky and He is capable of doing that. Instead, He changed the face of one of his companions to look like Hazrat Issa. *Yahood* grabbed him and killed him. [But then

they noticed that his body was not that of Hazrat Issa. They got confused and started making stories]. [When *dajjal* will be born, Hazrat Issa will descend from the sky and kill him. After his descend, *yahood* and *nasara* will show belief in him. But on day of *qiyamah*, Hazrat Issa will declare that *yahood* denied and opposed him, and *nasara* declared him son of Allah].

**160-162** Allah says in these *aayaat* that the reason why rules of religion for *ahle-kitab* were harsh is that they had shown by their behavior that they were full of mischief. They practiced *riba*, although it had been banned, and they forfeited other persons' wealth. So their attitude towards Hazrat Muhammad (peace be upon him) was not unexpected. *Jahannam* is ready for them. However, some of them who embraced Islam, practiced *salaat* regularly, gave *zakaat* and had strong belief in Allah will get great rewards [e.g., Abdullah bin Salam and his companions].

**163- 170** *Wahi* is a special message sent by Allah to his Prophets. Prior to Hazrat Muhammad (peace be upon him) it was sent to Hazrat Nooh and those who followed, i-e., Hazrat Ibrahim, Hazrat Ismail, Hazrat Ishaq, Hazrat Yaqub (and his generation), Hazrat Issa, Hazrat Ayub, Hazrat Yunus, Hazrat Haroon, and Hazrat Suleman. A book was sent to Hazrat Daud. So whosoever doubted the reality of *wahi* sent to Hazrat Muhammad (peace be upon him), was denying all previous Prophets. Prophets were sent at regular intervals and ordered to convey good news and warnings so that nobody could say that message of Allah was not received. The *wahi* sent to Hazrat Muhammad (peace be upon him) conveyed messages never sent before. Allah says that after these details, if someone persists with denial, he will be accounted for, and punished.

**171-175** Allah says that Hazrat Issa and *malaika* feel proud in being slaves of Allah and to worship Him. So those who call Hazrat Issa as son of Allah or worship him, or those who worship *malaika* and idols face everlasting *azaab* and disgrace. Allah has sent His message through Quran. Those who will follow it will be blessed by Allah.

**176** If a person has not a living father or children who can inherit his wealth, same rules (as for father and children) will apply for inheritance to his real brother and sister. And if there are no real brothers or sister, same rules will apply to step brother and sister (from father). If there is only one sister, she will get  $\frac{1}{2}$ , if two then  $\frac{2}{3}$ <sup>rd</sup>, and if there is a brother and a sister, brother will get double than sister. And if there is only brother (s) they will inherit all. If a woman dies and she has only a brother, he will get the inheritance; but if she has a son, brother will not get anything. If she has a daughter, the brother will get the remaining part. If there are

more than 2 sisters, they will collectively get 2/3<sup>rd</sup>. If there are some brothers and some sisters, brothers will get 2/3<sup>rd</sup> and sisters 1/3<sup>rd</sup>.

5

**Surah Al- Maeda** Madni:112 Aayaat: 120 Rakooh: 16

**Introduction:** Its name refers to a *mojza* in which eatables were sent by Allah on demand of Bani Israel. It gives detailed orders to Muslims regarding different aspects of social behavior and for preparation of Hajj and Umrah. This *surah* reminds *yahood* and *nasara* about their history and disobedience to Prophets.

**Background:** Muslims had won Ghazwa Ahzab and enemies were intimidated. Hazrat Muhammad (peace be upon him) declared that enemies would not be able to attack again; Muslims would chase them. He also had a dream seeing Muslims performing *tawaf* of Kaaba.

I start with name of Allah who is very kind and merciful.

- 1 A true Muslim should honor all promises he has made to Allah, people or to himself in a way that his loyalty to Allah is not affected. *Halaal* animals include quadrupeds [camel, cow, goat and all animals of this category whether domestic or wild, e.g., deer]. In *ihraam*, the hunting is prohibited [but water animals can be hunted].
- 2 Those things which are symbol of Allah's worship (*shiaayer*) should be respected [these include Haram Sharif, Baitullah Shareef, jumraat, Safa and Marwa, *hadi* (the animal sacrificed for Kaaba), *ihraam*, mosques and divine books]. [Four months are months of respect, *Zilqaad*, *ZilHajj*, *Moharam* and *Rajab*. One should say more prayers in these months and avoid fighting and bloodshed totally.] After coming out of *ihraam*, hunting is allowed. Those who come to Kaaba [for *Hajj* and *Umrah*] should be welcomed and facilitated; even those who tortured Muslims [it means that even *kuffar* should be allowed if they wanted to visit Kaaba. This permission was later withdrawn in Surah Taubah]. Cruelty must not be supported and there should always be fear of Allah in mind. Even against fiercest enemy, justice should be kept in mind. [This relates to the incidence of 6<sup>th</sup>*Hijra* when Hazrat Muhammad (peace be upon him) approached Makkah for *Umrah* with 1500 companions. They were stopped by *kuffar* who did not care that all pilgrims were in *ihraam*, nor they respected Kaaba, or the month of *Zilqaad*. This *ayah* gives advice to Muslims to retaliate rationally.]
- 3 The *haraam* animals include dead animals even if they are otherwise *halaal*. These include animals which died by strangulation, injury, due to a fall, or by horns of other animal, or were eaten by another animal. Pigs (even living), and those animals which are sacrificed to honor someone other than Allah are also *haraam*. Also, those animals which are separated by spears are *haraam* [*kuffar* had kept some labeled spears near "Habl" the largest idol. On some was written 'do it', on others 'not

do it' and so on. Before starting something they would pull out a spear at random and read the instructions and do accordingly. This *ayah* refers to that and strictly prohibits such practices]. *Haraam* eatable can be eaten or drunk if there is threat to life due to thirst and hunger. But the amount should be just enough to sustain life, not for taste. Allah says that Islam had given a complete way of life; it was expanding very rapidly and *kuffar* had seen that their efforts to restrict it had failed. This *ayah* declares that Islam is the true religion, a complete guide and a complete solution to every problem. The knowledge not provided in previous divine books has been included and now there is no room for improvement or addition. The Muslims should recognize this great gift of Allah. [This *wahi* was on the occasion of Hajj-ul Widah, 10<sup>th</sup> Hijri on Friday at *Asr* when Hazrat Muhammad (peace be upon him) was in *Arafat* surrounded by 40,000 Muslims. He lived for only 81 more days.]

**4** Allah guides Hazrat Muhammad (peace be upon him) to tell his followers that except for *haraam* eatables as described above, all eatables are *halaal*. The animals hunted by domesticated animals [e.g., dog and hawk] are *halaal* [provided the hunting animal is trained, e.g., dog should not eat the hunted animal and hawk should return back to owner if called (indications of training). If the animal is not trained it means that it hunted for its own food and thus it will not be *halaal*. Another condition is that the *Ba ism Allah* should be recited before releasing the hunting animal].

**5** Allah says that food of *ahle kitab* is *halaal* [if *zibah* is done on name of Allah only]. For marriage, pious nature of a woman (and man) should be the most important factor. Marriage with an *ahle kitab* woman is allowed but not with a *kafir*. Marriage is a bond but it is better than freedom that would lead to sins.

**6-7** Before saying *salaat*, one should perform *wadu* which includes washing of face, hands and arms up to elbow, doing *masah*, that is washing 1/4<sup>th</sup> of head (front part) and feet up to ankles with wet hands. For *ghusl* (bath; necessary after marital contact), just washing of hands and face is not enough. Water should flow to all parts of the body and also to parts where it can be placed without damage to health, e.g. mouth. *Tayamam* can be done as an alternative for both *wadu* and *ghusl*. *Tayamam* can be performed by rubbing soil (dust) on hands and face. Details are given elsewhere. Allah says that these orders are for convenience of Muslims and they should be grateful to Allah for this guidance.

**8-10** In these *aayaat*, Allah reminds that Muslims should not forget the blessings of Allah and should always be ready to pay back the rights of Allah and His creature. A Muslim should always strive to do justice, which means to deal with someone in a way he deserves. This leads to *taqwa* which is a state of spiritual ecstasy. The ability to do justice springs from the fear of Allah. Those who follow the path of Allah will be rewarded, and those who do not, will be sent to *jahannam*.

**11** This *ayah* warns that Muslims should do justice with their enemies when they become victorious and refrain from revenge.

**12** Hazrat Musa had selected 12 leaders of 12 tribes (one each) of Bani Israel to act as his lieutenants to control the acts of his followers [coincidentally, when *ansaar* did *bayet* at the hands of Hazrat Muhammad (peace be upon him) in Laila tul uqba, number of their representatives was also 12]. Allah addressed Bani Israel (through Hazrat Musa) and assured them that He was always with them but He was witnessing whatever they did openly or otherwise. Allah also took the promise that they would believe in the Prophets who would follow Hazrat Musa, give them due respect and support them with their lives and material against their enemies. Allah would give due reward by sending them to *jannah* which has gardens and flowing canals. However, if they betrayed their promise, they would be considered as *kafir* [and punished likewise].

**13** *Yahood* forgot their promise and betrayed. As a punishment, Allah hardened their hearts. They made changes in *kalaam-e-Ilahi* in text, meaning and pronunciation. Allah foretells that these bad deeds would continue forever. Allah advises Hazrat Muhammad (peace be upon him) to ignore them and pay back for their bad deeds by good deeds. It might change their hearts.

**14** Allah says that like *yahood*, *nasara* also betrayed their promises [followers of Hazrat Issa are called *nasara* because Hazrat Issa lived in a village named Nasira]. In fact, they removed the text related to advices from *Injeel*. Because they had left the right path, *yahood* and *nasara* became rivals of each other and would always remain so.

**15-16** Allah addresses *yahood* and *nasara* and says that Hazrat Muhammad (peace be upon him) is the Prophet who was foretold in their books. Allah spoke through Hazrat Muhammad (peace be upon him) to complete what Hazrat Issa had left incomplete. The important messages in *Taurat* and *Injeel* which were concealed by them were made open by Hazrat Muhammad (peace be upon him). And those which were no more relevant were ignored. If they wanted to come back to right path they should follow him.

**17-18** Allah says in these *aayaat* that when *nasara* claim that Hazrat Issa is son of Allah, actually they are declaring him as Allah. So this is clearly *kufir*. If all the creatures of Allah including Hazrat Issa and Hazrat Maryam are put together, their combined force cannot stop them from getting killed by Allah in one stroke. And Allah has the power to do the unthinkable [e.g., Hazrat Adam was born without father or

mother, Hawa without mother, and Hazrat Issa without father]. No one can interfere if Allah decides to forgive someone, or punish someone, and no one can escape from His domain. He is master of skies and earth, and everything in between. Everyone has to return to him.

**19** Allah addresses *ahle kitab* and tells them that His Prophet was among them and showing them the path of light. But there are conditions; firstly they should not form false concepts about the relations between Him and His creations and secondly they should believe in Hazrat Muhammad (peace be upon him).

**20-24** Hazrat Musa reminded his nation (Bani Israel) that they were specially treated by Allah. Allah made them rulers and sent Prophets among them. He blessed them in a way none else was ever blessed. They should move forward and enter the territory destined for them. They should not retreat. They refused because they were afraid of the power of the opponents. They were urged on by two other persons but they flatly refused and said that Hazrat Musa and his Allah should go and fight them. [Hazrat Musa sent 12 leaders of 12 tribes to Syria (Shaam) to bring information. When they returned they praised what they saw and also warned about the power of the rulers. Hazrat Musa warned them not to propagate the military strength of Syrians but only 2 obeyed him. Their talk put doubts in Bani Israel and they disobeyed Hazrat Musa, and wished to go back to Egypt (Misr). This delayed the conquest of Syria (Shaam) by 40 years. The 2 leaders who obeyed Hazrat Musa finally conquered Syria.]

**25-26** Hazrat Musa prayed to Allah to dissociate Bani Israel from himself and his brother Hazrat Haroon because he had lost hope that they would improve. Allah informed him that they would remain homeless for 40 years as a punishment. [On the contrary, the followers of Hazrat Muhammad (peace be upon him) always obeyed his call and that was the reason that they were rewarded not only spiritually but also materially, and Islam spread very rapidly.]

**27-31** These *aayaat* tell the story of two sons of Hazrat Adam [Habeel and Qabeel]. Hazrat Adam wanted a girl to marry one of them [Habeel] but other [Qabeel] also wanted to marry her. To resolve the issue, Hazrat Adam advised them to donate something in the path of Allah. It was in the form of some material [nature not known]. Offering of one [Habeel] was accepted [a heavenly fire appeared and swept the offering of Habeel with it. It was a sign that it was accepted.] Other brother [Qabeel] became jealous and started threatening to murder his brother. He [Habeel] replied that it was his *taqwa* which made him superior. He [Qabeel] should also try to develop it to get heavenly rewards. He further added that he was not afraid of being murdered but he did not want that he [Qabeel] added another sin to his already existing sins. If he still wanted to kill him, he would not resist. But he [Qabeel] was blinded by his jealousy

so he killed his brother [Habeeel]. After the act, he felt sorry as he had lost a helpful brother [later he lost his senses and died]. Because no human had died before that, he did not know what to do. He saw a crow digging the soil with his beak to bury a dead crow. He felt ashamed that a lowly creature was more intelligent. He followed the method used by crow and buried his brother.

**32** This *ayah* is addressing Bani Israel who killed not only many innocent people but some Prophets as well. It is difficult to assess the gravity of these sins. Allah says that murder of an innocent is like murdering all humanity and saving an innocent from murder is like saving all humanity.

**33** In these *aayaat*, the punishments are outlined for those who fight against Allah and Hazrat Muhammad (peace be upon him), and those who create trouble in the land [whether they are bandits, dacoits, or those who make people fight each other]. These include 1) death; 2) cutting of right hand and left foot; 3) and to cast them away from that land according to severity of crime. These are punishments for this world. They will face *azaab* in *akhirah* as well.

**34** *Tauba* can result in forgiveness of *haqooq Allah* but cannot provide forgiveness for *haqooq-ul-ibaad* [e.g. if a person is murdered, its penalty has to be paid, or if someone's property is damaged, it has to be compensated. Only the affected person or his *wali* can forgive].

**35** The Muslims are advised to seek *qurb* (nearness) of Allah, and to fear that they might lose that; and to do *jihad* in the path of Allah.

**36-37** This *ayah* says that *kuffar* will not be able to avoid the punishment even if they pay all the treasures on earth as compensation. They will remain in *jahannam* forever.

**38** This *ayah* outlines the punishment for a thief, whether man or woman and it is to cut one hand [right hand].

**39-40** Allah can forgive a thief provided he returns the goods, or if they are damaged, compensates for them; and even if that is not possible, the affected person forgives him/her.

**41** Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not be aggrieved by the behavior of *munafqueen* and *yahoo*. He should be careful of spies. These were the people who were destined not to accept the right path and they will be punished in this world and hereafter. They changed the wording of

divine books to suit their designs. They will be humiliated in this world and face painful *azaab* in *akhirah*. [This *ayah* relates to an incidence in Khyber where a *yahoodi* man and woman committed *zina*. In *Taurat*, punishment of this crime is death by stoning. But those two belonged to elite class. The elders of that community had heard that in *Quran*, the punishment is lashes only, so they decided to go to Hazrat Muhammad (peace be upon him). Just at that moment, Hazrat Jibreel brought the orders that punishment was death by stoning. The *yahood* did not obey. They also tried to hide the verdict of *Taurat* but it was confirmed by Ibn Suria who was considered an authority on *Taurat*.]

**42** Hazrat Muhammad (peace be upon him) is advised to make decisions between different conflicting parties in the light of *sharia* [before the arrival of complete orders, he could make judgment according to his wisdom] and to do justice even if the accused is a man of very bad reputation and deeds.

**43** Allah says that *yahood* not only did not believe in Hazrat Muhammad (peace be upon him) but they also did not follow *Taurat* and other divine books, so it was useless to expect anything good from them.

**44** Allah praises *Taurat* and says that it contained such a great charter of life that many Prophets and scholars followed it in different situations. Allah had made them (Bani Israel) the custodian of *Taurat* (unlike *Quran* which will be protected by Allah) but some of them made changes and destroyed its divinity. Muslims are advised never to try to do that as it will result in great punishment.

**45** Allah says that it was written in *Taurat* that if a person is killed, the killer should be killed. Similarly an eye for an eye, nose for a nose, ear for an ear, tooth for a tooth and if injured, equal injuries to be inflicted. But if the victim or relatives forgive, these punishments shall not be given. [This is called *qasaas* and is ordered in the same way in *Quran*. Scholars generally agree that those orders and directions in previous books which are referred to by Allah and Hazrat Muhammad (peace be upon him) and not denied are applicable on Muslims also.] [In Madina, there were two *yahoodi* tribes Banu Nazeer and Banu Qareeza. The former were powerful and dominant and had forced an unjust treaty that later would pay full *qasaas* in a quarrel where as it will be only half in their case. Banu Qareeza killed a person of Banu Nazeer and they demanded full *qasaas*. The accused refused and took the matter to Hazrat Muhammad (peace be upon him) who had arrived in Madina. He gave the judgment that *qasaas* should be equal. This *ayah* relates to that incidence.]

**46-47** Hazrat Issa himself confirmed *Taurat* and *Injeel* also confirmed it. In fact there was very little difference between two books. In these *aayaat*, *nasara* are asked to follow the teachings of *Injeel* [which clearly foretell the arrival of last Prophet].

**48- 50** Allah says that *Quran* is custodian of *Taurat* and *Injeel*. It has completed some

unfinished subjects and eliminated later insertions and confused statements. Allah praises Hazrat Muhammad (peace be upon him) for making his decision according to Quran and not caring about those who debate it. [These *aayaat* refer to the incidence when the dominant group of *yahooos* came to Hazrat Muhammad (peace be upon him) and asked him to lend his support (against other group) in exchange of their accepting Islam.] Allah asks Muslims not to pay heed to small differences in opinion among others and concentrate on their practical life as guided by Allah. Although the real punishment for sins will be in *akhirah*, a part of punishment is given during this life as well. Allah consoles Hazrat Muhammad (peace be upon him) and conveys that true believers are always few.

**51-56** Allah advises Muslims not to make friends and not to have brotherly relations with *ahle kitab* and *kuffar*. [It does not mean complete boycott. Formal relationships with peace and justice can be maintained.] All *ahle kitab* and *kuffar* were friends with each other and united against Muslims. [These *aayaat* refer to Abdullah bin Abi, an exemplary *munafiq* who had relations with *yahooos* so that if they became dominant he could be safe and benefit.] Allah warns that they would never come to the right path. These *aayaat* also predict the dominance of Hazrat Muhammad (peace be upon him) in future and say that such *munafiqeen* would suffer. A true Muslim should stand up against such persons. Allah has great blessings for him. The true friends of Muslims can only be Allah, Hazrat Muhammad (peace be upon him) and other Muslims who regularly say their *salaat* and give *zakaat*.

**57-58** Allah conveys to Muslims that many *ahle kitab* and *kuffar* ridiculed Islam, and those who did not do so openly, supported them secretly. Then how they could make friends with such people? They taunted *adhan* which was a proof of lack of wisdom and mean nature.

**59-61** Allah orders Hazrat Muhammad (peace be upon him) to address *yahooos* and remind them that they were the people on whom His *azaab* descended and turned many of them into monkeys and pigs. And they were the people who became slaves of *shaitan*. So they were the people to be scorned upon, not the Muslims who have *imaan* on Allah and accept whatever are the orders. Those among *ahle kitab* (*munafiqeen*) who pretended to embrace Islam but in their meetings ridiculed it were not hidden from Allah and they could not deceive Him.

**62- 63** When Allah decides to destroy a nation, the people start indulging in sins and disobedience massively. Their religious scholars become dumb because of love and lust of this world. Same thing happened to Bani Israel.

**64** Allah says that *yahooos* had started to disrespect Him and talked about Him like an

ordinary man. They blamed Him for their misfortunes [and the growth of power of Bani Ismail]. Allah says that they had to blame themselves. He is as gracious as ever but they had stopped to be deserving people due to mass disobedience. Allah says that in spite of these *aayaat*, *ahle kitab* would not change them. They had infighting, and their conspiracies against Islam would not succeed.

**65-66** Allah says that in spite of such grave crimes, if *ahle kitab* had accepted the message given by Hazrat Muhammad (peace be upon him) and embraced Islam, Allah would have forgiven them. And if they had accepted Quran, they would have accepted *Taurat* and *Injeel* in their true form as well. But they did not, except a few.

**67-68** Allah orders Hazrat Muhammad (peace be upon him) to convey the messages sent to him in totality to masses without fear. And if he failed to do so, it would not fulfill the status given to him by Allah. He should not care how people respond, and perform his duties diligently.

**69** Ancestry or previous religion is not a criterion. Only criterion is *imaan* and good deeds. Any person or nation that excels in these virtues can declare itself successful without fear. Otherwise, it should consider itself liable for punishment which can come anytime. [In these *aayaat*, beside *ahle kitab*, *saabi* are also addressed. These were a group of people in Iraq who believed totally in spiritualism and did not see any role of a Prophet.]

**70-71** Real faith is to follow the orders without questioning. *Yahood* betrayed Allah and denied some of His Prophets and killed some others. They became blind and deaf and thought that they would not pay for their heinous crimes. Allah punished them by making them slaves of a cruel king [Bakht Nasr]. Then Allah liberated them from slavery and they begged for *tauba*. It was accepted but shortly afterwards, they again started their mischief. [They killed Hazrat Zikria and Hazrat Yahya and planned to kill Hazrat Issa as well.]

**72- 76** *Nasara* committed the grave crime of trinity with focus on declaring Hazrat Issa as son of Allah. But Allah is so gracious that even this crime can be forgiven if they ask for *tauba*. Hazrat Maryam was a *wali*, not a Prophet (because only men could be Prophets). She and her son Hazrat Issa, both had to eat for survival like all other humans so how they could be related to Allah.

77-82

Allah says that if *yahood* were guilty of indulging too much in this world and disrespecting religious people, *nasara* were guilty of disgracing and changing teachings of Prophets. [In real *Injeel*, there was no concept of trinity. It was introduced by Polos under influence of Greek idol worshippers. Almost all *nasara* accepted it.] When *yahood* and *nasara* crossed all limits in their disobedience they were cursed by Hazrat Daud and Hazrat Issa respectively, and it had devastating effects. They reached that state because there was no one among them who stopped them from wrong doings. They were still under that curse as is evident by their support for

*mushrakeen* against Muslims. However, *nasara* still had some scholars who were knowledgeable and not arrogant so they could be friends.

## Para 7 Wa Idha Samiu

**83-86** These *aayaat* declare that *nasara* were better than *yahoo* and *mushrakeen*, and more receptive to message of Hazrat Muhammad (peace be upon him). Some of them wept when they listened to the message and accepted it. [These *aayaat* relate to the incidence when several years after Hijrah, 70 newly converted Christians to Muslims, visited Madina and met Hazrat Muhammad (peace be upon him). When they listened to Quran they started weeping with emotions.] They will be rewarded with jannah with flowing canals and non-believers will go to jahannam. [The hostility of *mushrakeen* was well known. *Yahoo* were not far behind. They tried to kill Hazrat Muhammad (peace be upon him) by crushing under a stone and by poisoning. *Nasara*, though jealous of Muslims, did not do such acts.] There were many among them who had isolated themselves and were very pious.

**87-88** Allah addresses the Muslims and says that they should not propagate *haraam* those eatables which have been declared *halaal* by Allah. And eat whatever is *halaal*.

**89** If someone breaks an oath (swearing) in name of Allah, *kuffara* is to feed ten *masakeen* after inviting them at home, or to give each of them grain equivalent to *sadaqa-fitr* (or its price), or to give clothes to each, or to set free a slave; and if the person cannot afford any of these, he should keep three fasts (*saum*) on continuous days. It is Allah's kindness that ways to rectify a mistake are also described in Quran.

**90- 92** These *aayaat* give clear orders to ban alcohol. Betting is also banned. Allah says that both drinking and betting lead to in fight and disturbance. These fulfill the desire of *shaitan* to divide Muslims. Allah's orders must be followed to avoid his conspiracies [before these *aayaat*, use of alcohol was not clearly banned though it was disliked. When these clear orders for alcohol arrived, all Muslims broke their pitchers of alcohol and it flowed in streets of Madina.]

**93- 96** It is clarified that those Muslims who died before these orders and consumed alcohol in their life will be forgiven. Some further orders are given regarding *hurmat* of some things in a particular situation. For example hunting is totally prohibited if somebody is wearing *ihraam*. If someone disobey and kill the hunt, he should ask two respected persons to estimate its price, buy an animal of that price, take it within the premises of Haram Sharif and *zibah* it. He should not eat from it. Or he should buy grain of equivalent price and distribute it to *masakeen* as for *sadaqa-fitr* (to each). And if he cannot do it, he should calculate the number

of *masakeen* and fast (*saum*) on equivalent number of days consecutively. However, hunting in river water [fish] is allowed in *ihraam*.

**97-100** Allah says that Kaaba is the center of religious as well as social gatherings. Every Muslim says his prayers facing Kaaba, and during *Hajj*, Muslims from all over the world gather here and there are extensive cultural and business exchanges. It is also land of peace declared by Allah and will remain so till *qiymah*. So all the orders related to respect of Kaaba should be followed strictly otherwise *azaab* is waiting for those who disobey. Hazrat Muhammad (peace be upon him) had performed his duty by conveying the message of Allah. Now it was up to his followers to obey the orders of Allah. On day of *qiymah*, judgment will be made regarding every single act. Muslims should always differentiate between *halaal* and *haraam*, and both cannot be equal.

**101-103** Allah says that questions should not be raised why an act was allowed and why other act was not allowed. Such questions were raised by previous nations, and when details were given, they were not able to fulfill the obedience. [The words *bahira*, *saiba*, *wasila*, and *hami* in these *aayaat* are related to previous nations and there is confusion about their meaning among scholars. But it is clear that they are related to domesticated animals which were released in the names of idols which were worshipped.]

**104-105** These *aayaat* address *kuffar* and say that it was not logical to follow their forefathers because they were not wise and their knowledge was very limited. At the same time Allah addresses Muslims and says that they should not care about what *kuffar* said. They should keep following the path of Allah. They should convey the message of Allah to *kuffar* but if they did not listen, they should continue with their normal business.

**106-108** These *aayaat* convey orders regarding will. When someone is nearing death during travel or away from home, and he wants to state his will, there should be two reliable witnesses [Muslims or non-Muslims. If there is some doubt in minds of relatives, if witnesses are Muslims, they should testify preferably after *Asar* prayers and if non-Muslims, after their time of prayer]. They should swear that they were not lying, and that they had not concealed anything. But if there were doubts or some evidence to the contrary, two nearest relatives of the deceased should swear that witnesses were lying and their word would be accepted.

**109-110** Allah says that the Prophets will be asked on day of *qiymah* what message they conveyed to their people and how they responded. They will say that they did not know what their people did in their absence. They could only confirm what they did in front of them. Then Allah will speak to Hazrat Issa and say 'O, son of

Maryam remember my blessings on you and your mother when I helped you through Jibreel and you talked at very young age and showed exceptional wisdom when you grew up as Allah had taught you deep (layer by layer) the meanings of *Taurat* and *Injeel*. You made animals from clay and blew life in them by my orders, and you were able to treat born blinds and lepers and to give life to dead by my orders, and when you showed these signs to Bani Israel, they dismissed them as magic and planned to kill you but Allah lifted you to skies and they could not succeed'.

**111-115** The *hawaris* of Hazrat Issa asked him to pray to Allah to send food from sky for them to eat. That sample would complete their faith and they would always confirm this *mojza* and would celebrate it as religious festival every year. Allah said that if they wanted such an extraordinary blessing, the *azaab* for disobedience after that would be such that it was never seen before. [There is disagreement among scholars whether such food was sent by Allah or *hawaris* became so frightened that they withdrew this demand.]

**116-118** On the day of *qiyamah*, Allah will ask Hazrat Issa whether he preached his followers to worship him and his mother. He will shiver with fear and say how he could have preached such sinful thing. And Allah would have known if he (Hazrat Issa) had said such a thing and He knows that such words were never said. Instead he preached that only Allah can be worshipped, as he was ordered. As long as he lived, he kept vigil, but when he was lifted from the world, he could not know how they behaved afterwards. He will further say that he believed in justice of Allah, whether He punished his followers or forgive them.

**119-120** Those who kept their faith and strictly followed the right path (like Hazrat Issa) will be rewarded and placed in *jannah* which has gardens with flowing canals under them. On day of *qiyamah*, every faithful and those who disobeyed will be treated accordingly.

**Introduction:** *Al anaam* means cattle. This *surah* focuses on *halaal* and *haraam* animals. It is Makki. Muslims were weak and under torture by *kuffar*. This *surah* narrates stories of nations of ancient Prophets and the punishment given to them. It urges Muslims to follow Hazrat Muhammad (peace be upon him) and to remain steadfast; and to separate them from the methods and customs of *kuffar*. This *surah* provides guidance for practices they should adopt.

I start with name of Allah who is very kind and merciful.

**1- 5** These *aayaat* say that Allah be praised because He created day and night, skies and earth, and everything else. He made man from soil and put life in him and bestowed him with so many qualities. Soil produces food which sustains humans and produce reproductive material which gives birth to new humans. Allah fixed a time of death for every human after which he will return to soil. Similarly this universe will end one day and only Allah knows the exact time.

**6-8** In these *aayaat*, Allah reminds about ancient nations [*Aad* and *Samood*; details will be mentioned in later Surah] who were given greater power and prosperity [as compared with *kuffar*]. They had periodical rainfall and canals which resulted in abundant agriculture and they became rich. Instead of being grateful to Allah, they started to mock His signs. They were punished in such a way that no trace was left behind. Allah replaced them with new nations. Again, the evil doers were destroyed and replaced and this system goes on.

**9-11** Allah says that even if He had sent a written book directly from the skies, these people [*kuffar*] would have termed it as magic. They asked why *malaika* were not sent as Prophets. Even if it was so that *malaika* had appeared as human beings, they [*kuffar*] would not have believed them [some *mushrakeen* had demanded that Allah sent a written book with four *malaika* as witness to make them believe. If *malaika* appear in their real form, an ordinary person would die with fear. Only the Prophets can bear them. Hazrat Muhammad (peace be upon him) saw Hazrat Jibreel twice in his life]. Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not lose heart. Ancient Prophets faced similar hard times and how those who denied them were destroyed is evident to anybody who travels on this earth.

**12-14** In these *aayaat* Allah guides Hazrat Muhammad (peace be upon him) to convey that He rules the universe and nobody can stop Him from punishing the guilty [*mushrakeen* and others]. If He was not punishing them, it was because of His mercy. On day of *qiyamah*, these people will not be spared. He is the one who saves His creatures from unseen enemies when they are unaware. He is the one who listens to everyone whether it is day or night. Then why someone should look elsewhere for obedience and worship. Allah advises Hazrat Muhammad (peace be upon him) to make himself an example to follow.

**15- 21** Allah addresses Hazrat Muhammad (peace be upon him) and advises him to convey that even he was afraid of accountability so what to say about ordinary persons. Nobody will be spared on day of *qiyamah*. The real success is to be able

to avoid *azaab* of *qiyamah*. Only Allah is capable to give someone happiness or sorrow and He knows everything. And everybody should know that Allah stands witness between him {(Hazrat Muhammad (peace be upon him))} and those to whom the message was conveyed and He will give judgment on everybody. Even the scholars of *ahle kitab* knew in their hearts that the message conveyed by Hazrat Muhammad (peace be upon him) was true and he indeed was the last Prophet as predicted by ancient Prophets. They had identified his truth as easily as they would identify their sons in a crowd but jealousy, arrogance, traditions of their ancestors, and love of this world did not permit them to admit it openly. He {(Hazrat Muhammad (peace be upon him))} should convey to them that those who made false claims of being Prophet and those who rejected a true Prophet, both were great sinners. So they should realize their fate.

**22-26** Allah says that on day of *qiyamah*, the *mushrakeen* will look for those whom they worshipped but will not find them and they will be disgraced. They should understand it before it is too late. Allah guides Hazrat Muhammad (peace be upon him) and tells him that the *mushrakeen* listened to him only to try to find loopholes and material for objections, not to improve themselves. This attitude had made them totally immune to message of Allah and they did not learn anything. They were not only happy with this state of mind but propagated it proudly as well. They called Quran as stories of ancient people. They were only hurting themselves. [In spite of their efforts, Islam would spread and dominate.]

**27- 32** When *mushrakeen* will see *jahannam*, they will wish to be returned to earth and relive their lives in obedience to Allah. But it will be only to find an escape, not whole heartedly. If they were be given a chance (which they will not be given) they will forget their words and start doing old mischievous deeds again. When they will know that there is no escape, the harsh reality will dawn on them and they will taste their punishments. They will lament their terrible deeds. The real life is life of *akhirah*. Only those moments of this worldly life are notable which are spent in preparation of life after death.

**33-35** Allah consoles Hazrat Muhammad (peace be upon him) who felt very sad that *mushrakeen* and *ahle kitab* were in a state of denial to the divine message that would change their life. Allah reminds him that these people were not denying him because they always believed in his integrity, but actually they were denying the divine message because of ulterior motives. He should feel satisfied because he had done his job. Ancient Prophets faced similar denial but eventually those who opposed them, tasted their fate. Allah's promises would be fulfilled in any case and he {(Hazrat Muhammad (peace be upon him))} will have spectacular

success. He is also advised not to pay heed to the demand of *kuffar* to show *mojzat* to make them believe. If he was not given such *mojzat*, it was a part of divine strategy. If Allah wanted, there would have been no need of Prophets and everybody would have adopted right path. Because Allah does not want it, so their demands to show a ladder going to sky or a tunnel going to the interior of earth could not be entertained.

**36-41** Allah says that Hazrat Muhammad (peace be upon him) should not expect everyone to respond positively. Among the people, there were some who had become deaf so how could they listen. Only on day of *qiyamah*, they will believe in reality. It is reiterated that it is against divine strategy to show *mojzat* on demand. Anyone who thinks wisely has so many signs around him that there is no need for *mojzat*. The *mushrakeen* who were in a state of denial apparently, prayed to Allah when in distress and trouble, and forgot others they worshipped. And sometimes, their prayer was listened to by Allah so that they might improve.

**42-45** Ancient nations were destroyed because they did not pay attention to little punishment which was initially given to them. When that trouble was over, they reverted back to old habits with much greater intensity. Then they faced sudden *azaab* with no time to recover and were eliminated.

**46-49** One should not delay *tauba* because he may not be able to that in future as *azaab* may arrive without warning. The Prophets were not sent to fulfill strange demands. They were sent to convey the divine message and to warn about the eventualities of denial and disobedience. It is up to the individual to follow and obey and win *jannah* or to deny and disobey and go to *jahannam*.

**50-55** Hazrat Muhammad (peace be upon him) is advised to clarify to people that a Prophet is not in possession of divine powers nor is he capable of answering every question. He is a human being and he does not claim to be a *malak*. But he is not an ordinary man. His heart is always open to witness divine world which cannot be seen ordinarily. And in practice, his every act is in accordance with the teachings of Allah. He never acts or says anything to contrary. So those who can think and analyze have no doubt regarding the truth of Prophets. Hazrat Muhammad (peace be upon him) is advised to ignore those who were in a state of denial and concentrate on and value those who had fear of Allah so that they could avoid sins. These were the people who were sincere in their prayers and tried to win blessings of Allah. He {(Hazrat Muhammad (peace be upon him))} should not worry about their internal state of mind. [It is said that this *ayah* relates to the incidence when some chiefs of *kuffar* said that they would listen to message of Allah but the poor

and lowly people sitting around Hazrat Muhammad (peace be upon him) should be removed.] He is advised to console these poor people and convey to them the blessings of Allah so that they were not intimidated by those rich people.

**56-58** Hazrat Muhammad (peace be upon him) is advised to convey to *mushrakeen* that as a Prophet he could never step aside from right path because he had received clear messages from Allah. It is not the job of a Prophet to bring *azaab* or to forgive. Only Allah can do it. He delays the punishment till an appropriate time.

**59- 62** Allah says that whatever has happened, is happening or will happen in universe is written on *loh-e-mahfooz*. So nothing can be out of knowledge of Allah even if it is a falling leaf or a seed. When a person sleeps, certain powers are taken away from him and whatever he does while awake is in His knowledge. This alternate sleeping and awakening explains life, death and again life in *akhirah*. When the time of death arrives, *malaika* are ordered to take soul out of body and they do this job dutifully.

**63-67** Hazrat Muhammad (peace be upon him) is guided to convey to *mushrakeen* that Allah does not punish immediately. When they were in trouble they promised to Allah that if the trouble was over, they would be grateful and obey His orders. But as soon as they were in comfort, they rebelled. Only Allah has the power to send *azaab* from above [falling of stones, tornadoes, and rain], or below [floods and earthquakes] or from within, i.e., division into groups with infighting. His duty is only to convey these messages of Allah. The timings and type of *azaab* is determined only by Allah.

**68- 73** A *momin* should not sit in company of those who criticize Quran, and if he becomes a part by mistake, he should leave as soon as he realizes. But *momneen* should try to advise those who were committing this sin. Those who had forgotten *akhirah* and were engulfed in lust of this world will have no one to help on day of *qiyamah*. A real Muslim will never leave the right path and ask from someone who has not the capacity to help or harm him because only Allah has that capacity. And if he leaves the right path he will be like someone traveling in a jungle who is led astray by wicked *jinnaat*, and his friends are calling him towards the right path but he is so confused that he is not listening. One should always be obedient to Allah and have His fear in heart. The universe is His Empire and when he orders something to happen, it happens immediately. He is the master of the day of *qiyamah* when *soor* will be blown, and He knows everything apparent or hidden.

**74- 81** Allah reminds when Hazrat Ibrahim said to his father [Aazar] that he was wrong in worshiping idols made of stones. And Allah showed Hazrat Ibrahim the wonders of skies and earth so that his belief became firm. He saw a bright star but it disappeared after a period and he said that he did not like to worship something which disappeared. Then he saw the bright moon. When it disappeared, he again repeated the same words and said that he did not want to live among people who had lost their way. Similarly he saw people worshipping sun. He again repeated his words and said that he was fed up by all those acts and turned his direction towards Allah who made the universe and declared that he would not worship anything else. His nation argued and threatened him but he said that he was not afraid of their idols and only Allah could send harm. They should be afraid of Allah and the punishment which was waiting for them.

**82- 89** In these *aayaat*, reference to many ancient Prophets is made. First to be shown the right path was Hazrat Nooh. Hazrat Ibrahim was followed by his son Hazrat Ishaq and grandson Hazrat Yakub. Also mentioned are Hazrat Daud, Hazrat Suleman, Hazrat Ayub, Hazrat Yusuf, Hazrat Musa, Hazrat Haroon, Hazrat Zikria, Hazrat Yahya, Hazrat Issa, Hazrat Ismail, Hazrat Yassah, Hazrat Yunus and Hazrat Loot. Many of them were related and thus Allah spread *noor* of *imaan* among brothers, fathers and grandfathers. It is a blessing from Allah that He shows the right path to chosen ones. And if they committed *shirk*, they would have lost everything. They were the blessed ones who were given divine books, *sharia* and *nabuwat*. And Allah had appointed these people to show right path to those who deny [*kuffar*].

**90- 91** In these *aayaat*, Allah conveys to Hazrat Muhammad (peace be upon him) that basically his path was not different from previous Prophets. There might be some differences in application due to changing times. He is advised to convey that if some people did not accept his message, it would not harm him. Only the disbelievers would be the losers. In these *aayaat* those people are condemned who started to deny the ability of Allah to send His message to a man by *wahi*. Allah asks them how *Taurat* which is a pillar of *noor* was sent to Hazrat Musa. It preached rules for living a good life and had such words of wisdom which were beyond the thinking range of their ancestors. Although it was torn into pages and many pages were hidden from public, whatever was left attested to the greatness of that book (*Taurat*). Who else but Allah has the capacity to convey such a book?

**92- 94** And from where Quran which confirms all previous divine books, originated? If this is not a divine book then who is the author? Can an illiterate person write it? Those who believe in *akhirah* have no question and they accept it whole

heartedly. Those who attribute petty qualities towards Allah, or make false claims of *nabuwat*, or who boast to write verses similar to Quran are cruel and fearless. Angry *malaika* are waiting anxiously to snap their lives and they will face great pain and humiliation. They will come one by one and there will be no one to intercede [from those whom they worshipped.]

**95-98** Allah says that only He can grow a plant from a seed and convert death into life and life into death. Why the disbelievers looked for someone else? Can anyone else do it? And He has created day from night which He has made for rest. Similarly the solar and lunar systems are meticulously created by Him. And stars provide guidance during travel. Allah started humanity from a single man. Every human being starts his life from the body of his mother. He stays in this world after which he dies and is buried in grave where he will slowly get adapted to *akhirah* and will finally reside in *jannah* or *jahannam*.

**99-102** Allah created clouds and rain which falls on earth and gives rise to vegetation such as dates, wheat, grapes, olive etc. For those with wisdom, there are signs of Allah if they think how a fruit sprout and how it ripens and becomes tasty. Some people link *jinnaat* to Allah and consider them as His partners. How it can be true because Allah created them, and some others say that He has sons and daughters. Allah is above all these relations. He is the creator and capable of doing anything. So He is the only one to be worshipped.

**103- 107** Allah cannot be seen as human eye is not capable of that. However, if He wants he can make someone capable of doing so, e.g., Hazrat Muhammad (peace be upon him) and *momneen* on day of *qiyamah*; but they will not be able to see Him in totality. Although Allah is not visible, His signs are everywhere. Allah explains these matters in different ways so that they can be easily understood. Some would still object and say that how an illiterate person {Hazrat Muhammad (peace be upon him)} could speak so wisely. He must have learnt all that knowledge from some scholar. However, others would become firm in their belief and come out of any misguidance by *shaitan*. Allah advises Hazrat Muhammad (peace be upon him) to keep performing his duty and not care about those who still did not believe even after seeing clear signs and hearing strong arguments. It is not in designs of Allah to make every human a *momin* forcibly.

**108-110** Allah guides Hazrat Muhammad (peace be upon him) not to use harsh words against the idols and others which those people worshipped because they might retaliate and pass derogatory remarks for Allah, and *momneen*. Allah says that this world is actually an examination center. Allah has not created human brain to

automatically differentiate between right and wrong, and accept only the truth. That is why most of the people think that they are right and are proud of their values. Only on day of *qiyamah*, they will differentiate right from wrong. Allah says that they would not believe even if their demands were fulfilled. And if they were fulfilled, as per rules, they would be destroyed immediately. [Some *kuffar* said that they would become believers if Safa Mountain was turned into gold. Some Muslims thought that it would help to convince them.]

## Para 8 Wa Law Annana

**111- 113** Allah says that if the demands of *kuffar* were met and if even *malaika* descended from the sky and confirmed; and even if dead rose from their graves and started talking; and all the persons of previous nations got life and stood before them, they would still not believe in message of Allah. If Allah wanted, He would have made them believe by force but it was not in His plans. They were lured by *shiateen* who wanted that they got involved in lust of this world as long as they lived.

**114-117** Allah says that followers of Hazrat Muhammad (peace be upon him) will never be led astray because they know that Quran is a divine book and its arrival was foretold in ancient divine books. Its contents are all truth and its orders are moderate and justified. Nobody has the power to alter them. It is not possible that someone loses his path in presence of Quran. Those who are wise and follow truth are always few in numbers and majority are those who believe in imaginary and false things.

**118- 121** *Mushrakeen* argued that it was illogical that Muslims considered dead animal as *haraam* which in fact was killed by Allah, whereas the animal they killed by themselves was considered *halaal*. It is clarified in these *aayaat* that all animals are killed by Allah, but those which are killed by saying His name (*zibah*) have His blessings. Not to follow Allah's orders and to pay attention to those who preach differently is *shirk* as well.

**122** A *momin* who has got the light of truth and spreads it can never be equaled with a *kafir* drowned in darkness forever.

**123-125** Allah says that the leaders of *kuffar* misguided people in the fear that they might not start following teachings of Prophets. But they were not successful and in fact they harmed themselves without knowing it. They demanded *malaika* to convey the message to them (instead of Prophets), and even demanded that Allah confronted them. Only Allah knows to which person the message is to be conveyed.

**126-128** The right path has been outlined by Allah. And there are signs to consider for wise persons. Allah makes the disbelievers narrow minded and *jinnaat* [*shiateen*] take their control. They will not be impressed by any *ayah*. Allah is aware of all their sins and they will not be able to escape punishment on day of *qiyamah*.

**129-132** Allah says that all those among humans and *jinnaat* having similar degree of sins will be placed at the same level in *jahannam*. On day of *qiayamah* no excuse will be accepted because during their stay on earth, message was conveyed to them by Prophets and they will have to admit that they received the message. The lust of this world led them to adopt sinful life. Allah always warns before sending *azaab* or announcing punishment (on day of *qiayamah*).

**133- 136** Allah sent Prophets to convey His message. If some nation failed to comply, He did not care and replaced it with more obeying nation and this cycle will continue. When He decides to send *azaab*, no one can escape. [*Mushrakeen* used to divide grain or other things, some in the name of Allah and some in the names of their idols. Whenever there was shortage, they would take from the part which they had assigned to Allah and put it in that for idols but not vice versa. So they multiplied their sin of *shirk* in this way.]

**137-140** *Mushrakeen* used to kill their real daughters because they thought that they would be a burden. [And sometimes they used to make promise that if they would have a certain number of sons, they would kill (*zibah*) one to make certain idol happy. Even *yahood* used to have such customs.] Allah says that all such customs were guided by *shiateen*, and as a result those who followed them were losers in this world and in *akhirah*. [These actions could not be compared with the legacy of Hazrat Ibrahim and Ismail.] These *aayaat* points towards some other bad customs, e.g., if a pregnant animal was killed and the baby was alive, it would be eaten only by men but if it was dead, it could be eaten by both men and women. Those who followed such customs will not be able to escape punishment.

**141- 142** Allah produced fruits -- some are creepers [such as grapes] whereas others grow on trees [e.g., dates and olive]. Some of them have similarities in shape but they differ in taste. Before using them, a part should be kept aside in name of Allah and given to poor. They should also be used with care and not wasted. Similarly Allah produced large animals for labor [such as camels], and small ones [such as sheep and goat]. Allah advises that full use should be made of His blessings. Their use should not be restricted as it is like following *shaitan*. They should also not be eaten in name of someone other than Allah.

**143-144** Only Allah can declare some food as *haraam* or *halaal*. If someone tries to change that he is confronting Allah and will be in great trouble on day of *qiayamah*. Message of Allah is conveyed only by Prophets.

**145-147** In these *aayaat*, the details of *haraam* food are repeated. More details are given in Surah Maeda. Allah says that some more animals were declared *haraam* for *yahood* to punish them for their mischief. These included all those which have an

unsplit hoof, e.g., camel, ostrich and duck. Also included was fat of cow and goat which is not attached to back, intestines or bones. Allah says that Bani Israel were wrong in their claim that these restrictions existed from the days of Hazrat Ibrahim. The fact is that all these things were *halaal* in those days.

**148-150** *Mushrakeen* and *yahooed* used to say that if they were wrong over such a long period, Allah should have punished them. Allah says that in fact, He gave them chance to follow the right path repeatedly. They further argued that why Allah did not make humans in such a way that there was no chance to leave the right path. Allah says that what they did not understand is that if it was so, they would not be designated as human beings. They might be animals like horse which has limited intellect or *malaika* who show complete obedience to Allah by nature.

**151- 153** Allah emphasizes the acts which are *haraam*. First one is not to worship anybody except Allah. Second is not to misbehave with and mistreat parents. Third is not to kill the children. Some people used to kill their children due to poverty. Others did so because of fear of poverty. In these *aayaat* Allah sternly forbids this practice and declares that it is the responsibility of Allah to feed everyone and their children. Fourth is to refrain from acts of obscenity in public or in private. Fifth is not to kill anybody except those who have deliberately murdered someone, are guilty of *zina*, and those who have reverted away from Islam. In addition, it is also *haraam* to use the property of an orphan against rules described elsewhere in Quran. A Muslim should do his best to shape his life according to these instructions. And should not hesitate to state the truth because of love for someone or close relationship.

**154-157** Allah sent *Taurat* which had details of divine orders. This was a gift from Allah to Hazrat Musa and his followers. It was a guideline which would lead to Allah. Allah says that Quran is even better. It is complete in every respect. Those who follow it in letter and spirit have no need to look elsewhere for guidance. [Arabs of Makkah used to complain that *Taurat* and *Injeel* were addressed to Bani Israel. Quran provides answer to that.] It is a book for whole mankind not for a particular set of people.

**158** Allah says that He conveyed His messages by sending Prophets, divine books and finally Quran. Those who still did not believe were perhaps waiting for Allah to come to them Himself, or His *malaika*, or some very big event (*qiyamah*). Allah says that when that event will happen, no *imaan* or *tauba* will be accepted. [Some scholars say that it will be rising of sun from west which will start the disruption of solar system.]

**159** There is only one path of religion given by Allah. Allah advises Hazrat

Muhammad (peace be upon him) to ignore those who try to change it and thus lead to formation of different *firqa* (groups). Allah will deal with them on day of *qiymah* and give appropriate punishment. [It was relevant to *yahooos* and *nasara* in those days and to different sects in Islam in these days.]

**160** Allah will give reward equivalent to ten deeds for one good deed but for one bad deed, punishment will be equivalent to only one deed. And Allah can waive it off by his *rehmat*.

**161-163** Allah guides Hazrat Muhammad (peace be upon him) to convey that he was following the religion of Hazrat Ibrahim who is respected by all. Allah is the only one to be worshipped and Hazrat Muhammad (peace be upon him) is on the top among those who obey Him. [Scholars say that it means that Hazrat Muhammad (peace be upon him) is declared to be on the highest pedestal among all Prophets.]

**164-165** In these *aayaat*, Allah clarifies that everyone will be responsible for his deeds and nobody will be able to help others. The judgment will be made on day of *qiymah*. This world is not a place for giving verdicts. It is a place to test humans. [Kuffar tried to mislead Muslims by inviting them to follow them and saying that if there was punishment in *akhirah*, they would bear it for them.] Allah has made man his deputy on earth to propagate His orders. And He made humans different from each other in rank, wealth, appearance and status to test them how they follow the path of Allah in whatever state they are. The day of *qiymah* is not far away when Allah will grant His blessings to some humans and will inflict *azaab* on others.

7

### **Surah Al-Araf** Makki 39 Aayaat: 206 Rakooah: 24

**Introduction:** This *surah* refers to a place between *jannah* and *jahannam* called *al-araf* and thus is named after it. This belongs to days in Makkah when Hazrat Muhammad (peace be upon him) had conveyed the message of Allah but *kuffar* had rejected it and made life difficult for Muslims. It reminds the historical events and the fate of those who disobeyed the Prophets and urges *kuffar* to take a lesson.

I start with name of Allah who is very kind and merciful.

**1** Alif laam meem suaad

**2-9** Allah advises Hazrat Muhammad (peace be upon him) that he should propagate and convey every part of Quran irrespective of the opposition and criticism he had to face for some parts (of Quran) from illiterate fools and those who were hell

bent to oppose everything. Quran should be spread across the world so that people know their future, become afraid of sins, and the believers get guidance from it. If somebody studies Quran deeply with understanding, he will never follow the path of *shaitan*. In the past those who did not follow divine books were destroyed by sudden *azaab* which sometimes arrived at noon and sometimes at night when they were sleeping. Then they realized that they were reaping the harvest of what they sowed. They themselves were cruel for their own beings, not Allah. In *akhirah*, the followers of Prophets will be asked whether they accepted the messages of Prophets, and Prophets will be asked how their nations responded to their message. Everyone will be asked questions. Allah knows everything and nothing is hidden from Him. Those who will have more weight to tilt the balance by their good deeds will be forgiven, and those who will not have much to put (to tilt the balance in their favor) will be those who harmed themselves by not following Quran.

**10** Allah gave land from which people earn their livings but only a few are thankful.

**11-18** Allah addresses humans and says that He arranged a place to live and feed before He created them. Then He gave them such beautiful appearance which had not been given to any other creature. Spirit was induced and Hazrat Adam was declared *khalifatu Allah* and *malaika* were ordered to do *sajda* to him. [*Iblees* (*shaitan*) who was actually a *jin* who originated from fire but was included in *malaika* because of magnitude of his prayers, turned back to his basic nature and refused to do *sajda*.] He argued with Allah that he was superior because he was made of fire and man was made from clay. As a punishment he was disgraced forever and thrown out of paradise because only that creature can live there which obey Allah in totality. He asked for freedom till people will rise from graves. His wish was granted. He said that he would try to derail humans from the right path because it was because of them that he was disgraced. Allah said that those who will follow him will be the fuel of *jahannam*.

**19-25** Allah says that Hazrat Adam and Hawa were allowed to eat and drink freely in *jannah* except from one tree [Muslim belief is that the tree was of wheat, Christian belief is that it was apple]. *Shaitan* deceived them by saying that if they ate from that tree they would become *malaika* and would have everlasting life. They forgot the warning of Allah [and also the fact that they were superior to *malaika*]. This disobedience resulted in disappearance of their dress of *jannah* and for the first time they saw their body parts. They tried to hide themselves with leaves. They felt so ashamed that immediately they asked for *tauba* and in this way treachery of *shaitan* was not successful. Allah ordered them to descend to the earth and said that their

children would fight with each other and they all had to live on earth for a specified period. They will die on earth and will be brought out of their graves on day of *qiyamah*.

**26-27** On earth Allah taught them the ways to cover their bodies. Allah orders that dress should be simple, pious and graceful [man should not wear silk and woman should not wear thin clothes through which body may be seen. And she should wear loose clothes]. Because *shaitan* cannot be seen, it is a dreadful enemy. Only way to avoid him is to seek protection of someone who can see *shaitan* but *shaitan* cannot see Him. So those who leave the right path are easily befriended by *shaitan*.

**28-31** Allah says that *shaitan* gives the temptation to humans towards bad deeds [short dresses and vulgarity etc.]. These people argued that because they saw their ancestors doing such deeds, these must be orders of Allah. How is it possible? It is a great sin to attribute teachings of *shaitan* to Allah. These are the people who are destined to diverge from right path. [These *aayaat* refer to those people who used to do *tawaf-e-Kaaba* naked and limited their food. It is also made clear that there are no restrictions on eating food but it should not be wasted.] To avoid these distractions, Allah orders Muslims to strictly follow the path of Hazrat Muhammad (peace be upon him). This will make their life in *akhirah* easier.

**32-34** Allah advises Hazrat Muhammad (peace be upon him) to convey that each and everything on the earth was made for use by *momneen* and they should benefit from these things. Non-believers may also use them. However, blessings in *akhirah* will only be for *momneen*. On the earth, Allah has forbidden only vulgar acts and talk whether it is in open or in private. Also forbidden are acts which take away other's rights. And it also includes *shirk*, and to attribute such wrong acts and words towards Allah without proof. There is a time fixed for every individual or group [who disobey]. When that time will come, punishment will not be deferred.

**35-39** Allah says that when He sends a Prophet who conveys message of Allah which evokes the desire to get back the inheritance of their forefather Hazrat Adam [*jannah*], people should follow and help him. If they leave the bad deeds and have fear of Allah, their future is safe and their destiny will be a place of peace and tranquility. And if they deny the message and show arrogance, they will lose the right for *jannah* and will face everlasting *azaab*. Similar will be the fate of those who will follow pretenders [false claim of being Prophet]. When *malaika* will torture them and ask to bring those for help they used to follow and worship, *kuffar* will have to confess that they made big mistake. In *jahannam*, they will accuse each other for their fate. What they will not know is that their *azaab* will be double

because the forefathers did bad deeds which spoiled them and paved the way for spoiling the followers; and the followers, because they did not take lesson from bad deeds of forefathers and followed their path. Those who will want more *azaab* for those whom they followed will not have their *azaab* reduced.

**40-43** The deeds of *kuffar* in this world are not accepted by Allah and they will not be allowed to enter *jannah*. Their chance of entering *jannah* is equivalent to the chance of a camel passing through the hole of a needle. Their place is *jahannam* where they will have fire as their bed and blanket. The residents of *jannah* will be happy to see each other and there will be no jealousy where as those in *jahannam* will be accusing each other all the time. The residents of *jannah* will thank Allah for sending Prophets among them who showed them the right path which resulted in such luxurious place. There will be an announcement that by Grace of Allah they have won their inheritance back and will live there forever.

**44-49** The residents of *jannah* will tell residents of *jahannam* that they had found the promise of Allah true and ask them whether they also found it true. The residents of *jahannam* will have no option but to say yes. During this conversation, there will be a loud announcement that special curse of Allah is reserved for those who deviated from right path and forgot *akhirah* and misguided others. There is a wall separating *jannah* and *jahannam* and highest point on this wall is called *airaf*. People sitting on *airaf* or *ahle-airaf* will be those who deserved neither to go to *jannah* nor to *jahannam* i.e., their good and bad deeds will be have equal weight. They will be hopeful of entering *jannah* and fearful of entering *jahannam*. Ultimately they will enter *jannah*. They will remind the residents of *jahannam* that those who entered *jannah* were the same who were cursed by them.

**50-53** Those in *jahannam* will plead for water to cool them and for other blessings the residents of *jannah* were enjoying but they will be refused. As they had ignored the teachings of Allah on earth, they will be ignored in the same way. They paid no attention to Quran and had taken lightly the foretelling of *azaab*.

**54** Allah created the universe in 6 days [it is obvious that these are not the days we count based on sunrise and sunset. When sun was yet to be created there was no question of days we know. It also means that universe was not created at once. Its creation was stepwise]. Sun and moon, and day and night were created in a way that one follows the other and there is no gap in between. No celestial body can move without His desire. Only Allah can create and assign duties.

**55-56** Everyone should pray to Allah wholeheartedly, sincerely, and with devotion; and

try to do it secretly. One should not ask for something which is disrespectful or meaningless. One should always be expectant of His *rehmat* and at the same time afraid of punishment.

**57-58** Allah says that blowing of winds which brings dark clouds carrying rain is by His orders. He orders the clouds regarding their destination. The rain makes soil fertile and various crops and fruits erupt. In the same way, He will raise dead from their graves. [Scholars say that it may also mean that Allah send its Prophets to convey His message. Those who have fertile minds accept that invitation and those who are barren neglect it or negate it.]

**59-64** Allah says that He sent Hazrat Nooh to guide his nation. [After Hazrat Adam, next 10 generations believed in one Allah. When some of the pious leaders died, people started to make their pictures so that they could remind them of their ways. Later on, they started to make statues and slowly started worship. When this practice spread, Allah sent Hazrat Nooh.] He tried to put them on right track [for 950 years] but they were unresponsive. They accused him of losing his way. He replied that he was on right path and they were going in wrong direction. They objected that how it was possible that one of them was chosen to convey message of Allah. He replied that it indeed was the case and he was chosen by Allah. They did not listen and at last Allah sent *azaab* in the form of a storm with rain and as Hazrat Nooh had prayed, none of the *mushrakeen* remained alive. Only those who were able to get on to his ship were saved. Details are given in Surah Nooh.

**65-72** Allah says that Hazrat Hud was sent for Aad tribe to guide them to worship only one Allah [Aad tribe was descendent of Aram, grandson of Hazrat Nooh. They lived in Yemen. Hazrat Hud was one of them. They did idol worship extensively. They had different idols for food, rain, health etc.] They accused him of detracting them from ways of their forefather and declared him a liar who was attributing his own words towards Allah. He told them that he was Prophet of Allah and it was their insanity that they were not listening to him. They should remember the fate of those in recent past who disobeyed Allah [nation of Hazrat Nooh]. And they should be grateful beside other blessings, for the physical strength and large stature Allah had given them [they were famous because of that]. But they did not listen and challenged him to bring the *azaab* if he could. He replied that it would not be delayed. A very powerful storm raged their dwellings continuously for seven nights and eight days and killed everyone. However, Hazrat Hud and his followers were saved.

**73-79** Hazrat Saleh was sent as Prophet for Samood tribe [in the days after Aad] He preached them and warned them not to harm the mare camel, otherwise they

would face severe *azaab*. But they did not listen and killed the mare camel. [They had asked Hazrat Saleh to pray to Allah to bring out a mare camel from a solid rock. He prayed to Allah and it happened. But they still did not embrace *imaan*. He warned them not to mistreat the animal because it was not ordinary. Otherwise they would face *azaab*. That mare camel was huge. Where ever she grazed, other animals were intimidated and ran away. And when she drank water from a well, it would dry up. The Samood tribe decided to kill it and a man named Qazar cut her legs. They also decided to kill Hazrat Saleh.] Allah gave them soft earth to build palaces and gave them the wisdom to carve houses in mountains. Most of the poor persons had embraced *imaan* but the chiefs and rich ones taunted them. So they openly disobeyed the orders of Allah and made themselves liable for *azaab*. They were hit by a strong earthquake and a terrible scream from the skies. Hazrat Saleh looked at their dead bodies and said that he was their friend and conveyed the message of Allah but they did not like a well-wisher. [Then he went to either Makkah or Syria.]

**80-84**

Allah says that He ordered Hazrat Loot to go to his nation [Sadoom and neighboring areas] and stop them from practicing unnatural ways of getting sexual lust by choosing men over women. [Hazrat Loot was nephew of Hazrat Ibrahim who migrated with him from Iraq to Syria. His nation had invented anal sex within men. They almost completely abandoned sexual relations between men and women.] He tried to stop them and warned of *azaab*. They replied that if they were sinners and he was pious, he should leave their dwelling. Allah made safe passage for him and his relatives except for his wife who had sympathy with those people. [It is said that even women had become lesbians and she was one of them.] The *azaab* was in the form of raining of stones from sky and they were destroyed.

**85-87**

Hazrat Shoaib was sent for guidance of people of Madaen [or Aika or both]. These people were dishonest in their dealings. [Hazrat Shoaib was a very powerful orator and is called *khateeb ul Anbiya*.] He conveyed orders of Allah on all aspects of life and stressed to them that He was the only one to be worshipped. He warned them that dishonesty which always results in injustice to others was a great sin and they were making themselves liable for *azaab*. They should be thankful to Allah who increased their population and made them wealthy. They should remember previous nations which were destroyed by *azaab*.

## Para 9 Qala Al-Malau

**88-93** The arrogant chiefs of the tribe warned Hazrat Shoaib either to adopt their ways or he and his followers would be expelled. He replied that it was not possible to adopt their ways and that he and his followers were not afraid of their threats. They had faith in Allah and He would decide their destiny. He and his companions always prayed to Him for guidance. The chiefs did not listen and *azaab* was their destiny. [By collecting references from various *aayaat* in Quran, it can be said that the *azaab* was in three forms. They were covered by a huge cloud filled with fire; there was a great scream; and simultaneously there was an earthquake.]

**94-99** When Allah sends a Prophet, people are in a state of denial. Initially Allah sends warnings [famine, disease etc.]. After that Allah sends prosperity. There are two types of responses. Some people thank Allah for His blessings and chose the right path. Some others get lost in worldly lust and forget the hardships they faced. They attribute it to natural cycles of hardship and prosperity and do not relate it to their mischief. Then they suddenly face *azaab*. If they had followed the teachings of their Prophets, Allah would have rewarded them handsomely.

**100-102** Such people become stubborn and do not listen to or want to see the signs of Allah. Their hearts are locked and *azaab* becomes their destiny as was the case with nations of many Prophets. Sometimes they make promises to Allah when facing difficulties but never fulfill them.

**103-110** Allah says that He sent Hazrat Musa to Firon with His signs [he advised Firon on many issues. One main issue was the slavery of Bani Israel. He asked him to free them so that they could go to Syria with him and pray Allah.] But Firon did not listen and challenged his claim that he was a Prophet of Allah. He asked him to show some *mojza* if he was not lying. Hazrat Musa threw his stick on the floor and it immediately turned into a python which opened its mouth and aimed to attack Firon. [Firon became frightened and asked Hazrat Musa to withdraw it. As soon as he [Hazrat Musa] touched it, it again became a stick.] Then he put his hand in his armpit and withdrew it. It was bright and white light was emerging from it. Firon and his companions declared that it was magic, not *mojza*; and that Hazrat Musa was doing it to attract masses and overturn his throne. He sought advice from his companions.

**111-122** They advised not to hurry in taking a decision [regarding Hazrat Musa and Hazrat Haroon], and to gather magicians from all over the country to challenge them. The magicians asked the reward if they succeeded. Firon said that they would be included among his companions. They asked Hazrat Musa who would start the

competition. He offered them to start it. They put the audience in trance so that their sticks which they had thrown on the floor looked like snakes moving around. But as soon as Hazrat Musa put down his stick, it turned into a python and ate all those snakes. Then the magicians realized that it was something superior to magic and they conceded defeat to Hazrat Musa and Hazrat Haroon and fell in *sajda* and embraced *imaan*.

**123-127** Firon became angry and said that it was all manipulated. Hazrat Musa was their chief and they had staged this drama to impress the people so that they would overturn his throne. He said that he would cut their hand of one side and foot of other and then hang them. But they had embraced *imaan* so they replied that they were not afraid. He could do what he wished. Death is inevitable and everyone has to return to his creator. Allah would give them *sabar*. [Their resilience and *mojzat* of Hazrat Musa had great impact and not only Bani Israel but many *qubtis* (the race of Firons) started to revolt.] The advisors of Firon suggested him to stop those happenings with force to avoid a mutiny. He ordered to kill every newborn boy of Bani Israel and to make their girls slaves [as was done in the past].

**128-132** Hazrat Musa urged Bani Israel to take courage and pray to Allah. He is Almighty and they should seek help from Him. They were frustrated and said that they were under torture and their sons were killed before him and same practice was continuing after him. He replied that their difficulties would soon be over and they would rule the country. Their enemy would meet death in near future. Allah sent famine to the country and then prosperity, as had always been done for nations under scrutiny. In bad times, they attributed their difficulties to Hazrat Musa and Bani Israel and in prosperous times, they got indulged in luxuries. Hazrat Musa kept conveying his message but they became totally unresponsive.

**133-136** Allah sent small *azaab* such as excessive rains, floods, insects to infest their bodies and food but they did not yield. But when Allah sent torrential rains, they turned to Hazrat Musa to pray with the promise that if the rains stopped they would free Bani Israel and let them go with him. The rain stopped and in fact resulted in bumper harvest. They forgot their promises. Then Allah sent locust. They again turned to Hazrat Musa. They again made promises and forgot. When they had stored their food, it was destroyed by different diseases. They again made promises and forgot. Allah littered their dwellings with frogs and turned drinking water to blood. Still, they did not change. Allah gave punishment by drowning them because they had denied His *aayaat* [each of these *azaab* came after an interval of one week and each was forecasted by Hazrat Musa. The final one was plague and every one of them lost his first son. When they were engulfed in it, Hazrat Musa took Bani Israel with

him and left the city. After several days, Firon collected his forces and chased them. Hazrat Musa and Bani Israel were able to cross the river but Firon and his forces drowned].

**137-141** Allah made Bani Israel rulers of that fertile land after they had lent support to Prophet of Allah and faced hardships [there is difference of opinion among scholars, some say that it refers to Syria, others think that reference is Egypt]. Firon and his nation were humiliated. After Bani Israel had crossed the river they came across people who worshipped idols. They requested Hazrat Musa to build an idol for them to worship. He warned them that those people were facing destruction in near future so they should not follow them. And how they could forget the blessing of Allah who liberated them from slavery of Firon and his nation who killed their sons and made their women slaves? They should recognize that Allah had given them superiority over others and they should never disobey Him.

**142** When Bani Israel came through difficult times and had a settled life, they requested Hazrat Musa for a divine charter so that they could follow it. He put this demand before Allah. Allah said that if he would stay on Toor Mountain in *aitkaf* and fasted in succession, he would be provided with *Taurat* in 40 days. He handed over the leadership to his brother Hazrat Haroon [and left for Toor Mountain]. He advised him to be vigilant towards misdeeds of his people and handle them in the same way as he (Hazrat Musa) handled them.

**143-145** After 40 days, Allah addressed him directly. It was such an experience for Hazrat Musa that he requested Allah to show him His glimpse. Allah advised him to keep his eyes on Toor Mountain and He would put a little reflection on it. If that mountain would be able to sustain it, there would be a possibility to accept his request. That part of the mountain got smashed and Hazrat Musa fainted. When he regained consciousness, he asked for *tauba*. Allah granted him slabs on which the commandments of *Taurat* were inscribed. He was ordered to keep them carefully and make his people to follow the commandments. If they disobeyed they would be punished.

**146-151** Allah says that those who do not listen to messages of Allah will have their hearts closed and they will never be able to find the right path because they will deny everything. And whatever they will be doing by their wisdom will be unacceptable for Allah. This description is with particular reference to Bani Israel who melted the ornaments they had taken from *qubtis* and made an idol in the shape of a cow. It had a meaningless voice. Hazrat Musa was informed about this happening [when he was still on Toor Mountain; and that Samri magician had misled his

people.] He returned in great anger and questioned his brother Hazrat Haroon sternly why he did not stop them. Hazrat Haroon replied that he tried his best but they did not listen and in fact plotted to kill him. He should calm down and not provide those people material for mockery. Hazrat Musa cooled down and prayed to Allah for forgiveness of both brothers. [Hazrat Haroon was 3 years elder but was a subordinate to Hazrat Musa. As he moved towards his brother, either the slabs dropped from hands of Hazrat Musa or he placed them aside. It was carelessness and he asked for *tauba* later on.]

**152- 154** Allah said that those who made the cow and worshipped it would not be able to escape anger of Allah and would be humiliated. But those who were ashamed of their bad deeds and asked for *tauba* will be treated with kindness. When Hazrat Musa cooled down, he lifted the slabs on which commandments of guidance and blessing were written for those who fear Allah. [As previously mentioned in Sura Al Baqara, those of Hazrat Musa's nation who did not worship the cow nor they tried to stop those who worshipped, were ordered to kill those who actually worshipped the cow. If the criminals asked for forgiveness to Allah they might be forgiven on the day of *qiamah* but they had to bear this earthly punishment, i.e., there was no escape from death sentence.]

**155- 156** His nation demanded to listen directly to Allah. He took 70 persons to Toor Mountain. They were able to listen but as punishment for this arrogant demand they became like dead due to an earthquake and lightning. He prayed to Allah and said that if He had allowed them (including himself) to travel safely to the mountain with the knowledge of their intention (and did not kill them), they might be forgiven. His prayer was listened and his companions came back to life.

**157** In this *ayah* Allah refers to Hazrat Muhammad (peace be upon him) as *Ummi Nabi*. [There is difference of opinion among scholars about this reference. Some say that it refers to mother. A newly born child is not pupil of anyone. In the same way the message Hazrat Muhammad (peace be upon him) presented to the world was new. Others say that it refers to his place of birth Makkah which was called *Umul Qura*.] Allah says that his arrival was foretold in *Taurat* and *Injeel*. He ordered them to do good deeds and avoid bad deeds. He told them what is *halaal* and what is *haraam*. He liberated them from bad customs and showed them light. Those who followed him will find their destination.

**158-159** Allah instructs Hazrat Muhammad (peace be upon him) to propagate that he was messenger from Allah for all mankind, not just people of Arabia. And to believe in him meant belief in all previous prophets and books. Although generally *ahle kitab* did not accept these teachings, some followers of Hazrat Musa were following the right path.

**160-162** These *aayaat* relate to Hazrat Musa and his followers who were divided into 12 clans and *man-o-salwa* was sent to them. When his nation demanded water, he hit a stone with his staff. As a result twelve fountains erupted. Each clan took control of one fountain. Allah covered the sun with cloud to protect them, and sent *mano-salwa* to eat. But they disobeyed and harmed themselves. They were ordered to enter a city after doing *sajda*. But they disobeyed and were punished. Details have already been given in previous chapters.

**163-166** Allah guides Hazrat Muhammad (peace be upon him) to ask them [*yahoood*] about the residents of the town who were instructed not to hunt fish on Saturday [these *aayaat* describe the events that happened in days of Hazrat Dawood to residents of Eila, which was a dwelling near Red Sea. They were *yahoood*]. They were tested by Allah so that there was plenty of fish on Saturday and it disappeared on other days. They could not stop themselves and made channels to trap fish appearing on Saturday so that they could hunt fish on Sunday. They tried to cheat Allah and as a punishment were turned into monkeys [and they died in three days]. Those among them who tried to stop others from this heinous act were spared.

**167-171** *Yahoood* were warned by Allah that if they did not follow *Taurat* they would always be ruled by others and faced tortuous life. They had promised to do so when a mountain [Toor] was floated on their heads. They were spoiled by their wealth which instead of strengthening, fragmented them. They declined as a nation with time, and the number of truly pious people decreased. [They were at their worst in days of Hazrat Muhammad (peace be upon him) as they amended *Taurat* and still claimed that they were right.]

**172-174** Allah says that He sent messengers who delivered the message of one Allah and they [*yahoood*] admitted it. Therefore they will have no excuse on day of *qiyamah*. Each one will be answerable for oneself and no reference to ancestry will be accepted.

**175-177** Allah instructs Hazrat Muhammad (peace be upon him) to convey the story of the person who was guided by Allah but he left the right path and followed *shaitan*. His stature would have been raised but he became slave of lust of this world like a dog who is always panting. He is a bad example of those who rejected messages of Allah. [It is generally agreed that these *aayaat* refer to Balam bin Baura, a scholar in days of Hazrat Musa who fell in lust of women and wealth and agreed to oppose Hazrat Musa. If he had not done so, with the knowledge given to him by Allah, he had the capacity to reach great heights of *imaan*.]

**178-179** Knowledge without faith is useless and guidance from Allah should always be sought. Many humans and *jinnat* would remain astray and not listen to the call for right path. In a way they were created to be thrown in *jahannam*. They are even worse than cattle who at least respond to their master.

**180** Allah warns *momneen* not to become careless in praying by using good names of Allah. They should not use those names for anyone else or use non specified names for praising Allah.

**181-185** There is a group of people who practice and preach truth and do justice. And there are others who are not afraid of the punishment in *akhirah* and fall in love of this world. Initially they are not punished and they are so short sighted that they become bold and make these bad things their habit. It is their fate to be target of *azaab*. This is reference to *kuffar* who rejected the invitation of one of their previous friends whom they trusted {Hazrat Muhammad (peace be upon him)}. They should understand that his message and warnings were true and he was not a fanatic. They should look around to skies and earth and all creatures of Allah. The end might be near so they should adopt *imaan*. If they did not believe in him, whom they would believe; and they were destined to die without *imaan*.

**186-187** Only Allah can make a person follow the right path. Those who deliberately avoid it are abandoned by Allah. *Kuffar* used to ask the time of *qiyamah*. Allah advises Hazrat Muhammad (peace be upon him) to tell them that only Allah knows the exact time. Though the indications have been told by Prophets but it will happen suddenly.

**188** This *ayah* explains that no human being can have all the knowledge and foresee future. Even the most prominent human being, Hazrat Muhammad (peace be upon him) is ordered by Allah to declare that he had not the capacity even to give some profit to himself or to harm others. If it was possible, he would have avoided sad moments.

**189-193** These *aayaat* remind that Allah created Adam and then a woman (Hawa) so that they could be a source of pleasure for each other. She became pregnant. Initially she did not feel the weight but when child grew, it became obvious. They prayed to Allah for birth of healthy child. They were granted the will and so human race started. Gradually instead of thanking Allah, people started to attribute this gift to others, living or nonliving. It should be clearly understood that this is *shirk* as only Allah has this capacity to grant a wish. To attribute blessing of Allah towards lifeless idols is mere stupidity.

**194-198** Allah says that the idols which are made in shape of humans have no ability to listen, to walk, to hold, or to see. The *kuffar* threatened Hazrat Muhammad (peace be upon him) that he was inviting wrath of their gods. He is advised to challenge them to do so. And to tell them that Allah would protect him from all evils.

**199-202** Hazrat Muhammad (peace be upon him) is advised to refrain from harshness and ignore the aggression of *kuffar*. But he should continue preaching and avoid the hardliners. Allah would do justice. If he sometimes felt that he was getting angry he should ask for help from Allah. Same instructions are also given to *mutaqueen*.

**203** Sometimes there was delay in *wahi*. *Kuffar* used to taunt Hazrat Muhammad (peace be upon him) that why he had not brought out some new verses. Sometimes they wanted him to show some *mojza* and when he was unable to do so, they teased him. This *aayat* instructs Hazrat Muhammad (peace be upon him) to tell them that he was just a messenger and could only deliver a message when it was conveyed. Nor he had the capacity to show a *mojza* unless desired by Allah.

**204** When Quran is recited it should be listened carefully and with respect. There should be silence so that the listeners can gain maximum benefit. Allah will have mercy on the listeners.

**205-206** *Zikr* should not be just lip service. It should be with full concentration with fear of Allah. It should be in low tone.

8

**Surah Al-Anfaal** Madni 88 Aayaat: 75 Rakooah: 10

**Introduction:** *Anfaal* is plural of *nafal* which means the material won after a war. It describes the rules for distribution of this material. Time of *nazool* was just after Ghazwa Badar.

I start with name of Allah who is very kind and merciful.

**1** Allah says that the Muslims asked about the orders for the material confiscated during a war. They should be told that it belonged to Allah and his Prophet. They should follow orders and should not fight with each other. [This *surah* was sent to Hazrat Muhammad (peace be upon him) after *Ghazwa Badar*. During 13 years in Makkah, Muslims were not allowed to retaliate against *kuffar* in spite of extreme tortures which ultimately forced them to leave their homeland. After 13 years they were allowed to retaliate and take revenge. It started with small fights with caravans of *kuffar* which traveled to Syria from Makkah.]

In 2<sup>nd</sup> Hijri, Abu Sufian was traveling from Syria to Makkah with 60 persons, 1000 camels and 50,000 dinar. Hazrat Muhammad (peace be upon him) decided to attack them with nearly 300 men. Abu Sufian got the news and sent for help from Makkah. As a result, 1000 men fully armed and prepared for war, started journey to meet Abu Sufian. Among Muslims, some thought that it was better to confront the caravan rather than face the main army, but final decision was to battle with army from Makkah. The clash took place at Badar. After the victory, these *aayaat* clarified that the bounty was to be spent in path of Allah or as decided by Hazrat Muhammad (peace be upon him). Muslims were advised to remain united and obey the orders of their leader.]

**2-4** People with true *imaan* are those whose heart is filled with fear with name of Allah and their belief becomes stronger. They say their *salaat* regularly and spend in name of Allah. Allah has great status and reward for them.

**5-10** Muslims are reminded that the victory (at Badar) was not possible without the help of Allah because not many were willing to come out of Madina to fight and Muslims were heavily outnumbered. So the bounty should not be personal and should be attributed to Allah and should be spent as directed by Hazrat Muhammad (peace be upon him). (As already mentioned in Surah Imran, Muslims were helped by 3000 to 5000 *malaika*.)

**11-14** Allah says that He deliberately put the Muslim army in a short transient sleep. It refreshed them. He sent rain to purify them from effects of *shaitan*. Then He sent *malaika* to help them and kill *kuffar*. The *kuffar* deserved this punishment because they opposed Allah and His Prophet. They will have to bear the *azaab* of *jahannam*. [In the battlefield, *kuffar* had captured the high spot and sources of water. The place where Muslims set foot was sandy. *Shaitan* put fear of defeat in hearts of many Muslims because of scarcity of water and unfavorable conditions. Allah turned the tables by sending heavy rain which provided water to Muslims, and settled the ground. On the other hand, camps of *kuffar* turned marshy. Just after that Allah put all Muslims in a transient slumber. When they woke up, all fear was gone. The importance of this battle can be understood by the fact that *shaitan* himself appeared as a man and encouraged *kuffar*. He and many other *shateen* took part in the battle. It was a true battle between right and wrong and Allah sent *malaika* under leadership of Hazrat Jibreel and Mikaeel. It is said that Muslims could see the *malaika* and *kuffar* killed by them could be distinguished. These *aayaat* are related to these incidences and Muslims are urged not to spare *kuffar* and kill them ruthlessly so that an example was set.]

**15-19** For Muslims, it is a great sin to retreat from battle unless it is strategic or to join the main army. During the battle of Badar, Hazrat Muhammad (peace be upon him) threw a fist full of pellets towards the enemy. As a result every one of them started rubbing the eyes which made it easier for Muslims to kill them. In these *aayaat*, Allah clarifies that it was only possible because of help from Allah. Allah assures that He would keep helping His followers in future. *Kuffar* used to taunt Muslims that when the time would come to decide the victorious? Allah says that the final

judgment would be in *akhirah* but in this world this was the day. It was high time that they stopped opposing His messenger and became his followers. Otherwise they would be defeated in every confrontation.

**20-24** To get favors from Allah *momneen* should steadfastly follow Him and His messenger. They should not be like many *kuffar* who would say that they had listened to Quran but they did not believe in it. Those people were worse than animals because they were gifted with wisdom and powers to listen and analyze but they did not use them. Allah had made them immune to all efforts to guide them towards right path. *Jihad* is life for Muslims and they should not hesitate when they are called upon (for *jihad*). Delay may result in weakening of *imaan*.

**25-28** A nation in which majority of people start wrongdoings, and has a few persons who are pious but they fail to stop others, will be get punished without discrimination when *azaab* will come. So it is important to stop the wrong doers immediately. Muslims should remember how weak they were (in Makkah). Allah gave them a place for peaceful living (Madina), gave a chance to make relations (with *ansaar*) which helped them to defeat *kuffar* (in Badar). They should be thankful and obedient and be honest in their dealings with Allah and fellow persons. Wealth and children may be a source of dishonesty. So one should be careful and those who resist these temptations have great *ajar* waiting for them.

**29-33** Those who have fear of Allah will be victorious in this world and *akhirah*. Allah will put *noor* in their hearts which will enable them to discriminate right from wrong. They should not worry about their relatives (in Makkah) and remember how He undid all plots against Hazrat Muhammad (peace be upon him) [informed him of the planning of Abu Jahal and his companions to kill him, and made it possible for him to escape; and later killed all the plotters in Badar]. *Kuffar* used to dismiss the narrations of *azaab* sent to previous nations as stories. Allah says that now they should realize the *azaab* sent to them (in Badar). Allah does not send *azaab* to any nation unless His messenger does not abandon them or till the time they keep seeking *tauba* for their sins.

**34- 40** Allah says that *kuffar* deserved this *azaab* because they stopped pious people from entering Masjid e Haram. They claimed that they were guardians but they could not be because they committed *shirk* and did other crimes. Their ancestry (with Hazrat Ibrahim) was no reason to spare them. Their way of praying by whistling and clapping was highly offensive. *Kuffar* would keep spending money to fight against Muslims but they would always be defeated and will be thrown in to *jahannam*. Allah orders Hazrat Muhammad (peace be upon him) to tell *kuffar* that

they could still ask for *tauba* and adopt the right path. But if they kept their bad ways, they would be destroyed as were the old nations. Muslims are urged to keep fighting with *kuffar* unless they changed their ways, and if they did, Allah is vigilant. Muslims should always be confident that they have support of Allah.

## Para 10 Wa Alamu

41

This *ayah* clarifies in detail the distribution of bounty. One fifth is to be spent for Allah. Allah reminds the help provided to Muslim army in Badar [so to set aside 1/5<sup>th</sup> should not be difficult for the soldiers]. [Hazrat Muhammad (peace be upon him) could do it by spending it for 5 purposes: first on himself, second on those who were with him from beginning and *zakaat is haraam* for them (Banu Hashim and Banu Matlib), third orphans, fourth needy, and fifth travelers. Remaining 4/5<sup>th</sup> should be spent on army of *mujahideen*: foot soldier would get half of horse rider. After passing away of Hazrat Muhammad (peace be upon him), the first 1/5<sup>th</sup> was practically reduced to three parts, orphans, needy, and travelers.]

42-44

More details of Ghazwa Badar are given. Allah reminds that Muslim army was on their side [Madina] in the battlefield and *kuffar* were on the other side [towards sea where on their back was the caravan of Abu Sufian]. If the conflict was not accidental, both parties might have avoided it and Muslims would not have enjoyed this spectacular victory. Those who lost their life, died on their belief. Allah helped by showing the number of enemy small in dream of Hazrat Muhammad (peace be upon him) and in actual battlefield; Muslims saw the opposite army much smaller than actual which encouraged them to fight.

45-47

During *jihad*, a Muslim should continuously recite *zikr Allah*. It includes *salaat*, *takbeer* and verses of Holy Quran. This would keep them steadfast and brave. They should strictly follow the rulings of Allah and His messenger and avoid in fighting; otherwise the fear in heart of enemy would be lost. They should not lose heart and always adopt *sabar* because Allah is always on side of those who do so. Neither should they be boastful as *kuffar* were. [They had come to fight with pomp and fervor with dancing girls and wine. They did not get a chance to celebrate as many were killed and they were badly defeated.]

48-49

*Kuffar* were prompted and urged by *shaitan* but when armies confronted each other and he saw the forces of Allah with Muslims [which could not be seen by humans] he withdrew his support out of fear. The fearlessness which Muslim army showed was due to *tawakal* not arrogance.

50-58

When *malaika* takes life out of a *kafir*, it is with great torture and he feels sensation of burning. This is their reward of what they did and Allah is always just. Example is given of Firon and *azaab* sent to him and his followers. But Allah never sends *azaab* without reason. Those people who plainly refuse to listen are worse than animals. Allah says that those who break a treaty or promise should be punished without mercy so that they become an example for others. When making a treaty, there should be no unclear clauses which might cause

confusion and result in breaking it. Everything should be totally apparent and clear.

**59-62** *Kuffar* are warned that they could never tire or outdo Muslim armies. It is also clarified to Muslims that faith in Allah does not mean that they relax in their preparations. They should make available all kinds of latest weapons and remain in top physical condition. These measures are necessary to intimidate the enemies; otherwise victory is only achieved by help of Allah. To spend for *jihad* brings great *ajar*. If the enemies offer peace, it should be accepted. If they betray the trust, Allah will help Muslims [as in Badar].

**63-66** Allah addresses Hazrat Muhammad (peace be upon him) and reminds him that it was only due to help of Allah that he was able to accomplish a very difficult task to unite all residents [of Madina]. Only Allah could make it to happen. [Before his arrival, fierce fighting was going on between two main tribes Oas and Khizraj for a long time. Although they made Hazrat Muhammad (peace be upon him) a judge, they were not willing listeners. To make peace between them was not possible by worldly means. Finally they acted like a family and there was harmony.] A Muslim army of one hundred can overcome one thousand because of faith in Allah. But Allah does not want to put too much burden so the ratio of one to two is acceptable. [Islamic history tells that Muslims won when they were very heavily outnumbered, e.g., in Ghazwa Mauta, 3000 Muslims confronted 200,000 soldiers of enemy.]

**67-69** During battle of Badar, 70 of enemy forces were captured as prisoners. In these *aayaat*, Muslims were given two options, either to kill them all or to release them after getting *fidya*. In the second case, Muslims would lose 70 persons next year. The majority favored the second option including Hazrat Muhammad (peace be upon him) and Hazrat Abu Bakar because of natural kindness and the assumption that this act of kindness would prompt more people to accept Islam. Most favored this option keeping in mind monetary benefits in form of trade etc. Hazrat Umar and some others favored the first option because it would put terror in heart of enemies. Finally the second option was adopted. But as is obvious from these *aayaat*, this *ijtehad* was not liked by Allah. But they were forgiven because messenger of Allah was among them, they fought battle of Badar, and because they had not disobeyed a clear order of Allah. This snub made Muslims reluctant about use of war bounty. Allah clarifies that it was their right and they could use it without fear.

**70-71** Some of the prisoners [including Hazrat Abbas] accepted Islam. Allah says that if they had done it with sincerity, they would be rewarded with much more than what they had paid as *fidya*. And if it was treachery, they would be punished severely

in the same way as those who deceived Hazrat Muhammad (peace be upon him) in Makkah and were now at mercy of Muslims.

**72-74** These *aayaat* clarify that both *muhajreen* and *ansaar* who were part of Badar army should be treated as one. Those who were Muslim by heart but could not leave their homes in Makkah, and had to accompany *kuffar* by force or some treaty for this battle could not extend it [the treaty] to those living in Madina as free citizens. Those living in Madina could help those in Makkah provided it did not break an existing treaty in which they [those from Makkah] were involved. Allah says that *kuffar* could never be well-wishers of Muslims and would always torture solitary and weak Muslims. So it was wise for them to be in company of mainstream of Muslims. It is also clarified that those who accompanied Hazrat Muhammad (peace be upon him) for the battle were much superior to those who preferred to stay at home.

**75** If a relative of a *mohajir* performed *hijrah* even at a late stage, he would have greater right on the property of his relative [as compared with *ansaar*].

9

### **Surah At-Taubah** Madni 113 Aayaat: 129 Rakooh: 16

**Introduction:** Its contents include the *taubah* of some believers and its acceptance. Its *nazool* was in 9 Hijri. It does not begin with *bismillah*. There are different opinions but the most favored opinion is that it is in fact a continuation of Sura Infaal because subject is very similar. Sura Infaal's *nazool* was in early days of *hijrah* whereas Sura Tauba's *nazool* was in last days of *hijrah*.

**1- 3** These *aayaat* address treaties with different tribes. Initial *aayaat* address those tribes which were bound by treaty but no time frame was given. They are warned to embrace Islam in 4 months (the months of sanctity - till the end of Moharam), leave the country or face war with Muslims. If they did not accept Islam, they would face humiliation in this world and in *akhirah*. [After treaty of Hudeibiya in 6 hijri, Bani Khizaya became allies of Muslims and Bani Bakr, allies of *kuffar* (*quraish*). Later Bani Bakr aided by *quraish*, attacked Bani Khizaya and thus the treaty was broken. As a retaliation, Hazrat Muhammad (peace be upon him) attacked Makkah in 8 Hijri and conquered it. These *aayaat* were read out to all Arab tribes on occasion of Hajj in 9 Hijri by Hazrat Ali]. Allah orders Hazrat Muhammad (peace be upon him) to declare that whoever had broken a treaty were enemies of Muslims. If they asked for *tauba* and embraced Islam, they would be spared; otherwise they would be punished harshly by Allah and they would not find a refuge anywhere.

**4-5** The period of treaty would be respected for those who did not break it, but the

treaty would not be renewed. After the expiry of treaty, they had to embrace Islam, leave the country or face war with Muslims. Muslims are ordered to kill all who hindered their path except for those who embraced Islam by adopting *salaat* regularly and giving *zakaat*.

**6-11** It is ordered in these *aayaat* that if some *kafir* wanted to know about Islam, he should be invited with protection and provided the knowledge about Quran and Islam. If he still did not accept Islam, he should be sent back to a place of safety. After that he was just like any other *kafir*. It is clarified that there can be no treaty with those who had made friends only because they were not able to dominate. If they had a chance, they would revert back to their animosity against Muslims. However, treaties should be respected for those tribes who had not broken the terms, especially those treaties which were signed in vicinity of Masjid e Haraam. Those *kuffar* who asked for *tauba* and adopted Islam whole heartedly (by saying *salaat* regularly and paying *zakaat*) should be considered as brothers. It means that a person can become a Muslim by reciting *kalma*, but he can be trusted only when he adopts *salaat* and *zakaat*.

**12-16** Allah says that those *kuffar* who broke the treaties and continued to speak against and taunt Islam were spiritual leaders of *kuffar* because they were a continuous source of misleading others. They forced messenger of Allah to leave Makkah. They should be dealt severely. This might put fear in their hearts and they might stop their mischief. Muslims should not be afraid of fighting with them because of their power. They should keep in mind that no one except Allah has the power to harm anybody. So they should fear only Allah. *Jihad* has many benefits. *Jihad* also separates those who are sincere from those who only do lip service. [The *kuffar* who tortured Muslims were at their mercy after *jihad* and this gave a strong message to others and they saw a way to avoid that humiliation by asking for *tauba* and embracing Islam.]

**17-18** Allah says that only true Muslims can keep the sanctity of mosques because they use them for prayers and *zikr* only. Muslims should also keep an eye on those who enter mosques and should expel *mushrakeen*. [This refers to *kuffar* who used to claim that they worshipped Allah in Kaaba, but they had placed many idols there; they used to do *tawaf* naked with whistling.]

**19-23** *Kuffar* argued that their acts to serve the Hajjis and maintain Kaaba were superior to *jihad* and *hijrah*. These *aayaat* make a clear statement that such acts could not be equivalent to *imaan* and *jihad*. *Imaan* will be rewarded by *rehmat* in *akhirah*, and *ridwan* will be the reward for *jihad*. A Muslim should dissociate from those relatives who become a barrier for *jihad* or *hijrah*.

**24** Allah says that those who were reluctant for *jihad* or *hijrah* because they did not want to leave their families, loss of trade etc. should be prepared to face punishment. They could never taste real success.

**25-27** *Mujahideen* should not be arrogant because of their numbers or weapons. Success can only be achieved by blessing of Allah. Allah says that at Hanain, Muslim army was bigger than that of enemy but they faced a difficult day till He sent help for them and enemy was defeated. They prayed for *tauba* which was accepted because Allah is kind. [In Ghazwa Hanain, which took place immediately after conquest of Makkah, Muslim army numbered 12,000 and many of them were vocally arrogant. Allah did not like it. The enemies were only 4,000 mainly from Hawazan tribe. They had come in a do or die mood and as a result they forced Muslim army to retreat. But Hazrat Muhammad (peace be upon him) and his companions remained steadfast. Those who had fled, came back with vengeance and with help of Allah, the enemy was defeated. Armies of *malaika* were sent. Hazrat Muhammad (peace be upon him) threw pebbles on enemies and they struck with such force that they had to flee. Having experienced this divine help against them, majority of Hawazan tribe embraced Islam.]

**28** This *ayah* (after conquest of Makkah) orders that *mushrakeen* should not be allowed to enter the boundaries of Haram Sharif because they would pollute the holy place due to their beliefs. [This announcement was made by Hazrat Muhammad (peace be upon him) in 9<sup>th</sup> Hijra after the conquest of Makkah when all non-Muslims were ordered to leave Arabian peninsula. It was acted upon in days of Hazrat Umar.] There was an apprehension that this act would affect trade. Allah ensures Muslims that they would become richer than before. And it happened exactly that way. All Arabian Peninsula embraced Islam, there were a lot of rains and money of *jizya* started to flow in.

**29-30** Allah orders to fight those among *ahle kitab* who did not embrace *imaan* or did not believe in *aakhrat*, and did not consider *haraam* as *haraam*. [Initially *ahle kitab* were not ordered to leave Arabian Peninsula but measures were taken so that they could not become a force to threaten Islam. So they were allowed to stay on but to pay *jizya*. If they disagreed, they would be dealt with in the same way as *mushrakeen*.] These *aayaat* also refer to and condemn those *yahood* who considered Hazrat Uzair as son of Allah [they were only a few, and these day there are none], and *nasara* who believed Hazrat Issa as son of Allah.

**31-35** In these *aayaat*, Allah promises that the *noor* of Islam would spread fully. *Ahle kitab* had started to ignore what was written in holy books. Instead they started following the teachings of their priests who became habitual of changing interpretations of holy books. With advent of Islam, they were exposed. Muslims

are warned to be vigilant about such priests. These priests will be severely punished in *akhirah* by scorching of their foreheads and body with red hot wealth which they had accumulated.

**36-37** From ancient times (days of Hazrat Ibrahim), *Zil qaad*, *Zil Hajj*, *Muharam*, and *Rajab* were considered as months of respect and any war was forbidden during these months. But later on some powerful tribes evolved a custom [*nasi*] by virtue of which a chief could declare one of the above months as a month for war etc., and instead name some other month as sacred for that year. [Usually this interchange was between *Muharam* and *Safar*.] These *aayaat* condemn this custom and stress that the above mentioned four months should not be changed. [However, as the later events clarified, a war against *kuffar* could be waged anytime if inevitable, e.g., Ghazwa Tabuk started in *Rajab*.]

**38-42** These *aayaat* orders Muslims to participate and be ready for war (Ghazwa Tabuk). Those who hesitated are warned that Allah will help his messenger in any case; as He had done during *hijrah* (with Hazrat Abu Bakar) and on subsequent occasions. Allah sent forces for his help which could not be seen (at Badar). They should go out for war. Allah addresses Hazrat Muhammad (peace be upon him) and says that they [*munafqueen*] would definitely had accompanied him if the travel was short. But because journey was long, they would make lame excuses. [After conquest of Makkah and Ghazwa Hanain in 9 Hijri, information arrived that *nasrani* king of Syria was planning to attack Madina with the help of Qaiser-e-Rome. Hazrat Muhammad (peace be upon him) decided to take initiative and stop him at the borders of Syria. Season was very hot and there was a situation of famine. To take part in a military action in such conditions was really tough. *Munafqueen* made lame excuses and declined. Even some of sincere Muslims were reluctant. Hazrat Muhammad (peace be upon him) left with an army of 30,000. He wrote a letter to Qaiser-e-Rome, who though fell short of accepting Islam, but denied help to Syria.]

**43-52** *Munafqueen* used to avoid war by making lame excuses and seeking permission from Hazrat Muhammad (peace be upon him) to stay back. He usually agreed thinking that they would only cause trouble and mischief in the army. In these *aayaat*, Allah disapproves this practice and urges him to take them along so that they would be fully exposed. Even if they were given permission, they would not have joined. It would have been desirable because their presence would only have distracted the forces. A true Muslim would always be willing and ready for jihad. Only those people avoid it, who do not believe in promises made by Allah. Even in their apparent absence, these *munafqueen* had their spies in the army. This could be a blessing because they were witness to the bravery and selflessness of Muslim army and a source of spreading the word. These *munafqueen* had a set policy. If Muslim army returned victorious, they kept quiet but felt sad within

themselves. However, if the army was not successful, they became vocal and claimed that their decision not to go for war was wise and justified. They would either face *azaab*, or will eventually be destroyed by Muslims.

**53-59**

Some of the *munafqueen* offered monitory help as a substitute for their absence from war. These *aayaat* clearly state that such help is unacceptable. [This may be a special reference to a *munafiq*, Jad bin Qais who said that women of Rome were very beautiful and he would not be able to control himself. Instead he offered money to compensate for his absence.] Some of these *munafqueen* were very rich and had all one could desire. Many Muslims wondered that if they were condemned people why they were so prosperous. Allah says that even in presence of these things these people did not have peace of mind. In fact their wealth was a trap and they were always engulfed in it. They spent a lot of effort to earn and when there was a loss, they were badly hurt because they did not believe that good or bad is from Allah. *Munafqueen* were similar to *kuffar* accept that they did lip service and showed themselves as Muslims to save their wealth. On the other hand a Muslim is happy even if there is an apparent loss because he believes in Allah's mercy and is always hopeful that better days will come.

**60**

It is clarified in this *ayah* that the rules for *zakaat* are sent by Allah and Hazrat Muhammad (peace be upon him) just convey them to others. There are following categories eligible for *zakaat*: 1. *Fuqra* (those who do not have enough) 2. *Aamleen* (those who are assigned the tasks related to distribution of *zakaat*) 3. *Moaula ful qaloob* (those who have weak faith or there is hope of their accepting Islam [most scholars agree that these were relevant only during the lifetime of Hazrat Muhammad (peace be upon him)]) 4. *Ruqab* (slaves who are freed after payment, or prisoners who are freed after paying ransom) 5. *Gharmeen* (those who encountered an accident and thus were under debt) 6. *Sabeel Allah* (those who are going for jihad) 7. *Ibn as sabeel* (a traveler who does not have enough belongings, though he is well off back home).

**61-66**

*Munafqueen* used to talk badly about Hazrat Muhammad (peace be upon him) in their meetings. If someone warned that these words would reach him, they would say that it did not matter because they would make lame excuses and he {Hazrat Muhammad (peace be upon him)} would believe because he just listened and agreed. Indeed he understood everything but did not counter question. These *aayaat* tells *munafqueen* that Hazrat Muhammad (peace be upon him) did not retaliate in the hope that finally some of them would see the right path. But Allah will punish them severely for their bad deeds. Although these *munafqueen* did not care about Hazrat Muhammad (peace be upon him) but they were always afraid of

*nazool* of some *ayah* which would expose them. These *aayaat* declare that to commit such acts when Muslims were going for war was a great sin and appropriate punishment would be given. [On the way to Ghazwa Tabook, some of *munafqueen* said that those who were dreaming to conquer Rome and Syria would be standing in chains before the rulers of those countries. This was not going to be just a small war between Arabs. When Hazrat Muhammad (peace be upon him) heard this, he called them. They replied that they did not really mean it. Their conversation was just to pass time.]

**67-70** Most disobeying for Allah are those men and women who apparently accept Islam but are always trying to misguide others and urge them for misdeeds. They refrain from spending for Allah though they recite *kalma* frequently. Nobody benefits from their talk or wealth. Allah will give exemplary punishment to them and they will remain in *jahannam* forever. They should take lesson from ancient nations such as nation of Hazrat Nooh, nation of Hazrat Ibrahim, Aad, Samood, and people of Madayen who were much stronger but were eliminated. It was not because Allah is not kind it was because they were cruel with themselves.

**71-73** *Momin* men and women help each other and urge other people to adopt right path and they spend freely for Allah (*zakaat*) and say prayer 5 times a day. They will have special blessings of Allah and will live in *jannah* with flowing canals and gardens. *Jihad* means extreme effort to eliminate something bad. It can be by weapons, words or pen. Allah orders Hazrat Muhammad (peace be upon him) to fight *kuffar* and *munafqueen* aggressively. Their final destination is *jahannam*.

**74-78** *Munafqueen* were habitual to using derogatory language towards Islam and Hazrat Muhammad (peace be upon him). Muslim informers conveyed that to him but when interrogated, the *munafqueen* would always deny. These *aayaat* confirm that they indeed carried out this practice. These *munafqueen* were made wealthy and got rid of loans by the *duya* of Hazrat Muhammad (peace be upon him) and they benefited from all the booty from wars just like true Muslims. But they paid back by teasing and trying to deceive Allah and His messenger. Allah says that they still had time for *tauba* otherwise no one would be able to spare them from the punishment waiting for them. These bad habits had become a part of their soul and whatever they did, their real intentions were known to Allah.

**79-80** Once Hazrat Muhammad (peace be upon him) asked Muslims for *sadqa*. The *munafqueen* taunted those who gave lavishly by saying that they were doing it for cheap fame. On the other hand they also taunted those who were poor and could give only a small amount. Allah says that they were given a few days to reform themselves. Otherwise a big *azaab* was waiting for them. These *aayaat* forbid

Hazrat Muhammad (peace be upon him) to pray for *munafqueen*. Allah clarifies that even if he prayed for them 70 times, Allah would not forgive them. [When Abdullah bin Abi, the leading *munafiq* died, Hazrat Muhammad (peace be upon him) led his *salaat-e-janaza* and prayed for him though many *sahaba* including Hazrat Umar opposed. Reply of Hazrat Muhammad (peace be upon him) was that it was up to Allah to listen to the prayers or to reject them.]

**81-84** These *aayaat* address those *munafqueen* who refused to go for Ghazwa Tabook. Allah says that they avoided the heat of this world but forgot that instead they will face the heat of *jahannam* which is much more intense. Allah advises Hazrat Muhammad (peace be upon him) not to include them in army for any future expeditions. He is also ordered not to say *salaat-e-janaza* of any *munafiq* in future.

**85-89** Allah says that one should not wonder over wealth and children of *munafqueen*. These were a source to keep them involved in *azaab* of this world and to keep them in state of *kufr* till their death. When a *surah* of Quran is sent advising to adopt *imaan* with full sincerity and solidarity, it means that no one should hesitate to go for *jihad*. But the *munafqueen* made lame excuses and preferred to remain in their houses like housewives. However, in days of peace, they were the leading gossips and caused trouble. Allah had sealed their hearts and they could not see their deficiencies and instead of feeling ashamed they were satisfied with their behavior. On the other hand, *momneen* stood steadfast in the path of Allah with their belongings and life and were ready to sacrifice anything for Islam and messenger of Allah. They were really successful and *jannah* is waiting for them with gardens having flowing canals beneath them.

**90** Allah says that there were two types of rural *munafqueen*. First type is those who made lame excuses and second those who did not respond to call of *jihad* at all. Unless they asked for *tauba* sincerely, a great *azaab* was waiting for them.

**91-93** In contrast to *munafqueen*, there were true Muslims who had genuine excuses such as old age, disease or lack of proper means of transportation (which was necessary for Ghazwa Tabook). Allah says that they will be forgiven. On the other hand, *munafqueen* made lame excuses and preferred to remain in their houses. They did not lend any help though they were rich. This is because Allah had sealed their hearts.

## Para 11 Yatadhiruna

**94-96** Allah informs Hazrat Muhammad (peace be upon him) that the *munafqueen* would try to cover their refusal [to go for Ghazwa Tabook] by making lame excuses when he would return [back to Madinah]. He should clarify to them that Allah had told him about their dishonesty and the excuses would serve no purpose. Their future behavior and sincerity would be judged and nothing could be hidden from Allah and He would give details of all good and bad deeds on day of *qiyamah* and reward accordingly. Hazrat Muhammad (peace be upon him) is advised to distance himself from these *munafqueen*.

**97-99** These *aayaat* are about rural population. Because they were harsher by nature, their *nifaq* and *kufr* was also more expressive. Some of them, if they spent money for Islam, did so as if they were paying some tax or ransom. They waited for the defeat of Muslims but they did not know that Islam would dominate and they would suffer. Many of them had become true Muslims and spent their money sincerely to spread message of Allah and to get *dua* from Hazrat Muhammad (peace be upon him).

**100** These *aayaat* say that Allah is happy with “*sabqoon-al -awaloona*” and they are happy with Allah. Allah has got gardens with flowing canals ready for them. And this is the real success. [Scholars differ on the meaning of “*sabqoon-al -awaloona*”. Some think that it means those *ansaar* and *muhajreen* who accepted Islam before *hijrah*. Others say that it refers to those who prayed facing both *qibla*: Kaaba Sharif and Bait-ul-Muqadas. And some say that it include all those who adopted Islam up to the treaty of Hudeibiya.]

**101** These *aayaat* warn about *munafqueen* in Madina and surrounding areas. Their *nifaq* was so deeply hidden that even Hazrat Muhammad (peace be upon him) was not able to understand. Allah says that He knew about it and they would be targeted twice by *azaab* before the big *azaab* of *jahannam*. One *azaab* would be within their lifetime and other would be *azaab-e-qabar*.

**102-106** Allah says that there were some persons who admitted their mistakes. Allah will forgive them. Allah orders Hazrat Muhammad (peace be upon him) to accept their *zakaat* and *sadqa* and pray for them. [Unlike *munafqueen* there were some Muslims who did not join for Ghazwa Tabook but later on sincerely felt ashamed of themselves. These *aayaat* specifically favor Hazrat Abu Lababa and his companions. When they heard of the return of victorious army, they tied themselves to pillar of Masjid-e-Nabwi and pledged that they would remain in that position till Hazrat Muhammad (peace be upon him) forgave them and untied them

by his own hands. He refused to do so till orders came from Allah. After *wahi* of these *aayaat*, he forgave them. After freedom, they brought some belongings to be given as *sadqa*.] Beside them, there were other Muslims [three; who did not tie themselves nor gave any lame excuse]. In these *aayaat*, Allah declares that verdict would be given later. [As a result, they were boycotted for 50 days.] Finally they were also pardoned.

**107-110**

These *aayaat* relate to the construction of a mosque [Masjid Zarar] by *munafqueen*. Allah warns Hazrat Muhammad (peace be upon him) that this mosque was built to divide Muslims on instructions of an enemy of Islam. He should not believe their swearing. He should keep away from it. It was like standing in a building which was soon going to fall in *jahannam*. [When Hazrat Muhammad (peace be upon him) migrated to Madina, initially he stayed in the locality of Hazrat Umru bin Auf. Then he moved on and laid the foundation of Masjid-e- Nabwi. Residents of the locality where Hazrat Umru bin Auf lived later built a mosque which is known as Masjid-e- Quba. Hazrat Muhammad (peace be upon him) usually went there on Saturdays to pray two *nawaafil*. *Munafqueen* built a mosque nearby named Masjid-e-Zarar. It was in fact built on instructions of Abu Aamir, an open enemy of Islam who was residing in Syria and had sent a message that he was bringing troops and *munafqueen* should built a mosque to get a cover for their conspiracies. After building it they went to Hazrat Muhammad (peace be upon him) and said that they had built it only because some old people could not walk up to Masjid-e- Quba, and requested him to go there and say prayers. Hazrat Muhammad (peace be upon him) was preparing for Ghazwa Tabook. He promised them to do so after his return. These *aayaat* were conveyed to him when he was on his way back to Madina. He ordered his men to burn and to raze this construction to ground.] Allah says that this act would give a lesson to the builders and would always pinch their hearts. These *aayaat* also refer to a mosque built on *taqwa* and Allah says that it is long lasting. [Scholars have different views, whether it refers to Masjid-e- Quba or Masjid-e- Nabwi.]

**111-112**

Allah says that *momneen* were doing very profitable business by selling their lives to Allah and getting *jannah* in return. [According to a *hadith*, Hazrat Muhammad (peace be upon him) said that the blessings of *jannah* are beyond human imagination.] *Momneen* ignore all worldly comforts and relations when they are called upon duty for Allah. And they do not act against *sharia*.

**113-114**

*Momneen* should sever all relations with those who were apparent to be thrown in *jahannam*, even if they were close relatives. They should not pray for their forgiveness. Hazrat Ibrahim prayed for his *mushriq* father but the prayer was not to forgive him but to show him the right path. But when he realized that his father would not change, he stopped praying for him.

**115-116**

These *aayaat* clarify that those who prayed for *mushrakeen* before the *wahi* which forbids such act was sent, were not liable to punishment. Allah is ruler of the earth and the skies so His orders must be obeyed.

**117-119** Allah says that He was happy with Hazrat Muhammad (peace be upon him) and those who stood with him in difficult time. Some of them were near revolting but they remained steadfast. They would easily have lost courage but Allah helped them. [Those who participated in Ghazwa Tabook had to face unbelievable hardships. Weather was very hot and food was so scarce that one palm date was divided into two soldiers each day. Later on many soldiers just used to sip on a palm date and drink water. When water became scant, they had to filter it from animal excreta. Camels were so few that one was used by 10 soldiers turn by turn.] These *aayaat* also refer to three persons. Allah says that they were forgiven only because they spoke the truth. A Muslim should keep only a truth speaking person as companion. [They did not go for war and later on did not give any lame excuse either. They were shunned by Muslim community. After 50 days, their *tauba* was accepted.]

**120-121** Allah says that when one travels for *jihad*, hunger, thirst and other physical hardships become *ajar*. And the return for a very good act is also very good. [These *aayaat* relates to Hazrat Abu Kheesma who initially did not join the Muslim army but later when he thought that he was sitting peacefully and Hazrat Muhammad (peace be upon him) was facing heat of desert, he climbed his camel and joined the Muslim army.]

**122** This *ayah* clarifies that it is not mandatory for every Muslim to go for *jihad*. Some persons may remain back to look after the city. Those who experienced *jihad* with Hazrat Muhammad (peace be upon him) would come back much wiser and convey their knowledge to others. [Some scholars say that if the leader wants everyone to go to *jihad* then it is mandatory (*farz-e-ain*) as was the case in Ghazwa Tabook.]

**123-127** The rule of *jihad* is that it should start against nearest *kuffar*, and gradually the circle may be expanded. Similarly if a Muslim country is attacked, its inhabitants should be the first to fight. If they are weak or small in number, the neighboring Muslim country should help and so on. A *momin* should be soft and kind towards his companions but harsh and fearsome towards enemy to intimidate it. Those who have fear of Allah should not have fear of anyone else. Whenever a *surah* was conveyed by *wahi*, *kuffar* would joke with Muslims that whose *imaan* was refreshed by it (or in other words it was worthless). Allah says that of course, *momneen* are refreshed but those who have devil in their heart, become only worse. The *munafqueen* were punished at least twice a year by famine, some other hardships, or disgraced by declarations from Hazrat Muhammad (peace be upon him) but they did not take any lessons and did not pray for *tauba*. When they were in a gathering headed by Hazrat Muhammad (peace be upon him) and *wahi* exposing them was conveyed, they would slowly slip away. Allah says that leaving the gathering resulted in putting a seal on their hearts.

**128-129** Allah addresses the Muslims and conveys that Hazrat Muhammad (peace be upon

him) was one of them and always felt the intensely for anything which would cause trouble or hardship for them. He wanted that his *umma* remained free from troubles of this world and *akhirah*. So his orders might seem harsh sometimes but they were for their (Muslim's) benefit.

10

**Surah Yunus** Makki 51 Aayaat: 109 Rakooh: 11

**Introduction:** It narrates story of Hazrat Yunus and his nation. Its *nazool* was in last days before Hijra. It focuses on *tauheed* and reminds *munkareen* of the fate of those who confronted their Prophet in past.

I start with name of Allah who is very kind and merciful.

- 1 Alif laam raa. Allah says that these *aayaat* belong to a solid book. It means that its words will be never changed, its wisdom cannot be challenged, and its orders are final because it is the last divine book.
- 2 There was nothing unusual in that Allah nominated a man to convey divine messages and to show people the right path, to warn them of punishments and to tell about rewards for true followers. The nonbelievers declared it as magic and Hazrat Muhammad (peace be upon him) as magician.
- 3 Allah could have created universe at once but He took 6 days to do so. He plans everything. No one can intercede without His permission. So He should be worshipped. [According to Abu Abbas when Quran say that earth and skies were created in 6 days it means 6,000 years.]
- 4 Everyone has to return to Allah who gave life once and will give life again. He will reward even the tiniest good act and punish bad deeds.
- 5-6 Allah says that He gave *zia* (brightness) to sun and *noor* (mellow light) to moon, and created a time course for them to create day and night. This was not without planning. These are among the signs of Allah for wise people. [Most scholars agree that 'zia' refers to light from an original source of light whereas 'noor' is light which is not original. Celestial bodies such as sun (source of zia) and moon (source of noor) help in counting of time as all calendars are either solar or lunar.]
- 7-10 Those who do not accept these clear signs will go to *jahannam*, whereas believers will go to *jannah*. [In *jannah*, residents will say 'Subhan Allah' when they will see the blessings of Allah around them. When they will desire something they will say 'subhanakala

*huma'* and *malaika* will immediately fulfill their desire. Only this single word will be enough.]

**11-17** Some disbelievers dare to challenge Allah to send the *azaab* immediately but Allah always give some latitude so that they might recognize the right path before destroying them. *Kuffar* listened to messages of Allah but got agitated when they were asked to leave idol worship and other traditions, and demanded to remove such parts from Quran. Hazrat Muhammad (peace be upon him) is advised to tell them that it was beyond the capacity of humans or *malaika* to make any changes in '*kalam-e-Ilahi*.' And that he was only a messenger. His truth was evident from the fact that he did not convey anything during his early life (first 40 years) and he could not read or write --- what to talk of writing a book like Quran which has unparalleled eloquence and impact.

**18-20** *Kuffar* used to say that they believed in Allah and that He created skies and earth but they worshipped idols only because they could be a source of conveying their demands to Allah. They also believed that these idols were capable of fulfilling their small demands themselves. These *aayaat* clarify that only one Allah was capable of fulfilling their demands and that the true religion has always been one. It is not that something is not allowed in Islam and can be allowed in their religion. Their religion was false.

**21-24** Allah says that when a relief was given after a hardship they (*kuffar*) reverted to old habits. Allah created forests and rivers in which boats travel. When a storm came, they started praying and promised to be obedient if they were saved. But they forgot that promise, once they were saved. They had to return to Him and would pay for their misdeeds. This world is like a green crop that disappears overnight. [There was famine in Makkah for 7 years. *Kuffar* in desperation asked Hazrat Muhammad (peace be upon him) to pray to Allah. As a result famine was over. Once it happened, they started their mischief again.]

**25-32** Allah invites all to Darus Salam (*jannah*), a place where there will be no worry and life will be eternal. People who will enter *jannah* will get all blessings of Allah. One *malak* will announce that Allah wants to fulfill one promise which is still unfulfilled. It will be '*deedar Ilahi*' (seeing Allah) and it will be the greatest *naimat* (blessing). Faces of residents of *jannah* will be shining and faces of those in *jahannam* will be as dark as many nights laid over each other. The idols which *kuffar* worshiped will speak against them. Allah guides Hazrat Muhammad (peace be upon him) to ask *kuffar* to explain that who send sunshine and rain and make different organs like ear, and eye. And who makes a living being from germ cells and then make that living being capable of making those germ cells again. If they

admitted that only Allah could do it (which they did), why did they worship others.

**33-36** If they agreed, why they did not believe that Allah can bring dead back to life. If Allah is master of everything then only He can dictate the right path and there is no room for any type of *shirk*.

**37-40** The dictations of Allah are conveyed through Quran. All creations, even if they try together, cannot develop one sentence that can equate a single *ayah* of Quran. It is a clear proof of its divinity. Quran attests the truth of previous divine books, safeguard their real topics, and confirm the prophecies given in those books. Any wise person can clearly see that author can only be Allah.

**41-44** Allah advises Hazrat Muhammad (peace be upon him) to tell *kuffar* that he had done his duty of conveying the message of Allah. Now it was up to them to accept it or not. If they still did not accept it, the paths were parted. It was beyond the capacity of Hazrat Muhammad (peace be upon him) to convince those who were blind and deaf from core of their hearts.

**45-46** When the disbelievers will face the realities of *akhirah*, they will think that it was just a tiny moment (earthly life) for which they had to face this punishment. None of them will be able to help others even if they were relatives. But those who adopted the right path will be in great benefit. Allah stresses that all promises made to Hazrat Muhammad (peace be upon him) will be fulfilled during his life or after his death in this world or in *akhirah*.

**47-56** It is clarified that Allah never punishes a nation unless the message was sent through Prophets and they still disobeyed and refused to leave bad practices. Even on day of *qiyamah*, everybody will be listened to; their Prophets will give witness and then judgment will be made. *Kuffar* used to say why ‘*azaab*’ was not coming. Hazrat Muhammad (peace be upon him) told them that it was beyond his capacity (to bring *azaab*). Allah has fixed a time of *azaab* for every disobeying nation and it cannot be changed by a second. If they had really believed in *azaab*, they would never have wished for it. They also doubted how living bodies will be reconstructed after dead have perished. Allah advises Hazrat Muhammad (peace be upon him) to convey to them that nothing was beyond the capacity of Allah.

**57-61** These *aayaat* describe the blessings of Quran. From beginning to end it is advice

which prevents bad deeds. It cures the ailments of soul and guides towards the path which will lead to *rehmat*. When someone is bestowed with a *naimat* (blessing), he should always think that it is a blessing from Allah, not a reward of his/her own deeds. The description of *hilaal* and *haraam* given in Quran is the only true guideline. No one else can alter it. Those who try to do so will not be able to escape punishment. There is not even a tiny grain which can hide from vigilance of Allah.

**62-64** In these *aayaat* Allah says that *auliya* (Allah' friends) have no fear of *akhirah* nor they are grieved on leaving this world. [*Auliya* is plural of *wali*. There are different parameters described by religious scholars for a *wali*. Generally speaking, although all *momneen* have the wealth of *imaan* and *taqwa*, those in whom it is very prominent and visible qualify as *wali*.]

**65-66** In these *aayaat*, Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not feel aggrieved or worried on how the *mushrakeen* were behaving. They would be punished for their acts.

**67-70** The creation of day and night is a sign of Allah for those who are wise. Allah has no children so *nasara* commit *shirk* when they say that he (Hazrat Issa) is son of Allah. It is *shirk* even if they call him adopted son because Allah is above all these human relations. How one of His creatures can be related to him. They might gain some temporary benefit, but they should remember that finally they had to go to Allah and give explanation of their acts.

**71-73** Allah advises Hazrat Muhammad (peace be upon him) to tell the people about Hazrat Nooh and the *azaab* which fell on his nation. Same could happen to nonbelievers again. Hazrat Nooh challenged his nation to do whatever they and their allies [the idols they worshipped] could do against him. He would keep performing his duty of conveying the message of Allah and they would not be able to distract or harm him. He advised them for a long time without success. Ultimately they were destroyed and he and his followers were saved on a boat.

**74-82** After Hazrat Nooh, various messengers of Allah tried to bring their nations to the right path but they said 'no' and then stuck to that denial. Allah puts a seal on hearts of those people who fall a pray to denial, so that after denial they turn to animosity and finally their heart becomes so distorted that they cannot be changed. Reference to Hazrat Musa and Hazrat Haroon and their followers is also given. Details are given elsewhere.

**83-86** Bani Israel were waiting for a messenger of Allah because it had been predicted and they were under torture by rule of Firons. In Hazrat Musa, they saw all the indications of a Prophet but could not support him due to fear of their rulers. They were waiting for the change of tide. However, a few young people openly showed their *imaan*. [A few *qubtis* from Firon's race also embraced *imaan*. Finally all Bani Israel which had 600,000 adult males embraced *imaan*.] They were terrorized by their chiefs who were in service of Firon. They remained steadfast and followed the advices of Hazrat Musa who had assured them that there was no reason to fear because Allah was with them. They prayed to free them from slavery of Firon.

**87-89** When the time of death of Firon came near, Allah ordered Hazrat Musa to separate Bani Israel from others so that they remained safe. Because Firon destroyed all prayer places, it was ordered to make prayer places in homes and not to forgo *salaat* because it brings the help from Allah. [According to some scholars, it means that they were ordered to make separate homes and prayer places.] When all efforts of Hazrat Musa failed to bring Firon and his followers to right path, he prayed to Allah that their hearts might be made totally non-responsive and they should die by *azaab-e-Ilahi* to make an example for other nations. Hazrat Musa was told that he should be patient with his prayer to bring results and should not become restless as others.

**90-91** Allah says that He made it possible for Hazrat Musa and his followers to cross the river. When he got the news, Firon followed them. When Firon and his army reached the center of the sea, the water closed, the dry paths disappeared and they all were drowned. On facing death, Firon prayed to Allah for forgiveness but to no avail. [Hazrat Musa left Misr (Egypt) with hundreds of thousands of Bani Israel. When Firon got the information, he followed to destroy them. When Hazrat Musa and his followers reached '*behr-e-qulzam*' he became worried to see such a big body of water to stop his path when Firon was pressing from behind. Hazrat Musa was ordered by Allah to hit the water with his stick. As he did so, 12 dry paths appeared and all were able to cross.]

**92-96** After Firon died, his dead body was thrown ashore [on a mound] so that Bani Israel might thank Allah and Firon's followers took *ibrah* from it. [His dead body is still present in a museum in Egypt. This event happened on day of '*ashoor*'.] Allah kept His promise and gave Bani Israel their desired land [Egypt and later Syria]. But they were ungrateful and made changes in message of Allah overtime and as a result several sects were formed. [Three hundred years after Christ, Constantine the Great made radical changes in Christianity including building of large churches, praying towards east, worshiping of picture of Christ and Mary and eating pig. The real Christianity was left only to some priests who were driven to mountains and jungles.]

**97** This *ayah* warns *kuffar* that denial starts by suspicion. Any doubt should be clarified immediately by referring to truthful followers of previous divine books. They would confirm that messages conveyed by Hazrat Muhammad (peace be upon him) were nothing but truth.

**98** Hazrat Yunus's nation is the only example which saved itself from *azaab* just in time. [He was sent to Mosul where people worshiped idols. He preached them for 7 years but they did not listen. At last he told them that if they did not change, *azaab* would come within 3 days. On the 3<sup>rd</sup> night Hazrat Yunus left the town. As the morning approached, signs of *azaab* appeared. The sky was covered with a very dark cloud from which smoke arose. As the cloud approached their houses and death looked imminent, they started looking for Hazrat Yunus. When they did not find him, they left for jungle along with their animals praying for forgiveness and saying that they believed in what Hazrat Yunus said. They were forgiven.]

**99-100** Allah consoles Hazrat Muhammad (peace be upon him) and conveys that it was beyond his capacity to put *imaan* in every heart. Allah could have done that but it is against His plans. Only those are given the gift of *imaan* who analyze signs sent by Allah and think about them.

**101-103** These signs are apparent and visible everywhere but those who chose to deny will not be influenced by messengers of Allah. They will be punished as had happened in past and *momneen* will be rewarded.

**104-107** Hazrat Muhammad (peace be upon him) is advised to convey that his message was *tauheed* and he did not like their idol worship. Only Allah had the power to take or give life. So only He can be worshipped. No one has the power of changing what Allah has ordered.

**108-109** Allah conveyed complete message (through Quran) so there was no excuse. One who follows Allah's path will be successful and one who rejects it will be a big loser. The duty of Prophets is just to convey the message. They are not responsible for the deeds of the individuals. Hazrat Muhammad (peace be upon him) is advised not to be disheartened and continue with duties assigned to him by Allah.

**Introduction:** It is named after Prophet Hazrat Hood. Time of its *nazool* is also the last days before Hijra. It describes the unlimited powers of Allah and describes the stories of past nations which suffered *azaab* due to disobedience. Hazrat Abu Bakar Siddiq narrates that Hazrat Muhammad (peace be upon him) said that *surah* like Surah Hud had turned him into an old man.

I start with name of Allah who is very kind and merciful.

**1- 4**

Alif laam raa. Allah says that Quran is perfect in every respect and provides guidance for everyone irrespective of the period. It says that only Allah should be worshipped. Those who follow it will benefit and those who do not will suffer. All have to appear before Allah whether they have committed a sin or not. So He should be prayed for forgiveness. Allah knows everything in hearts whether open or hidden.

**5**

Some Muslims tried to protect their body parts during private moments or call of nature. This *ayah* guides that this is unnecessary because Allah can always see through even when someone is wearing clothes.

## Para 12      Wa Ma Min Dabbatin

6 Allah has taken it as His responsibility to feed every living being on earth. Source is not important.

7 Water was created before formation of skies and earth. Allah created skies and earth in six days [as already discussed these six days are not the day and night we know]. These were created to test human beings.

8 *Kuffar* denied life after death and described Hazrat Muhammad (peace be upon him) teachings as magic. Then they taunted by saying that why *azaab* was not coming. Allah says that it would come at its given time.

9-12 *Kuffar* used to say that Allah should have sent a big treasure or a *malak* who would always verify what was preached. These *aayaat* were sent to console Hazrat Muhammad (peace be upon him) in those hostile days and to convey that there could be no concession on *tauheed* which was the biggest demand of *kuffar* in return for accepting Islam.

13- 14 Allah challenges *kuffar* that if they doubted Quran as *kalam Allah*, they should gather all the creatures and try to create 10 *aayaat* like those in Quran. After all they were from the same society and took pride in their expression and language. Surely they would not succeed. So they should believe that Quran is *kalam Allah*.

15-17 The efforts of non-believers and even Muslims to help elimination of evils in society, or other useful acts done without thinking of *akhirah* will be rewarded in this world and balance will be cleared. They will not get any reward in *akhirah* and these deeds will be of no help. Non-believers will be sent to *jahannam* forever and such Muslims for a short period. Only way for *najaat* is belief in Quran and other divine books. Quran is the ultimate guide.

18-24 Allah says that it is necessary to accept wholeheartedly that Quran is *kalam Allah*. No one can be a greater sinner than the one who denies it or, on the other hand, declares something as *kalam Allah* which is not. Not only *malaika* and Prophets, but their own body parts will testify against them on day of *qiyamah*. They face special curse of Allah. Nor can they hide neither can they find a helper. They are blind and deaf otherwise they would not say such things. On the other hand are *momneen* who listen carefully and adopt. How the fate of two can be the same?

**25-35**

These *aayaat* describe the story of Hazrat Nooh. He warned his nation of the impending *azaab* because of their wrong doings and told them the ways to improve and avoid it. They argued why they should follow him because he was a normal human being and a poor person. And his followers were also of low social status. Why Allah did not select a rich and noble person? He replied that real measures of nobility and high status were humility, pain for poor, to always speak truth and to provide help in need; and he possessed these qualities. He was not asking any monetary reward for his teachings and they should realize that one day they will meet their creator. They replied that they might listen to him if he isolated himself from poor people who were his followers. He refused and said that those poor looking people were held in high regard by Allah. [Hazrat Nooh remained with his nation for 950 years and tried to bring them on right path but they did not change.] They said that he should bring the *azaab* about which he was warning for centuries. He said that it was beyond his capacity. Only Allah could bring it. *Kuffar* objected and said that Hazrat Nooh had not brought a divine book so how Hazrat Muhammad (peace be upon him) could know these details. They declared it as fabricated. Hazrat Muhammad (peace be upon him) replied that he had performed his duty by conveying *kalam Allah*. Those who denied it should be prepared to face the consequences.

**36-39**

When Hazrat Nooh became old and the tortures by his nation did not lessen, he prayed to Allah for their punishment. He was told that he should not worry. Those who had already embraced his teachings would be saved and no one else. He was ordered to make a boat with divine guidance because a mega storm was on its way. He was warned not to ask for anybody's forgiveness. The punishment was irreversible. [Similar warning was given to Hazrat Ibrahim when he tried to advocate the nation of Hazrat Loot.] The boat was in fact a big ship with many compartments. His nation mocked him when he told them that he was building it to save him from drowning. He warned them that *azaab* was forthcoming and they would be the victims.

**40**

He kept making the boat till the day arrived. The clouds were ordered to burst open and the earth to activate all its springs with full force. And *malaika* were put on duty. Water was everywhere, so much so that it emerged from *tanoors* [a type of kiln used to make bread]. [The word *tanoor* used in this *ayah* is debatable. Some say that a *tanoor* was passed on from Hawa (Eve) through generations and it was in Hazrat Nooh's home and emergence of water from it was to be a sign to board the boat. But the most logical explanation is that given above.] A pair of each animal whose continuation of race was desired was ordered to board the boat. His followers including some family members [around 80] were also included. But it was made clear by Allah that the faith of non-

believers would not be reversed. [These included Hazrat Nooh's son Yaam (or Kanan) and his mother Waila.]

**41-44** He told his followers that they should not be afraid. The boat would land safely. When boat was riding huge waves and his son was standing with *kuffar*, Hazrat Nooh pleaded him to board but he said that he would climb a mountain and escape the waves. Before this argument could complete, a huge wave separated both forever. It rained till all the trees and mountains were covered with water and all but those on the boat drowned. Then Allah ordered the rain to stop to allow earth to swallow its water. The water started to recede and the boat landed on mountain Jodi [which some scholars think is in Mosul]. [There is difference of opinion whether the storm was limited to a few countries or engulfed whole earth. Those who support the later view, which is also popular in Europe, say that all mankind today has descended from Hazrat Nooh's three sons Saam, Haam, and Yaافت.]

**45-49** When his son [Kanaan] was drowned, Hazrat Nooh asked Allah that He had promised to save his family. Allah said that his son was not among those who were promised to be saved because he was a non-believer. And that he did not know what Allah knows. Hazrat Nooh prayed for forgiveness. When they descended from Jodi to earth, Allah promised to restore the land and prosperity of his people. And that a calamity of that magnitude would not hit the earth till the day of *qiyamah*. Allah consoles Hazrat Muhammad (peace be upon him) and explains that the purpose of narrating this story which was not known before in such details was to show an example so that he remained steadfast and did not become aggrieved by the current situation.

**50- 54** In these and following *aayaat* story of Hazrat Hud is narrated. He conveyed the message of Allah to his nation (Aad) and told them that he did not want any material thing in return. Because he did not mean any material gain, they should understand that he only wanted their wellbeing. [They were facing famine for 3 years. He promised that rain would come.] Allah would increase their strength. But they were not impressed and replied that he should produce clear, visible evidence that he was a Prophet. They accused that some of their idols had deranged him as punishment and that is why he was saying such things.

**55-60** Hazrat Hud challenged them to attack him with the help of their idols and see how Allah protected him as he had full faith in Allah. He warned them that if they still did not believe, *azaab* would come and destroy them. Land would not be damaged and would be used by others. Finally Allah sent the *azaab*. [The *azaab* continued for seven nights and eight days in the form of windy storm. The houses were destroyed

and trees were uprooted. The wind was so abrasive and poisonous that it entered through the nostrils and exited through anus making mincemeat of everything on its way. Hazrat Hud and his four thousand followers remained unhurt. ] Allah invites everybody to see the remains of their dwellings (which still exist) and take lessons how in spite of being very powerful, they were made a sign of scorn forever.

**61- 68** These *aayaat* narrate the story of Hazrat Saleh. When he started preaching, his nation said that though he was different from others and did not worship idols, they never thought that he would start stopping them from doing so and leave the path of their ancestors. He replied that how he could leave a straight and true path? Allah made him Prophet and gave him understanding. So if he betrayed who would save him from punishment of Allah. More details have already been given in Surah Airaf.

**69-73** Hazrat Loot was maternal cousin of Hazrat Ibrahim and both migrated from Iraq together. Same group of *malaika* was sent to both Prophets. On their way to meet Hazrat Loot, they visited Hazrat Ibrahim as very handsome young men. They told him that soon he would have a child from Hazrat Sarah and that nation of Hazrat Loot would be purged of its miscreants. They refused to eat anything which made Hazrat Ibrahim nervous. They told him that they were *malaika* and he had no reason to fear them. Hazrat Sarah laughed when she overheard the talk of strangers because she had passed the age of fertility and her husband was old [she was 99 years old and her husband more than 100 years]. But she was to give birth to Hazrat Ishaq and his son Yaqub would be the forefather of Bani Israel.

**74-76** When situation became clear to Hazrat Ibrahim, he started arguing that Hazrat Loot was with his nation so how they could be destroyed. He was told that Hazrat Loot and his followers would be separated. And that Allah had given the order and nobody could stop the *azaab*.

**77-83** The *malaika* reached Hazrat Loot's home [they appeared as young, beardless, very handsome boys]. Hazrat Loot took them as ordinary guests and got worried how to save them from his nation which was addicted to adultery. If he refused access, they would turn against him. His nation got the news and attacked his house demanding that the guests might be handed over to them. He offered them to marry his daughters and to leave this bad habit. But they did not understand and became more aggressive. He became nervous and wished that he had a powerful tribe to support him.

*Malaika* revealed their identity and pacified him. [Hazrat Jibreel asked him to sit aside and raised his arm towards the invaders. They all turned blind and ran away saying that the guests were magicians.] The *malaika* told Hazrat Loot that he should leave before sunrise along with his followers and nobody should look back as *azaab* would come in the morning. Hazrat Loot's wife would not go and would be killed along with the miscreants as she was the person who informed them about their presence. Hazrat Jibreel lifted the whole dwelling up and from near the skies dropped it on earth. It was followed by rain of stones. [This incidence took place after the *azaab* on nations of Hazrat Nooh, Aad and Samood. The location was between Madina and Syria.]

**84-95**

Allah sent Hazrat Shoaib to people of Madiyen (he was one of them). He preached them to worship one Allah and not be dishonest in measurements during trade. This practice had made them rich but *azaab* was imminent. They should be content with what they got honestly. They replied that they would not leave the practices of their ancestors. He replied that they should take lesson from fate of some ancient nations. They warned him that they would have killed him but because of his relatives, they did not. Allah saved him and his followers but others were killed by a divine scream. Details are given in Sura Airaf.

**96-99**

These *aayaat* relate to story of Hazrat Musa. Details are given in Sura Airaf and elsewhere.

**100-101**

Allah says that these stories show that nobody was punished without crime. When they crossed all limits, Allah sent the *azaab*. None of their idols was able to save them. They were not only guilty of denying Prophets but also of committing *shirk*.

**102-111**

Lessons should be learnt from these stories. If punishments are so harsh in this world, what to speak of those in *akhirah*? That day everybody will be accounted for and no one will be absent. A time has been fixed. Delay should not make anybody think that this is just imagination. Similar denials and split of opinion (as in case of Quran) was seen when *Taurat* was sent to Hazrat Musa. If Allah wanted, this would not have happened but He wants to test His creatures.

**112-113**

Allah advises Hazrat Muhammad (peace be upon him) not to worry about *mushrakeen* and remain steadfast in following of orders passed to him and his followers. It is also advised to adopt moderation and not to exceed limits in anything. And always be sure that Allah is watching. In addition, there should be no inclination towards any of the non-believers.

**114-115** In *ayah 114*, timings of *salaat* are given. It is ordered to bow before Allah in the morning and evening and darkness of night. [In the beginning of Islam, the three *faraz* (mandatory) *salaat* were *fajar*, *asar* and *tahajjad*. Later on *tahajjad* was declared not to be *faraz*, and three *faraz salaat zohar*, *maghrib* and *isha* were added.] To get the umbrella of Allah's *rehamat*, the most important thing is habit of *salaat* followed by *sabar*.

**116-123** Hazrat Muhammad (PBUH) is advised not to lose heart on the deeds of *kuffar*. In these *aayaat*, referring to ancient nations, Allah says that in every nation there is a considerable number of resourceful and effective persons who continuously and vocally stop people from wrong doings and teach them the right path. When their number diminishes, the evil takes over a nation or tribe and they are destroyed by *azaab*, though the pious people are saved. Allah never sends *azaab* on good, practicing people. Allah would do justice. He should pray and keep faith in Allah. Allah knew sincerity of his efforts. [It is in *hadith* that *suhaba* asked Hazrat Muhammad (peace be upon him) that why he was looking old before time. He replied that Surah Hud and its sisters (similar *Surah*) made him old.]

12

### **Surah Yusuf** Makki 53 Aayaat: 111 Rakooh: 12

**Introduction:** It narrates the story of Hazrat Yusuf in detail. The time of its *nazool* is not certain. Some scholars think that it was the last part of stay in Makkah, others say that it was when Hazrat Muhammad (peace be upon him) was under siege in Shaab e Abi Talab. It is a reply to those who had declared that Hazrat Muhammad (peace be upon him) was author of Quran. There was no worldly source by which he could have known this story in such detail. [Only *yahooof* of Yasrab (Madinah) had some knowledge]. It is also a warning to *kuffar* that their attitude was similar to the attitude of brothers of Hazrat Yusuf and they would be humiliated in the same way. History tells us that this warning was absolutely true. After conquest of Makkah, *kuffar* stood humiliated in front of Hazrat Muhammad (peace be upon him) as the brothers of Hazrat Yusuf were, and they were forgiven in the same way.

I start with name of Allah who is very kind and merciful

**1-2** It is explained that Arabic was the most advanced and sophisticated language and because the first listeners (Prophets and their followers) were all Arabs so language of Quran is Arabic. They were able to fully understand the subtle layers of meaning.

**3** This *surah* tells the story of Hazrat Yusuf. Allah says that the purpose to narrate this story was that the followers could know the exact and true details [and also knew why Bani Israel migrated from Syria to Egypt. It was because of Hazrat Yusuf. They lived in Egypt and Hazrat Musa freed them from Firon].

**4-6**

Hazrat Yusuf told his father about his dream that he saw 11 stars, moon and sun was doing *sajda* to him. The meaning was clear to his father (Hazrat Yakub) that 11 stars were his 11 brothers, and moon and sun were his mother and father. He advised him not to tell it to his brothers because they would also easily understand and *shaitan* might provoke them for some wrong doing. [He forbids him even to tell it to his real brother Bin Yameen because he might be careless and passed it on to others.] He further added that the dream indicated that Hazrat Yusuf was to be a Prophet and would attain high positions. This blessing would be a continuation of Allah's blessing on his father and ancestors Hazrat Ibrahim and Hazrat Ishaq.

**7-10**

The brothers (step brothers) were older in age. They became jealous and thought that they were stronger and could be more useful in Hazrat Yakub's advance age. [Hazrat Yakub loved Hazrat Yusuf and Bin Yameen because they were the youngest and their mother had died. Also, he had foreseen the bright future of Hazrat Yusuf.] They reached the conclusion that in presence of Hazrat Yusuf it was impossible for them to get their father's attention. So they decided either to kill him or to send him to a far place from where he would not come back. After that they would ask for forgiveness from Allah and pass a pious life. One of them [Yahooda] suggested that murder was too bad - best option was to throw him in a nearby well. Some passerby would hear his screams and pull him out and take him along.

**11-15**

They made a plan and asked their father to send him with them for shepherding. This way he would become strong. Hazrat Yakub showed his apprehension that he was just a kid and if he was left alone accidentally, a wolf would eat him. They pacified him by saying that it could not happen in presence of such strong men as they were. They succeeded to persuade him and took Hazrat Yusuf with them to act on their evil plan. At that moment, Allah sent a *wahi* to Hazrat Yusuf consoling him that he should not worry. A day would come when he would be in a very high position, they would not be able to recognize him and he would remind them of all happenings.

**16-18**

Brothers of Hazrat Yusuf worked on their plan and returned home after dusk. They started crying and weeping and told Hazrat Yakub that during play, they happened to leave Hazrat Yusuf alone for a very brief period and during that period a wolf came, killed and took him away. As a proof they showed his shirt on which they had sprayed blood of a goat or deer. The shirt was not torn so Hazrat Yakub immediately understood what had happened and declared that it was the mischief of the brothers.

**19-20**

After a period of time, a group of travelers [they were from Madayen and were going to Egypt] passed by and sent a man to fetch water from the well. [Hazrat Yusuf remained in the well for 3 days. Yahooda would feed him and other brothers also did not want him to die and preferred that someone pulled him out and took him along with him.] Hazrat Yusuf held the rope of the bucket. The man was very happy to see him [because he was very handsome] and the man thought that he would get good price when sold as a slave. He tried to conceal presence of Hazrat Yusuf from his fellow travelers. On the other hand, when Hazrat Yusuf's brothers got the news, they immediately reached the spot and pretended that he was their slave who was in habit of running away. For this reason, they would prefer to sell him. [It is said that they sold him for 18 darhams and each of them got 2 durhams. Yahooda did not take the money. The travelers sold Hazrat Yusuf at a cheap price in Egypt because of his reported habit of running away.]

**21**

Hazrat Yusuf was auctioned in Egypt and a very influential official bought him. He had no son. He asked his wife [Zulekha or Raeel] to take him in her care and not to treat him like a slave. He was so handsome and smart and might be they would adopt him as son one day. It was an arrangement by Allah so that he could learn how to rule and administer and to pave way for settling of Bani Israel in Egypt.

**22**

When he reached adult age, not only he became physically stronger, he dominated by force of his intellect and character. He had solution for every problem and whatever he said, he acted upon it. It was Allah's blessing for his pious nature.

**23-29**

His hostess (wife of official) created a new issue and put Hazrat Yusuf in difficulty. It was a great test because often they were alone and he was young. Impressed by his handsome face, physique and intellect, she tried to seduce him [It was very easy to be misled by *shaitan*. But he was a Prophet so it could not happen. She failed in her evil designs and could not persuade him.] He ran to get out of the house. She followed him and got hold of his shirt which got torn but he was able to get out of the house where he confronted her husband at the entrance door. She started to blame Hazrat Yusuf and said that he should be sent to jail and tortured for such a deed. Hazrat Yusuf had to defend himself and lay open the truth. The argument was going on, when one of her family members gave a suggestion which went in Hazrat Yusuf favor. [There are different versions: some say that a toddler started to speak and others narrate that the person was a wise man.] The suggestion was to check his shirt. If it was torn from front, he would be guilty and if it was torn from rear, the woman would be guilty. So the guilt of the woman became obvious. Her husband reprimanded her sternly and requested Hazrat Yusuf to forget the incidence as it would bring bad name to everyone.

**30-31** Some women in the city started to say that she [Zulekha] had fallen in love with a slave and wanted to seduce him. This was unbefitting for a woman of her stature so surely she was guilty. She invited those women for a party in which some items had to be cut by knife. She gave a knife to each woman. Then she called Hazrat Yusuf. When they saw how handsome and attractive he was, they became so engrossed that they cut their hands with knives. But he did not lift his eyes. All women said unanimously that he was not a man but a pious *malak*.

**32-35** When she [Zulekha] saw their reaction, she told the real story that she tried to seduce him but he stood firm and her design failed. Those women tried to lure him towards her and also threatened him if he did not agree. Hazrat Yusuf prayed to Allah that he be saved from that situation and given the strength to deal with it. He would prefer to go to jail instead of falling in her trap. In spite of knowledge of the truth, her husband sent Hazrat Yusuf to prison. [Her husband might have done so to wash blame from her and might have also thought that due to this separation, she would forget him. It is also possible that she forced her husband so that Hazrat Yusuf might soften due to torture and accept her advances.]

**36** Two men were brought to prison, one who prepared and served wine to king [Ryan] and other who made bread for the king. Both were sent to prison on the suspicion of giving poison to king. Impressed by his pious nature, and humbleness, they made friendship with Hazrat Yusuf. One day they narrated their dreams. The wine server had seen himself serving wine to king and bread maker had seen that he held a tray above his head with food and many birds were eating from it.

**37-40** Hazrat Yusuf told them that he would let them know the *tabeer* before next meals [according to some scholars the meaning is that he foretold his friends that they would be served a different meal that day and it exactly happened that way]. Then he preached to them and other inmates how he had got that ability to know *tabeer* of dreams. He said that like his forefathers (Hazrat Ibrahim, Ishaq and Yaqub) he always believed only in one Allah and that he always tried to follow the right path. They should also believe in only one Allah and stop looking towards idols and other things to give them happiness.

**41-42** Then he told them the *tabeer*. The wine server would actually serve wine again to king. And the bread maker would be hanged and birds would eat from his head. He said that these events would happen and nobody could change them. His *tabeer* proved to be exact. Hazrat Yusuf requested the wine server that when he would be free and serve the king he might tell him that a prisoner was in prison

without committing a crime. He asked him not to exaggerate and tell only what he had seen. *Shaitan* intervened and made the wine server to forget and Hazrat Yusuf remained in prison for many more years.

**43-45** One day king had a dream which nobody could explain. He had seen that seven slim cows were eating seven fat cows. He also saw seven branches which were green and seven which had dried. Nobody in the court could interpret the dream. Because of their failure the courtesans said that it was not a dream, just some disrupted thoughts. At that moment, the wine server recalled Hazrat Yusuf and sought permission to go to him in prison and get the *tabeer*.

**46-49** Hazrat Yusuf said that seven fat cows and green branches represented seven bountiful years in which there would be bumper crops and everyone would prosper. [Hazrat Yusuf did not complain why he had forgotten to tell the king. He did not delay conveying the *tabeer*.] It would be followed by seven years of famine in which people would eat everything left except the seeds. These seven years would neutralize the benefits of previous seven years. Then he advised the king to save well during first seven years. Following seven years of famine, there would be a year with plenty of rains, and very good harvest, and good crop of fruits especially grapes. [The last word he stressed probably to make wine server happy.]

**50-52** The king was impressed with *tabeer* and immediately sent the wine server back to offer Hazrat Yusuf an advisory position. But he was not in a hurry. He knew that as a Prophet he had to clear his name. He told the messenger that he should go back and ask the king whether he investigated the incidence of deception when those women cut their fingers. The king called the women and pretended as if he already knew the incidence and so nobody would dare to tell a lie. All the women unanimously said that Hazrat Yusuf was innocent. The wife [of Azeez; Zulekha] also confessed that Hazrat Yusuf was telling the truth. She tried to seduce him but failed. So the truth was finally triumphant.

## Para 13 Wa Ma Ubarriu

**53** Hazrat Yusuf declared that it was only because of Allah's help that he remained steadfast.

**54-57** The king offered him an advisory position. When he conversed with Hazrat Yusuf he was even more impressed. Hazrat Yusuf offered to look after the treasury because he had related experience. He thought that it was the best way to serve the people especially as famine was looming. [This indicates that a Muslim can offer his services for a special cause if he honestly feels that he can justify. He had full powers. Ryan was a ceremonial king. Real power was in hands of Hazrat Yusuf and he was called "Aziz".] Allah says that one who adopts the right path is rewarded in this world as well.

**58** His brothers came (to take grain). They could not recognize Hazrat Yusuf but he recognized them. [According to king's dream, for 7 years Hazrat Yusuf stock piled the food (wheat, animals etc.). As signs of famine started, he fixed a suitable price for people of Egypt and foreigners. But foreigners could not buy more than one camel load of grain. So famine was averted and treasury was filled. On hearing that grain was cheap in Egypt, his brothers came to buy it. There was not much change in their appearance and Hazrat Yusuf recognized them. Maybe as a rule he interrogated them and then recognized them. On the other hand, the brothers could not recognize him. One reason may be that he was a child when they last saw him. The other reason could be that they could never imagine that he would prosper to such a position.]

**59-60** Hazrat Yusuf treated them very nicely and gave them what they deserved [a camel load of grain to each of them]. They told him that they had a brother (Bin Yamin) who stayed back to serve their old father. They requested that his part of grain might also be given. Hazrat Yusuf told them that it was against the rules. Next time, they should bring him with them and he would be given his due share. He told them that if they did not, it would mean that they were lying. The punishment would be that not only they would be deprived from their own quota, but they would also not be allowed to enter his territory and see him again.

**61-62** They said that though it was very difficult to detach him (Bin Yamin) from his father, they would try their best and hoped to succeed. Meanwhile he (Hazrat Yusuf) ordered to secretly put the money paid by his brothers in the sacks of grain so that when they would open the sacks on reaching home, they would be tempted to come back again. It was also possible that next time they would not have enough money which would prevent them from coming.

**63-66** The brothers on their return, requested their father (Hazrat Yakub) to send Bin Yamin with them because the grain they had brought would not be enough to face

the famine. They said that he should not fear anything and what happened to their brother (Hazrat Yusuf) would not be repeated as they had learned their lesson. He was reluctant but at the same time it looked essential to send his son (Bin Yamin). He took oath in the name of Allah from his sons that they would protect him (Bin Yamin) to best of their ability and if they betrayed, Allah would punish them.

**67-69** He advised his sons to enter the city from different doors [not as a group, so that general public might not notice them]. [In addition some persons might already have noticed special treatment given to them by Hazrat Yusuf and would become alarmed to see them together again.] He emphasized that his advice could not change the destiny. They entered the city from different doors as advised. Hazrat Yusuf gave special treatment to his brother [Bin Yamin] and told him in privacy that he was his real brother. He pacified him by saying that he should not feel too aggrieved on what the step brothers had done to him [throwing in the well; which gave so much grief to their father, and that the time had come that happiness would return back].

**70-74** When the goods were loaded (by order of Hazrat Yusuf), a silver bowl was placed in his (Bin Yamin) luggage secretly. When the caravan was about to leave, the subordinates started to look for the bowl and stopped it. They said that the king's bowl was lost and if someone had it, he would be rewarded by a camel load of grain. The brothers said that everyone knew them well and they were not thieves. The subordinates asked if they were guilty what would be their punishment.

**75-76** They said that according to their rules, the person would have to stay back as slave. [According to *sharia-e- Ibrahim* the thief had to spend one year as slave. Because the brothers were confident that they were not thieves, they narrated this punishment.] They were taken to Hazrat Yusuf and he ordered to check their luggage. They all were cleared. Finally, the luggage of his real brother (Bin Yamin) was checked and bowl was found. It was Allah's will that those who had sold Hazrat Yusuf for pennies were standing before him as thieves. Allah showed him this way. [Because they had themselves narrated the punishment, it was applied, though in Egypt, rules were different. It may seem that Hazrat Yusuf played a trick when he put the bowl in BinYamin's luggage. But it was on directions by Allah and end result would be good which would eventually lead to unification of family and end of Hazrat Yakub's test by Allah.]

**77-79** The brothers said that in past as well, his (Bin Yamin) brother (Hazrat Yusuf) had once stolen something. Hazrat Yusuf kept his cool and said that they were not good people. They were laying blame on someone who was not present. Only Allah knew how much truth they spoke. The brothers said that their father loved

him (Bin Yamin) and his lost brother (Yusuf) most. He (Yusuf) was already lost. They might keep one of them as slave instead of him (Bin Yamin). He (Hazrat Yusuf) said that it was not justice and only the thief would be kept as slave.

**80-82** The brothers were very disappointed by the reply. The eldest one said that he could not face his father and would stay in Egypt till he succeeded to free him (Bin Yamin) or died. He advised others to go back and tell their father (Hazrat Yakub) what had happened. To convince him they could offer to get confirmation from other members of caravan or by sending somebody (to Egypt).

**83** He (Hazrat Yakub) did not believe them. He reprimanded them for not defending his (Bin Yamin) innocence and in fact adding to his guilt by saying that his brother had done a similar act. They were not sincere otherwise those events would not have taken place. He added that he was hopeful that Allah would make his sons (Hazrat Yusuf, Bin Yamin and the brother who stayed back in Egypt) to meet him again. Because he was a Prophet, he was still hopeful and looked towards Allah.

**84-87** When this story was told to Hazrat Yakub he cried ‘Oh Yusuf’ and old scars livened again. He had wept so much for Hazrat Yusuf that his eyesight was lost. When his sons asked him for *sabar* he replied angrily that would *they* guide him about *sabar*? One who failed in *sabar* was the person who talked to people about the sorrow sent by Allah. He added that he knew that it was a test and Hazrat Yusuf would meet him again. He ordered his sons to go and try to find Hazrat Yusuf and to free Bin Yamin.

**88-91** Because they had no clue of Hazrat Yusuf, they set out to free Bin Yamin. When they met Aziz-Misar (Hazrat Yusuf) they first talked about their frail condition due to famine. They thought that would soften him and they could pursue Bin Yamin case in a better way. They told him that almost everything was sold due to famine and they had not enough money to buy grain from him and requested him to do *khairat* by giving them full quota of grain. Hazrat Yusuf started weeping and disclosed his identity. He reminded them that they were responsible for separation of father and son for such a long period. He added that what they did was because they were immature at that time. [He said these words of mild complaint just to highlight how Allah blessed him in spite of their deeds.] And that the dream he saw had come true. They were stunned and asked “Tell us the truth. Are you Yusuf?” Then they expressed their remorse and acknowledged that they could not recognize his worth.

**92-93** Hazrat Yusuf said that he had forgiven them and they should not talk about it. And he prayed that Allah forgave them for their wrong doings. Hazrat Yusuf told his brothers that due to his responsibilities he could not go with them. They should go back and bring their father, mother and all the family. He gave them his shirt and asked them to touch it to Hazrat Yakub's eyes and he would regain his vision.

**94-95** As soon as the caravan started its journey with Hazrat Yusuf's shirt in luggage, Hazrat Yakub (in Syria) said to his colleagues that he wanted to say something but they might not believe it as they would think that he was having hallucinations due to old age. Then he added that Hazrat Yusuf was in Egypt and he was feeling his smell. They did not believe and dismissed them as old thoughts.

**96** When the caravan reached home, they told Hazrat Yakub the details of what had happened and touched his eyes with shirt of Hazrat Yusuf. His vision was restored and naturally he was very happy on reunion of his family. He emphasized that he knew that it would happen that is why he always urged them to search for Hazrat Yusuf. Finally by grace of Allah, the reunion became possible.

**97-98** The sons requested him to pray to Allah for their forgiveness. He said that he would do it at an appropriate time. [It is said that he was waiting for night of Friday or time of *tahajjad*.]

**99** They traveled to Egypt and Hazrat Yusuf came out of the city to welcome them and told them that they would live peacefully and without any fear of famine in the city.

**100** He asked his father and mother to sit beside him on the throne. [There is difference of opinion regarding 'mother'. Some writers think that it meant his maternal aunt.] They all performed a *sajda* to him. [It was *sajda-e-tazimi* which was allowed till the days of Hazrat Muhammad (peace be upon him) but he prohibited it. One interpretation is that they actually performed *sajda-e-shukar* to Allah.] Hazrat Yusuf emphasized that everything had happened according to designs of Allah and he had nothing to do with it.

**101** Hazrat Yusuf prayed and thanked Allah that He had taught him the ways to rule and interpret. He might die as a Muslim and be elevated to the level of His dear ones [Hazrat Ishaq and Hazrat Ibrahim]. [It is said that he left his post after death of Hazrat Yakub and devoted himself to prayers.]

**102-107** Allah says that this detailed description was a proof that Hazrat Muhammad (peace be upon him) was a Prophet and he got this information by *wahi*. He was

not literate and this much detail was not given even in bible. If still some persons did not believe, it was not fault of Hazrat Muhammad (peace be upon him). They said that they believed in Allah but still did not cease to worship their idols. Allah asks why they had become so bold and did they want an *azaab* to come their way?

**108**

*Tauheed* or belief in only one Allah is the only right and straight path.

**109**

All Prophets were male. It also means that they were human beings not *malaika*.

**110-111**

Allah warns that *kuffar* should not be deceived by delay in *azaab*. There were many nations for whom *azaab* was delayed and they did all types of mischief. Their Prophets started to lose heart but then Allah sent His help and saved and destroyed whoever He wanted. Whatever is sent in Quran is absolute truth and nobody should doubt these stories.

13

### **Surah Al-Rad** Madni 96 Aayaat: 43 Rakooah: 6

**Introduction:** This *surah* states that even clouds keep praising Allah. So the name is *al-rad*. The time of *nazool* is when Hazrat Hamza and Hazrat Umar embraced Islam. It focuses on unlimited power of Allah, and the punishments and rewards.

I start with name of Allah who is very kind and merciful.

**1- 2**

Alif laam meem raa. Allah says that the contents of this *surah* are *aayaat* of the great book, Quran. It is surprising that some people still do not believe it. Cannot they see the great, high and strong roof (sky) Allah built without any pillar supporting it. He created sun and moon which will keep moving in the same way till the day of *qiyamah*. If Allah could create all these objects, what difficulty will He have in giving life to dead again. It is inevitable that those with good and bad deeds will be rewarded accordingly.

**3-4**

He created mountains which are stationary and rivers which are always flowing. And He covers day with night and vice versa. He created couples (male and female) in all types of fruits. The soil has farms of different kinds of crops and fruits like grapes and dates. They get same water but some grow more rapidly than others. These are the signs of Allah. Is it difficult to understand that there is a creator who is running all these systems?

**5-7**

Those who do not believe in life after death will be thrown in eternal jail with

chain around their neck [and handcuffs and ferrets in their feet]. These people (*kuffar*) were so bold that they challenged to bring *azaab* on them. As history of many nations show, it is not difficult for Him to bring *azaab*. It is delayed to give time to these notorious people to rethink and adopt right path. They asked for such evidence which they could not deny. Allah advises Hazrat Muhammad (peace be upon him) to tell them that his job was only to convey the message of Allah. Allah sent a Prophet to every nation [none of the ancient Prophets claimed that they would show a sign of Allah on demand].

**8** Allah knows at which stage of development a child is in mother's womb, and when it will be born. Similarly He has complete knowledge of whatever is happening.

**9-11** He has knowledge of every thought in one's mind and every deed one performs whether openly or secretly. He has appointed *malaika* for each person. Some of them have the duty to note all deeds of that person and others are there to protect him. Those nations which obey Allah always enjoy His guidance and blessing. But when they betray or change their ways, the punishment is inevitable. Under such circumstances nobody can help them.

**12-15** Allah gives example of lightening. It brings hope and fear at the same time. Hope that it will bring rain and fear that it may strike and kill. Similarly water laden clouds give hope for life supporting water but also fear for rainy storms. In the same way one should always be hopeful of mercy by Allah but also fear His wrath. One should only ask for help from Allah. No one else can help. Example is given of a thirsty person who is standing near a well with extended arms and hoping that water will itself reach his mouth. Whatever is in universe bows to Allah all day and all night.

**16-17** Allah asks that when someone accepts Allah as *Rab*, then on what ground he asks for help from others. A *muwahid* is a person who can see the light of divine teachings, whereas a *mushrik* is a blind person who is just wandering about in dark. So how they can be equal? Did any of the idols of *mushrakeen* ever produce anything [even a wing of a fly or a leg of a mosquito]? When there is rainfall, water starts flowing through canals and rivers and is mixed with soil and garbage which after a while floats on the surface as foam. As the water runs, this garbage disappears and the lasting thing is the clean water underneath. Same thing happens when some metal is melted. These examples are given to explain that when divine messages are sent, they are for everyone and they effect people at different levels

- some accept them some do not. Then there is a clash between two and initially like foam on water, those who refuse have upper hand but finally only the truth prevails. Those following the right path should always believe that they would dominate finally.

**18**

Allah says that real happiness and serenity is reserved only for those persons who have the wealth of *imaan* and their acts are according to divine teachings. On the other hand those who are in state of denial will be in such trouble on day of *qiyamah* that they will wish to give all the wealth in this world if it was in their hands to get reprieve but it will be useless and there will be complete accountability.

**19-24**

Allah describes the qualities of men of wisdom. They fulfill all pacts made with Allah and as conveyed by Prophets and never break them. Similarly they keep their word in dealings with other humans. They believe in all Prophets without discrimination. They are always wary of the day of *qiyamah* where judgment will be made and are afraid of Allah. They are always steadfast in times of difficulty. They reply harshness with softness and forgiveness if there is no danger of spreading of evil. They will live in *jannah* forever. In *jannah*, Allah will order to bring their parents and family to live with them even if some of them are placed at a lower level. *Malaika* will be deputed to serve them.

**25-26**

On the other extreme are those who break promises made to Allah, break relations instead of making, spread unrest and violence; and in this way torture themselves and others. These are the people who have been thrown away from Allah's *rehmat* and will occupy the worst place [*jahannam*]. The standard and comfort of life in this world is no criterion. It is not a measure of acceptability by Allah. These people are lost in worldly comfort but they do not understand that this life has no comparison with life in *akhirah*.

**27**

*Kuffar* demanded that some clear sign be shown to them [such as movement of mountains to increase agricultural land etc] so that they could believe that Hazrat Muhammad (peace be upon him) was a true Prophet. Allah says that it was not difficult as ancient Prophets had shown such miracles but they should realize that greatest miracle is Quran itself. If they did not accept it Allah will not care what way they were going and what fate awaited them. [Why Allah did not send *azaab* is explained by the fact that many of the disbelievers embraced Islam later.]

**28-30** The greatest *zikr* is recitation of Quran. It strengthens the faith and removes doubts and thus provides peace of mind. It puts the fear in hearts and also provides confidence in Allah's *rehat*. This makes people to focus only on Allah. These things cannot be achieved with wealth, power or property. Allah says that there is nothing unusual in making Hazrat Muhammad (peace be upon him) a Prophet. This honor had been given to many people in past. The fate of those who refuted the ancient Prophets should be a lesson. The *kuffar* were denying *Rehman* (Allah). Allah advises Hazrat Muhammad (peace be upon him) to tell them that He is his *Rab* and he always approached Him in good and bad times.

**31-33** Allah addresses *kuffar* and says that their desire for a book which could show their demand (for *mojzat*) is in fact Quran itself. Quran has melted stone hearts and originated fountains of *maarfat-e-Ilahi*, and put eternal life in hearts of spiritually dead nations. If this Quran had not changed some people they would not be changed even if their material demands were met. Allah chose those who accept the light of *imaan* and those who reject it. Those who deny will accept it when they will face worldly 'azaab' like defeat in battles, or made prisoners. Allah has knowledge of every moment of every person. The criminals cannot escape. They will be duly punished. *Kuffar* are challenged to name any of their idols who have this power. Surely they could not. They were stopped from admitting the truth by *shaitan*.

**34-35** Allah says that the *kuffar* were punished in this world by *mujahideen* or by divine means. Surely they will get their due in *akhirah* as well. On the other hand, pious persons will go to *jannah* where they will reside forever and they will get whatever they will wish. There will be no harsh weather, extreme cold or heat. This will be reward of their deeds.

**36-37** The arrival of Quran not only gave immense pleasure to Muslims but also to other true *ahle-kitab* because it supports them and confirms previous divine books. That is the reason why many of them accepted Islam. On the other hand, there were many *ahle-kitab* and ignorant people who found it against their belief and therefore opposed it. Quran was communicated in Arabic because it was mother tongue of Hazrat Muhammad (peace be upon him). Allah advises Hazrat Muhammad (peace be upon him) not to care how others respond. He should continue to follow the messages in spite of opposition and hardships.

**38-43** Allah clarifies that all ancient Prophets were human beings so there was nothing surprising that Hazrat Muhammad (peace be upon him) was also a human. They

all had families and lived normal life. None of them was capable to fulfill the demands of his people. Like Hazrat Muhammad (peace be upon him), they waited for divine intervention and conveyed only those signs and orders which Allah desired. It is only Allah's discretion to keep or abolish an order, or to destroy a nation or let it prosper. It is not necessary that all the promises made through Hazrat Muhammad (peace be upon him) would be fulfilled in his life. There is a time fixed for everything so nobody should worry about it. If something is promised, it will happen. *Kuffar* and *mushrakeen* should see the signs themselves. Their domain was shrinking, and Islam was spreading. It is conquering hearts of people and is unstoppable. Hazrat Muhammad (peace be upon him) is advised to tell these people that he did not need their certification. Allah's certification is sufficient.

14

### **Surah Ibrahim** Makki 72 Aayaat: 52 Rakooah: 7

**Introduction:** It includes a prayer by Hazrat Ibrahim. Timing of *nazool* is probably last days in Makkah before Hijra. *Kuffar* argued that a human being who was just like them could not be messenger of Allah. Examples are given of past Prophets who were human beings and the *azaab* their disobeying nations had to face. *Kuffar* are warned of punishment in *akhirah* for their disobedience.

I start with name of Allah who is very kind and merciful

**1-3**

Alif laam raa. Allah says the status and greatness of Quran should be gauged by the fact that He is the sender and a great man Hazrat Muhammad (peace be upon him) is the messenger. It is the light which lifts all mankind from the depth of ignorance and gives access to *imaan* and wisdom. It lightens the path carved by Allah, the ultimate ruler. And those who remain in a state of denial face horrifying consequences in this world and in *akhirah*. These people have fallen in the lust of this world, day in and day out, and try to persuade others to act likewise. They are always keen to criticize Islam. In fact they have wandered so far away (from the right path) and there is no chance that they will come back and adopt the right path. They will only realize their mistake when they will face punishment.

**4**

All the Prophets spoke the native language so that the message could be conveyed easily and with full understanding. It was up to individuals to accept the message or to reject it.

**5-8**

Allah advises Hazrat Muhammad (peace be upon him) to remind his people the

hardships and then rewards for Hazrat Musa and his followers. Allah sent him with His signs to show the right path to his nation. When they were saved from cruelty of Firon (who slaughtered their sons but kept alive their daughters), Hazrat Musa reminded them of Allah's blessing. But they were ungrateful. Those who denied the blessings sent by Allah were not causing any harm to Him. They were only creating troubles for themselves. Details have already been given in Surah Baqarah and Surah Airaf.

**9-15** Allah says that the people in Arabia did not know about all the ancient nations and destiny they faced, but at least they knew the history of nations in their area and the fate which fell on them. Even with that knowledge they did not learn any lesson. *Kuffar* (all those who rejected their Prophets) responded to teachings of Prophets in insulting ways and even tried to put hands on their mouths to shut them up. But in a way or another they had to admit the presence of one Allah who was superior to their idols. The Prophets invited them to discard those idols and search for Allah. In that way, they would have *imaan* and would be forgiven. But they did not listen and demanded their identity, whether they were *malaika* or some other creature different from humans. If not, they should show a clear sign. They threatened that respective Prophet would be thrown out of the land. Allah promises that they themselves would be excluded. [The most evident example is of *kuffar-e-Makkah*.]

**16-17** In these *aayaat*, torture waiting in *jahannam* is described. The residents will be served with pus or water mixed with pus when they will feel thirsty. They will not be able to drink even that. They will desire for death but it will not come and they will suffer one type of torture after other forever.

**18-22** Many *kuffar* argued that they had done many good deeds and helped people. Would it not help them in *akhirah*? Allah says that they were useless without *imaan*. If they thought that once dead, they will not be resurrected, they should look around and think about the systems working in Universe. They would conclude that it was not difficult for Allah to bring them back to life. In *akhirah*, *kuffar* will ask for help from those whom they followed but to no avail because they will be facing the same fate. They will ask for help from *shaitan* but he will reply that his teachings were wrong and misleading and they should have followed the true teachings of Prophets.

**23** Allah says that those who embraced *imaan* will enter gardens with flowing canals underneath. And they will remain there forever.

**24-26** Allah invites everyone to analyze the examples given in Quran. Every time a new layer of meaning will appear. Pious sayings and a pious tree are mentioned in these *aayaat*. Pious sayings are like a pious tree which has deep roots and long branches. On the other hand, a bad word or advice is like a bad tree which has shallow roots and is overturned easily. [Pious sayings refer to *kalma*, *imaan*, *Quran*, *hamad* and speaking truth. Majority of scholars think that the tree is date palm tree, but it may be some other tree.]

**27-30** Allah provides strength to *momneen* by *tauheed* and *imaan*. This strength will keep them steadfast in this world, *barzakh* (grave) and *akhirah*. The *kuffar* (especially those of Makkah) were guilty of being ungrateful and thus got destroyed. Instead of being grateful, they revolted and brought forward other objects of worship to distract others. Allah says that by these acts they might have gained some joy in this world but their eternal place is *jahannam*.

**31** Allah advises *momneen* to be fully awake from such distractions and pass their time in prayers and serving others; and to remain punctual and be spiritually involved in *salaat*; and to spend openly or covertly from what Allah has given them. On day of *akhirah* these will be the assets—friendships or other relations will not count.

**32-34** Allah created earth and skies. He sent water from skies which made the soil fertile. He made rivers and canals for boats to travel. He made sun and moon and assigned them duties. All these things are serving humans whether they are awake or asleep. These blessings of Allah are countless.

**35-36** Allah reminds *kuffar* of Makkah that their forefather Hazrat Ibrahim who laid the stone of Kaaba, worshipped only Allah. It was because of his prayers that city of Makkah developed in a desert filled with stones. He always prayed that his descendants kept away from *shirk* and that Makkah became a city of peace (and Allah did so). He prayed to Allah to forgive even those who denied his invitation.

**37-41** He prayed that he had asked one of his children to live in a place where there was no cultivation [by divine order, Hazrat Ibrahim left his wife Hazrat Hajra and son Hazrat Ismail in a desert where Allah generated a fountain called *zamzam*. People of tribe Jarham decided to settle there after getting permission from Hazrat Hajra. As he grew up, Hazrat Ismail married in that tribe. This place later developed into Makkah]. Hazrat Ibrahim prayed that people became attracted to this place, house of Allah and that He provided good food so that they could pray in peace. Allah knew whatever was done openly or secretly.

He pleaded that as Allah fulfilled his prayers for children and gave him Hazrat Ishaq and Hazrat Ismail in old age, these prayers might also be accepted. Allah accepted his prayer and people started to come from far and wide. He also prayed to be steadfast in saying *salaat*. He also prayed for his parents. [According to many scholars they were non-believers. It is possible that the orders not to pray for disbelievers were delivered after his prayer.]

**42** By narrating the story of Hazrat Ibrahim, Allah reminds *kuffar* of his blessings and their present state of *kufr* and *shirk*. He warns that if there is delay in punishment they should not be complacent. Nothing is hidden from Allah and this brief relief was only for those who might adopt the right path. On day of *qiyamah*, they will be so scared that they will not be able to wink their eyes.

**43-44** Allah instructs Hazrat Muhammad (peace be upon him) to warn *kuffar* about the day of *qiyamah* when they will plead for some relaxation and offer to go back to earth and lead an exemplary life; and that they will accept His messengers and follow them. They will be reminded of their arrogance when they declared that they would not see a decline and that they would not face the day of *qiyamah*.

**45-47** The ancestors of *kuffar* dwelled near the old habitats of those who faced *azaab* and they were in knowledge of those happenings but they still adopted the same bad habits. Allah would not forgive their mischief. They were not successful in their designs and Prophets remained steadfast. These criminals would not escape.

**48-50** On day of *qiyamah*, the skies and earth will lose their present appearance. Criminals related to one crime will all be bound together. Their shirts will be made of sulfur and their bodies, especially faces will burn.

**51-52** Allah orders Hazrat Muhammad (peace be upon him) to convey that the process of accountability will be quick because everything is known to Allah. These wrongdoers should wake up and ponder upon the meanings of Quran with fear of Allah in their heart.

**Introduction:** Title of this *surah* indicates reference to Samood in its contents. Its *nazool* was in second phase of initial days of *nabuwat*. Allah orders Hazrat Muhammad (peace be upon him) to make his message public. Allah consoles him on his grief regarding treatment by *kuffar* and promises to punish them with severe *azaab*.

I start with name of Allah who is very kind and merciful.

- 1 Alif laam raa. These *aayaat* represent the book that cannot be competed. Its orders are clear, its arguments are logical and its description is decisive.

## Para 14 Rubama

**2-5** Allah says that times will come (in this world and *akhirah*) when *munkareen* will regret and cry with sorrow why they did not become Muslims. [Scholars say that first such incidence was in Badar where they clearly saw the divine help for Muslims]. Similarly they will regret their acts when they will confront death and see glimpses of what will follow. [Their final regret will be when they will see the departure of all Muslims for *jannah* after completion of their punishment; but they themselves will have to live in *jahannam* forever.] Allah consoles Hazrat Muhammad (peace be upon him) that he should not worry about their temporary upper hand. The delay in punishment was because some of them and their descendants would accept *imaan*. They (*kuffar*) would be punished at the fixed time.

**6-8** *Kuffar* used to taunt Hazrat Muhammad (peace be upon him) that he claimed to have brought Quran from Allah, and that the others were ignorant and finally he would succeed. If he was so close to Allah and was His Prophet, why an army of *malaika* did not accompany him to testify and to punish those who disobeyed? Allah says that who wanted to believe had already seen several signs, and those who did not, would not do so even if *malaika* were present. Allah sends an army of *malaika* only to deliver *azaab* and kill the whole nation. Their time had not yet come.

**9** In this *ayah*, Allah declares that He is the sender of Quran and He will protect it. Not an iota could be changed.

**10-16** Allah consoles Hazrat Muhammad (peace be upon him) and reminds him that such rude behavior (by the nation) had been faced by every Prophet. These people would not believe even if they were taken to skies for first hand observation. They would dismiss all as hypnotism and magic. If they would believe, they would do so on seeing sky and stars. [Word *burj* is used which according to some scholars refers to planets and stars, whereas others suggest that these are celestial forts where armies of *malaika* reside.]

**17-18** Allah says that *shiateen* cannot enter or interfere in the domains in skies. They try different tricks to spy but *malaika* have been deputed to keep an eye on them and throw fire on the intervener.

**19-25** Allah says that He stretched the earth and placed mountains on it and produced crops and other eatables. These things (including domestic animals) support the economy of humans although they pay nothing for it. Allah has unlimited

treasures of everything which are transferred to earth according to a system at appropriate time. Rain laden clouds are sent and they provide water for canals, springs, and wells; and this water is drinkable. All this system is controlled by Allah and humans cannot interfere. Allah has knowledge of every tiny speck and has the capacity to summon all when desired.

**26-44** In the beginning of these *aayaat*, origin of man is described. He was made from dirty mud. It was dried and then baked (just like earthen pots) to give loud sound on touching. Then soul was introduced. On the contrary, *jinnat* were made from fire, and *iblees (shaitan)* belonged to same category. After putting life in man, Allah ordered all to do *sajda* to him (man). *Iblees* refused to do so because man was made from mud and he thought himself to be superior. Allah ordered him to leave and put curse on him till the day of *qiyamah*. He requested to give him time till the dead rose from their graves and became alive again. Allah granted his request. *Iblees* said that just as Allah had disowned him and left him to wander astray, he would misguide all the humans accept those chosen by Allah. Allah said to him that he would never be able to distract those chosen ones. Those who will follow him will have their destiny in *jahannam* which has seven doors. Those who will remain steadfast will go to *jannah*.

**45-50** The residents of *jannah* will have no worries. Any animosity between them will disappear and they will be happy to see each other. They will all be equal and enjoy eternal health and life. This will be the reward for those who obeyed. On the other hand the reward of disobeyers will be very painful *azaab*.

**51-77** These *aayaat* refer to the story of *malaika* who became guests of Hazrat Ibrahim on way to destroy the nation of Hazrat Loot. Details have been given in Surah Hud. The ruins of dwellings of Hazrat Loot's nation can be seen when travelling from Makkah to Syria.

**78-86** These *aayaat* are related to stories of Hazrat Shoaib and Hazrat Saleh. Details have been given in Surah Hud. Allah consoles Hazrat Muhammad (peace be upon him) and says that Allah did not create skies and earth without reason. He was well aware of the *sabar* of Hazrat Muhammad (peace be upon him) and torture given to him by opponents. Allah will do justice.

**87** Allah addresses Hazrat Muhammad (peace be upon him) and says that He had blessed him with seven *aayaat* and Quran [generally it is agreed that the 7 *aayaat* mentioned in this *ayah* are those of Surah Fateha which are recited in every *rakah* of *salaat*. Surah Fateha is also called "Um-ul-Quran" and is considered summary of all teachings in Quran].

88-99

Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not worry about the prosperity of enemies of Islam. They did not have Quran which is superior to all material wealth. He should not feel sad why *kuffar* did not accept Islam. Allah says that he should ignore them and concentrate on training and guidance of *momneen*. [In these aayaat term ‘*muktasmeen*’ is used. Most of the scholars consider that it refers to *nasara* and *yahoo* who had not only changed their own books but were also inclined to change the meaning of Quran according to their suitability.] They will be asked whom they prayed, how they treated Prophets, and why they did not accept *tauheed*. Hazrat Muhammad (peace be upon him) should continue to preach without fear. Allah will do justice to them. He should keep praying to Allah and asking His help in time of trouble till his last breath.

16

**Surah An-Nahl** Makki 70 Aayaat: 128 Rakooh: 16

**Introduction:** This title of the *surah* refers to mention of honey bees in its text. Its time of *nazool* is probably just after migration of some Muslims to Habsha (Ethiopia). It describes the unlimited powers of Allah and replies to demands of immediate *azaab* by *kuffar*. It also urges Muslims to remain steadfast.

I start with name of Allah who is very kind and merciful.

1-2

Allah says that the time of implementation of His order [“Hazrat Muhammad (peace be upon him) and his companions will be victorious and their enemies will be defeated and bite the dust at the hands of Muslims and that in *akhirah* they will be punished by Allah”] was near and so was the time of *qiyamah*. *Kuffar* should not assume that its delay meant that it will not happen. This latitude was to allow those among them who might adopt *imaan*. The realistic approach for them was to adopt *tauheed* as none of their idols could stop what Allah orders, or could prevent *azaab*. Allah has given duties to some *malaika* [e.g., Hazrat Jibreel] to convey His messages in the form of *wahi*. [This *wahi* is like *rooh* which enters dead hearts and give life to them. The recipients of *wahi* are special humans who are selected by Allah. They are the Prophets.]

3-8

The way the whole universe is created and the specific jobs assigned to elements (sun, moon etc.) is clear evidence that they were made and controlled by one Allah. [If there were more than one Almighty, there would have been contradictions and clashes and universe would have collapsed.] Beside that the development of humans itself is a clear evidence. It starts from a drop which has no sense, ability to move, think or argue. And this drop develops into a human being having all these virtues. Allah made different animals to make life easy for humans. They provide skin for shelter, milk and meat. And they also provide a sense of pride for their owner. Horses, mules and donkeys also serve as means of transport and riding which

provides an elated feeling. It is Allah's great blessing for man that He put them in service of mankind. Allah keeps providing such means which are not understood by man.

**9** Allah says that right way of thinking based on *tauheed* and *taqwa*, makes easy the spiritual journey to reach Him. On the other hand the person who thinks with mischief will never find the right path. It was not difficult for Allah to make all humans to think alike but it was against His designs.

**10-14** Allah sends water from skies which man drinks and sustains his life and uses for irrigation which provides food for him and his animals. From water, and with heat of one sun, Allah produced such a variety of fruits, flowers and vegetables which are different in shape, size, appearance and taste. These are clear signs for those who can think. Similarly Allah has deputed sun and moon for service of man. They set and rise according to a plan to give maximum benefit to mankind. Allah put oceans to the service of man by making them a source of food and gave wisdom to man to use them as a pathway for travelling to far places and develop trade.

**15-16** Allah created mountains to stabilize the earth [it is said that in initial stages surface of earth was not stable and it vibrated]. These mountains give rise to springs and rivers which make soil fertile in areas thousands of miles away and provide food to the residents. The mountains, trees, springs, and stars provide signs for travelling in right direction.

**17-19** Allah says that those persons were very unthankful who elevated their idols to the level of gods. These gods had not the power to create even a small thing [like a wing of a fly or a leg of a mosquito]. In fact, man can never be fully thankful because Allah's blessings are so vast and countless. But Allah accepts whatever one prays and gives rewards. Allah knows the reality of every person and deals accordingly.

**20-23** Those who are worshipped by *mushrakeen* are themselves created by Allah. They are all lifeless or will die one day. [These include statues, humans, *malaika* or celestial bodies such as moon and sun]. For those who can ponder and think, there is no confusion regarding *tauheed*, but those who do not believe in *akhirah*, cannot be helped. They will pay for their arrogance.

**24-29** *Kuffar* dismissed Quran as a collection of material from older divine books and some stories. Not only that, they propagated it to other people who were in a stage of transition towards Islam. Allah warns in these *aayaat* that similar situations

were faced by ancient Prophets but ultimately such people had to face defeat and *azaab*, and many of them were eliminated from the face of the earth. They will be questioned about the whereabouts of those whom they worshipped and why they were not there to defend them. Their respective Prophets will remind them the reality of true and false. These people who will die in a state of *kufr* will refute the charge sheet against them and pose as innocent. But their lie will be evident because Allah knows everything. Then they will be thrown in to *jahannam*.

**30-32** In these *aayaat* Allah addresses *mutaqaen*. He says that when they are questioned about Quran, they show great respect and describe it as a spring of wisdom which leads to tranquility and prosperity. They will be fully rewarded because Allah does not let anyone's good acts uncounted. They will be placed in *jannah* which has flowing canals and gardens. Those rewards are beyond human imagination. All spiritual and physical desires will be fulfilled. These are the people who happily give away their life at time of death.

**33-34** Allah warns that if someone is delaying *tauba* till the time when his death will be Approaching, should know that *tauba* at time of death is not acceptable. So they should rectify their acts now. Lesson should be learnt from history when such people were suddenly engulfed by *azaab*.

**35-36** Many *mushrakeen* argued that Allah is Almighty; He should have stopped them from wrongdoings. Why they were allowed to do acts which were disliked by Him? And if He allowed them to do so, it meant that those acts were not disliked by Him. Allah says that this argument is wrong because He sent Prophets from the beginning of creation of man. Their duty was to stop people from wrongdoings and discriminate right from wrong. It is against Allah's designs to forcibly stop someone from wrong doing. People are shown the right way and then time is given to them to adopt it. After a given time they are punished as is evident from history.

**37-39** Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not worry and feel aggrieved about those hardliners who were not listening anything. Allah has fixed their destiny and they will meet their fate. Their refusal to accept clear signs will not go unpunished. Life after death (*akhirah*) will settle all arguments in this world regarding what is right and what is wrong.

**40** When Allah commands something to happen, it happens immediately.

**41-42** Allah says that those who made sacrifices for His cause will definitely be heavily rewarded in this world and especially in *akhirah*. [There is general consensus that these *aayaat* refer especially to those Muslims who had to migrate to *Habsha* (Ethiopia) due to cruelty of *kuffar*.]

**43-44** Those who want to do so can study history to know that in ancient times Allah sent His messengers regularly. It will also show what rewards their followers reaped and what destruction came upon those who denied them. Those Prophets conveyed divine books in the same way as Quran has been sent to Hazrat Muhammad (peace be upon him). It provides complete summary of previous divine books beside new topics. Allah orders Hazrat Muhammad (peace be upon him) to explain it in detail to his followers so that they might adopt the right path.

**45-47** If these people (*kuffar*) were still bent on refusal, it was not difficult for Allah to sink them in the soil [as happened to Qaroon] or send some other *azaab* which was beyond their imagination. It was not necessary that armies conquered them. An *azaab* could come at any time - when they are walking, sitting or sleeping. Or He may initially send warning signs to put fear in their heart [fear that does not lead to *tauba*] and then send the destruction. Time is given so that they may leave bad deeds and adopt right path. This is because Allah is very kind and compassionate.

**48** Allah asks those who deny (His message) that can't they see that everything is submissive to Him? The shadows lengthen or shorten and change direction. [According to some scholars, it means that in fact these things which have shadows say prayer in this way. The shadows represent *rakoooh* and *sajda*.]

**49-52** *Malaika*, in spite of their powers and closeness to Allah, always do *sajda* without hesitation. So when everything and soul is doing *sajda* to Allah there is no question of anyone else who can be worshipped.

**53-57** Human behavior is big evidence. Even the most hardened *mushrik* cried for help from Allah when in distress and trouble. But as soon as the trouble was over they forgot everything and reverted back to their agenda, started worshiping their idols and criticizing. Allah had given them latitude for a brief period after which they would not be able to escape. They will be accounted for their worship of idols. They were also culprit of assigning children to Allah, especially daughters. How they dared? [This is reference to Banu Khaza'a who propagated *malaika* as daughters of Allah.]

**58-60** When a daughter was born, they became unhappy and avoided meeting people. They started thinking whether to let her live or to bury her alive. And they attributed towards Allah someone which was not acceptable for them (It was

common practice to bury girls alive and it was strictly prohibited by Islam). If Allah desired, they could be punished immediately but He always provides brief latitude.

**61** In this *ayah* it is explained why immediate punishment is not given. Allah says that if it happens, the residents of this earth will not survive more than a few hours. Majority is of those who are cruel and of bad character. Even those who are generally good have many flaws. If that was not the case there was no need to send pious Prophets. They would have better stayed with *malaika*.

**62** In spite of such grave offences, these *kuffar* demanded prosperity in this world and claimed that if *akhirah* was not a story, they will be in comfort even there. The fact is that *jahannam* is waiting for them.

**63-65** Allah consoles Hazrat Muhammad (peace be upon him) and assures him that the fate of those who deny him will be same as that of those who denied earlier Prophets. It was *shaitan* who misguided those people and again he was misguiding *kuffar*. Quran has answer to every query and job of Hazrat Muhammad (peace be upon him) was to convey it to the public. It was up to them whether they accepted this guidance or not and he should not worry about that. The dead hearts of those who listen to Quran carefully will get life again.

**66** Allah invites all to think how He makes cattle a source to fulfill different needs. The food cattle eat gives rise to three products. One is the waste, second is blood and third, in between these two dirty things is the milk which is very neat and healthy food.

**67** From fruits wine, drinks, vinegar etc are made [this *ayah* is *makki* and at that time alcohol was not yet forbidden].

**68-69** Honeybee's nature is such that it makes honeycombs at different places with great expertise. They feed on flowers and fruits and produce honey and wax. Honey is a treatment for many ailments. They go far and wide in search of food but never forget the way back home.

**70-71** There are signs to be seen in one's own life. Allah created man and then sent death. Whosoever is the man, he cannot stop it. There are some who become old in younger age than others and lose their senses and power in hands and legs. This shows that Allah controls everything. He blesses some more than others. Similarly the affluence and status He gives is not equal. Those who are superior

have command on others. They are not equal. How anybody or anything can be equal to Allah in authority and power when He is superior to all?

**72-76**

Allah created females to make couples for propagation of mankind. He gave sons and grandsons. The *kuffar* did not attribute all these blessings towards Allah. Instead they were thankful to their idols. It was great stupidity because these idols had none of the above powers nor they had the power to send rain or make crops to grow. Nor there was any reality in the concept that though Allah is supreme, he had deputed various idols for different jobs as many *kuffar* believed. Allah is directly engaged with everything and deals with it solely. It is just like the comparison between two persons. One has full authority on his vast resources provided by Allah and he give orders as directed by Allah (Prophet) and other is a slave who cannot do anything without the will of his master. He is deaf and dumb, disabled and insane like stone idols. They cannot be equal.

**77**

Allah has full knowledge about humans and will deal with them accordingly on day of *qiyamah* which is not far away. It will happen instantly and Allah will bring everyone to life.

**78-83**

Allah invites man to ponder on his own development. At time of birth he has no knowledge or sense of understanding. He benefits from knowledge around him and assimilates it in his heart. For that Allah has provided him tools such as eyes, ears and wisdom and without them there can be no progress. He should be grateful to Allah for all these blessings. [Not like *kuffar* who are thankless and are grateful to idols made of stones for these blessings.] These blessings are for all living beings. For example He has given the body and knowledge to birds how to fly. Nobody trains them. They are provided with such bodies that they float in air and do not fall down. Allah taught man to make portable and light houses from leather (camel) and wool (sheep) to make travel easier. Similarly He created shadows of different objects to provide shade. He taught man to make light dress and armor for wars. So Allah provided every type of benefit to man. If even then, some of the men were ungrateful, he {Hazrat Muhammad (peace be upon him)} should not worry because he had done his duty. Of course there are others who can think and are indeed grateful to Allah.

**84-85**

Allah reminds about the day of *qiyamah*. All nations in history will be standing in the court of Allah with their respective Prophet as witness. He will give details regarding every individual how he responded to message of Allah and the messenger. Those who had denied, will not be allowed to say anything in their defense or to seek forgiveness. They will be sent to *jahannam* immediately and

*azaab* will be continuous without any break.

**86-88** *Kuffar* will try to show their innocence and put all the blames on idols they worshipped. The idols will reply that they never asked *kuffar* to worship them. In fact, they did not worship them but their own myths. *Shaitan* will also not accept any responsibility. The *azaab* will be according to the level of sin. [It means that like *jannah*, *jahannam* will also have different categories.]

**89** Allah reminds of that dreadful day when justice will be done and each nation will be represented by its Prophet. Allah addresses Hazrat Muhammad (peace be upon him) and says that he will represent his nation which has been guided by Quran which is complete in every respect. Those who follow it in letter and spirit have great future.

**90** This is considered to be the most complete *ayah* in its meaning in Quran. It translates as “Allah orders to do *adal*, to do *ehsaan* and to help/give the close ones. And He forbids vulgarity, unethical deeds, and revolt. He makes to understand so that these orders are remembered.” *Adal* means all beliefs, acts, and dealings are based on justice even when one is confronted with enemies. His thought and acts are same and he does not like something for others which he does not like for himself. *Ehsaan* means that one becomes a model of piousness and always wants prosperity for others. He/she has a habit of forgiveness and always believes that his/her good acts will be rewarded by Allah. His *ehsaan* should be more towards those who are closer to him. Unless someone overcomes vulgarity, unethical deeds, and revolt, he cannot be a pious person.

**91-96** Allah orders that a promise must be kept, there should be no breach of a treaty, and internal revolt must be avoided. [These instructions were very relevant in early days of Islam (and are forever) as they provided a guideline for expanding Islamic power.] Because all the pacts were made in name of Allah, there sanctity must be kept. In case of disobedience, Allah knows everything and punishment will be given. Allah gives an example to clarify the disadvantages of breaking a promise. It is like a woman spending whole day to spin threads and then cutting it into pieces at the end of the day. If there is no belief left in promises, there will be no justice. [It was common in those days to break pacts when one party became more powerful.] Allah says that He tests people by giving them power. Those who fail will be punished on day of *qiyamah*. Similarly promises made to Allah should be honored in letter and spirit. Any losses in this world will be compensated by much greater rewards in *akhirah*.

**97** Allah promises that the man or woman, whoever adopts piousness as a habit with inner intent, will be rewarded with clean and long life with satisfaction.

**98-100** *Shaitan* always tries to stop humans from good deeds. So before starting *qirat*, one should pray to keep *shaitan* away. *Shaitan* always tries but succeeds to influence only those who do not believe in Allah.

**101-102** Allah warns about another misleading by *shaitan*. Quran was sent by *wahi* in installments and there were some orders which were changed later. [Initially Muslims were forbidden from killing enemies. But as they became stronger after consolidation and were able to challenge their enemies, they were allowed to do so. Enemies of Islam argued and tried to mislead Muslims by questioning this change in orders and saying that 'was Allah not aware what was going to happen in future?' so this cannot be *kalam-e-Ilahi*.] Allah advises Hazrat Muhammad (peace be upon him) to tell them that Hazrat Jibreel conveyed these messages. And this message had transformed him and there cannot be any parallel to Quran. The believers were happy that they were getting divine guidance on regular basis.

**103-105** *Kuffar* also argued that Hazrat Muhammad (peace be upon him) was illiterate and he never touched a book or wrote (till the age of forty). How he could present such a book of wisdom? So some other person must be dictating him. What they did not believe was that it was no human (behind the scenes) but Allah. These people were misguided by *shaitan*. And indeed they were liars because they saw everything and yet did not believe.

**106-109** These *aayaat* relate to *murtadeen*. These are the people who adopted *imaan* but later due to doubts created by *shaitan* reverted to disbelief. Allah says that a person who is actually a believer but could not tolerate the mental and physical torture inflicted by enemies and therefore acted as *murtad* will still be considered a Muslim but his status will be lower than those who preferred to die instead of pretending. But those who revert by heart and soul have worst punishment waiting for them.

**110-111** Allah says that He will reward those who left their homeland and suffered tortures but still remained steadfast. On the day of judgment (*qiyamah*), total justice will be done. [These *aayaat* relates to the incidence of Hazrat Ammar. He and his parents had adopted Islam. *Kuffar* tortured them. His parents, Yasir and Samia died but did not revert. Hazrat Ammar was not so strong. Later he went to Hazrat Muhammad (peace be upon him) and wept with remorse.] Nobody will be able to help other on day of *qiyamah* whatever the relation. Everybody will have to defend himself alone. Reward for a good deed will not be lessened and only the just punishment will be given for bad deeds.

**112-113** Allah gives example of a town. They were united and had no fear of enemy. As a result they were very prosperous and had no worries. They became arrogant and not only forgot to thank Allah but started challenging His authority. When they did not change their ways, Allah decided to punish them. They became quarrelsome and faced famine. Allah sent a Prophet but they denied him. As a result *azaab* was sent and they were destroyed. [Some scholars are of the view that this town was in ancient times, whereas others relate it to *kuffar* of Makkah who historically had a prosperous life till evils crept in. They denied Hazrat Muhammad (peace be upon him) and when Muslims became strong, the *kuffar* faced seven years of famine and constant fear of Muslims. Finally they faced *azaab* in the battle of Badar. On the other hand those who were forced to migrate in the name of Allah prospered and became very strong.]

**114-119** Allah advises Muslims to take lesson from these happenings and not commit these mistakes. They should look only for *halaal* means of earning and always thank Allah. They should not consider *halaal* as *haraam*, believe in Prophets and follow Allah's directions. Similarly they should not declare *haraam* as *halaal*. Nobody except Allah has the authority to declare something *halaal or haraam*. Details are given in Surah Bakrah and Surah Inam. This is a warning to *kuffar* as well who were in habit of making own judgments. Anyone who betrays these orders is in fact not wise.

**120-122** *Mushrakeen* took pride in being the descendants of Hazrat Ibrahim. In these *aayaat*, Allah addresses them and says that Hazrat Ibrahim stood alone for Allah when everyone was opposing him. He had virtues of a group of humans in one person. It was impossible that he committed *shirk* by altering Allah's directions for *halaal* and *haraam*. He did not tolerate to stay in a place where *mushrakeen* lived. They should feel ashamed that they related themselves to Hazrat Ibrahim when they were doing deeds opposite to his teachings. Hazrat Ibrahim was a contended person, believed in one Allah and accepted whatever difficulties came in his way without complaining. This is the reason that every religion tries to trace back its origin to him. He will indeed be in the highest category in *akhirah*.

**123** In continuation of above text, Allah addresses Hazrat Muhammad (peace be upon him) and says that he was sent to revive the teachings of Hazrat Ibrahim.

**124** Allah clarifies that he (Hazrat Ibrahim) did not declare Saturday as a sacred day (*sabat*). *Yahood* declared so in disagreement with Hazrat Musa. Once they did that, it was accepted but they were ordered to respect it and not to do fishing on Saturday. They disobeyed and were turned into monkeys and swine in this world and will be punished in *akhirah* as well.

**125-128**

In these *aayaat*, Allah outlines the points to Hazrat Muhammad (peace be upon him) to be used for guidance of others. 1) To present messages of Allah in a convincing way with strong arguments so that all wise people accept them in totality without changing even a small point. 2) To give advises in a polite, humble and attractive manner so that it is fully absorbed by listeners and they get motivated. 3) To debate with patience and without anger with those who deny or challenge. If still some people remain unaffected they should be left alone and matter left for Allah to deal with. If someone retaliated and tried to harm him {Hazrat Muhammad (peace be upon him)} and he was in a position to hit back, he could but it was better to show patience. This would have positive influence not only on his supporters but also on opposite party. To practice *sabar* (patience) is not possible without the help of Allah. Allah is always supporting pious Muslims.

## Para 15 Subhana Al-Ladhi

17

**Surah Bani Israel** Makki 50 Aayaat: 111 Rakooh:12

**Introduction:** The title refers to warnings for Bani Israel in the text. It is also called *Surah Isra* because it describes initial parts of *mairaj*. Its time of *nazool* is immediately after *mairaj*. It was the time when message of Islam was spreading. It provides further guidelines for Muslims and addresses *kuffar* to think about unlimited powers of Allah and accept His message.

I start with name of Allah who is very kind and merciful.

**1** This *aayah* refer to *mairaj*. Allah says that He is supreme without any weakness and can make apparently unbelievable things to happen. In a very small part of a night He took Hazrat Muhammad (peace be upon him) from Haram Makkah to Bait-ul-Maqdas, so that he could proceed to a journey which would show him samples of His prowess. Greater details are given in Soorah Najam where travel to *sidra-tul- mintaha* is mentioned. Travel from Makkah to Bait-ul-Maqdas is called *israa* and from Bait-ul-Maqdas to *sidra-tul- mintaha* is termed *mairaj*.

**2-3** Allah gave *Taurat* to Hazrat Musa that gave the message to Bani Israel to believe in one Allah and to trust Him. Allah reminds Bani Israel that they were descendants of Hazrah Nooh and He saved them from the storm. Their ancestors were thankful and followed the right path. Now they should do the same.

**4-8** Allah says that it was predicted in a divine book [probably *Taurat*] that on two occasions Bani Israel would become very arrogant and would revolt to create unrest. It happened so and they were severely punished as their enemies entered their territories and inflicted humiliating defeat. But when they showed remorse and turned again towards Allah, they dominated their enemies. [History tells us that once Bani Israel were defeated by Jaloot who was later killed by Hazrat Daud. Later they were again defeated by Bakht Nasr from Faras (Iran).] Allah invites them to follow Hazrat Muhammad (peace be upon him) so that they would deserve mercy. Otherwise they would face similar destruction as they did in past.

**9-11** Allah clarifies that although ancient divine books carried the message of Allah, Quran is superior to all. So those who wanted success and forgiveness should follow the teachings of Hazrat Muhammad (peace be upon him). They will be rewarded by peaceful, pious life in this world and *jannah* in *akhirah*. And those who do not believe or act as ordered by Allah, and get lured by sins, have painful *azaab* waiting for them.

**12-17** Darkness of night, brightness of day, change in duration of both, subtle changes in intensity of moonlight, and heat generated by sun are all signs of Allah's prowess. Each has a separate system and they combine to make a bigger system which operates on solid rules. Night has dim lights (moon) but day has bright light so that people can earn their livings and do other jobs. The succession of day and night and rising and setting of sun and moon provide clues for counting time. Just as nobody can change these systems, the cycles of good and bad cannot be changed. Whatever the deeds of a person, they will be displayed on hangings from his neck on day of *qiyamah* and nobody will be able to change them. He will be asked to read and verify. Everyone will be solely responsible for his/her deeds. Allah sends a Prophet to teach and show the right path. The main focus of the teachings is the influential people. Punishment is not given unless the message has not been delivered. When these people deny and challenge and make others to do so, the *azaab* is sent. From Hazrat Adam to Hazrat Nooh, people followed divine path. Revolts and punishments started from the time of Hazrat Nooh.

**18-21** It is not necessary that those who seek earthly lust are punished in this world. They may look prosperous but their punishment is reserved for *akhirah*. On the other hand those who seek the right path and follow the teachings of Prophet in practice will be rewarded and their effort will not go wasted. Just as there are different levels of standards of living in this world, there will be different levels in *jannah* and *jahannam*.

**22** Those who adopt *shirk* and try to create equals of Allah, will be ridiculed by others and will become helpless finally.

**23-25** There are several *aayaat* which point to the rights of parents in the same manner as rights of Allah. It is ordered that if both or one of them reaches old age, they should be given utmost respect, and should never be spoken to harshly. Even 'hoon' is not acceptable. They should be obeyed and prayer made to Allah to be kind with them as they were when he/she was a child. If this prayer is made with sincerity, Allah will bless the person as well.

**26-28** Rights of relatives, whether monetary or otherwise, should be fully given. Travelers in need should be helped. One should not spend the fortune given by Allah indiscriminately on unnecessary things. To do so is to be thankless to Allah and therefore makes one a friend of *shaitan*. There should be no misery behavior in spending in the path of Allah, i-e, *sadqa* and *khairat*. If there is some temporary problem and one is not in a position to spend, the needy should be treated politely and promised for help when situation will improve.

**29-30** One should adopt the middle path, neither to be too misery nor to spend excessively to leave oneself in problem. The *rizk* is controlled by Allah, so one should not become too worried about someone else if he is himself in a bad position. Only Allah knows the situation in totality. There are some poor people who if made rich would leave the right path and conversely there are some rich people who will do so if made poor.

**31** This *ayah* refers to the practice of some *kuffar* who killed their children because of poverty. Allah strictly forbids it and reminds that it is for Him to provide *rizk*. Details of this subject are given in Surah Inaam.

**32** In this *ayah*, *zina* is strictly forbidden. It is said that it is a source of evil for everyone.

**33** Murder of a Muslim is strictly prohibited except for already mentioned situations [1) he/she killed someone 2) he/she has committed *zina* (married), 3) he/she has become *murtad*, i-e, a Muslim leaving Islam]. The punishment should be just [i-e, only the actual criminal will be punished, not the relatives (as was the practice among *kuffar*)]. It is duty of everyone to help in getting the criminal punished.

**34-35** Allah warns not to touch the property of an orphan except for the purpose of protection. When he/ she reach maturity, it should be handed over. It is ordered that all promises with Allah and fellow humans must be honored. Such promises will be accounted for on day of *qiyamah*. Similarly, measurements in business should be accurate. [Inaccurate measurements were the reason for *azaab* on Hazrat Shoaib's nation.]

**36-38** Allah orders not to say or accept any statement without proper investigation. Heart, hands and ears will be questioned in this respect on day of *qiyamah*. Arrogance is strictly prohibited. Nobody can tear apart the earth by pounding the feet heavily nor can one become taller than mountains by raising the head. Allah does not like when His orders are not obeyed regarding the things to do and things not to do.

**39** Allah says that the above mentioned words of wisdom are easily understandable and Allah sent them to Hazrat Muhammad (peace be upon him) to spread among all Muslims. All these are integrated with *tauheed*.

**40-44** *Kuffar* used to refer to *malaika* as daughters of Allah. Allah says that it is a great

insult because *kuffar* themselves considered daughters as very inferior. Allah sent His messages from different angles so that they could understand but they did not accept and revolted. They knew that Allah is supreme and no one could challenge him, and His orders regarding *tauheed* were clear -- but still they did not leave their malpractices and worshipped idols. They should look around and find that every creature is praising Allah but they were attributing daughters to Him. This is such a grave sin that they should have been killed immediately but Allah has given relaxation so that they showed remorse and adopted the right path.

**45-46** If someone did not believe in *akhirah* and did not care about right or wrong, why he/she would refer to Allah's messenger for guidance? This is the veil Allah put between them and the Prophet. Similar was their attitude towards Quran and they did not listen because it attacked their wrong attitudes and belief. However if someone talked about their idols, they listened happily.

**47-48** After listening to Quran and Hazrat Muhammad (peace be upon him), *Kuffar* used to gather, plot and declare him to be affected by magic and that his talk had magical impact due to this reason. Allah says that the fact was that they were unsuccessful in their efforts.

**49-52** *Kuffar* argued that their observation was that after death, human body decays and only bones are left. These bones then crumble and become dust. How can any sane person think that this dust will again become a living being? Such claims only proved that Hazrat Muhammad (peace be upon him) was insane. He replied that even if they turned into stone or iron which never had any connection with life, life will be infused in them. He further argued that if Allah had the power to give them birth from soil or a drop of water, was He not able to give life to dead again? They demanded the time frame when this would happen. Hazrat Muhammad (peace be upon him) replied that it was not far away. When Allah will summon, all dead will rise from their graves and gather at one place. No one will be able to defy and everyone will be praising Allah. Then it will be realized that the span of life in this world was small.

**53-54** Allah advises Muslims to control their emotions during debates with *kuffar*. Loose temper creates tension and enemy becomes less receptive to arguments. It is up to Allah to have mercy on someone by putting *imaan* in heart or to punish someone by putting him in a state of denial. So during a debate the aim should only be to convey the message convincingly.

**55** Allah clarifies that status of all Prophets is not equal. Those who had more patience and were more steadfast have higher status {on top is Hazrat Muhammad (peace be upon him)}. Special mention is made of Hazrat Daud who was given *zaboor* and he also did *jihad*.

**56** Allah has the supreme power to bless or to punish. Allah challenges *mushrakeen* to bring forward any of their idols which have any of these powers.

**57** Some of those who are worshiped seek guidance from Allah and have *imaan*. [Scholars say that this *ayah* refers to a group of people who worshipped *jinnaat* who themselves adopted Islam. Other scholars are of the view that all those who worship *jinnaat*, *malaika*, Hazrat Issa or Hazrat Aziz are included]. They themselves are not happy with those who worship them. They believe in supreme power of Allah.

**58** There is no habitat which will not be destroyed before *qiyamah*. This cannot be changed because it is written on *loh-e-mahfooz*. This is because there will be no place where sinners will not be living.

**59-60** Allah says that it was not at all difficult to fulfill demands of *kuffar* but once fulfilled and they still showed revolt, the only thing that would happen is their destruction. This had happened to several nations in the past but Allah did not want this fate for this nation. [These *aayaat* are in response to demands of *kuffar* which they put forward to Hazrat Muhammad (peace be upon him). These included turning of mount Safa into gold and to move mountains away from Makkah so that they could do agriculture.] Examples are given of Samood and Hazrat Saleh. Allah advises Hazrat Muhammad (peace be upon him) not to become aggrieved on the responses of *kuffar*. He should continue spreading the message without fear or concern. Reference is made to *mairaj*. This helped to segregate true believers from those who had soft *imaan*. Similarly when they were told about the tree in *jahannam* (*zakoom*), they argued how a green tree would survive there. If they had true faith they would not have questioned. These are people who are bent on mischief.

**61-65** These *aayaat* remind the story of Hazrat Adam and *Iblees*. Allah warns that to obey His directives without question is the nature of *malaika*, whereas to put doubts in these directives is done by *Iblees*. *Kuffar* who were in habit of creating doubts were followers of *Iblees* and will meet the same fate. Allah challenges *Iblees* to use whatever means he wants to distract people and make beautiful promises, but those who are on right path will never pay attention.

**66-70** Allah has made rivers so that man can travel and look for food. When there is a

calamity, the *mushrakeen* forgot their idols and started asking for mercy from Allah. But when they reached the ground safely, they forgot Allah and resumed their bad practices. They forgot that they could still face a gale with stones so that they could not find a place to hide. Or He could destroy them by high tides when they travelled again in a river. Humans should understand Allah's blessings. He gave them beautiful appearance, intelligence, power to think and manipulate. These blessings opened the paths of progress and made them able to use other creatures for their benefit.

**71-72** On day of *qiyamah*, it will be judged how these blessings were used. The books showing all activities of a person will be handed over. Some will get it from front in right hand and others will be handed over in left hand from back. Former will be those who used these powers for good deeds and later will be those who spent time in wrong doings. Judgment will be so fair that there will not be a tilt equivalent to even the thread which is present between to lobes of a seed of date.

**73-77** These *aayaat* refer to attempts made by the *kuffar* to lure Hazrat Muhammad (peace be upon him) towards worldly attractions so that he changed the wordings of *wahi* according to their wishes, especially to delete the parts regarding their idols and their worship. Hazrat Muhammad (peace be upon him) was steadfast and was not affected by their efforts at all. Allah praises him and condemns the efforts of *kuffar* to force him out of Makkah. Allah says that once Hazrat Muhammad (peace be upon him) left Makkah, *kuffar* would not be able to live there for long because it is a divine rule that if a Prophet left a town, the inhabitants were destroyed. [And it happened so. After *hijrah*, most of the leaders of *kuffar* were killed in Ghazwa Badar and after 5-6 years, Makkah was conquered by Muslims.]

**78-81** Allah advises Hazrat Muhammad (peace be upon him) not to pay attention to the conspiracies of *kuffar*, and to keep his focus on praying *salaat* from afternoon till night (four *salaat*) and to recite Quran after *fajar*. Allah promises Hazrat Muhammad (peace be upon him) that he will be elevated to *Maqam Mahmood*. This is the highest position and even other Prophets will request him to get forgiveness from Allah for their followers. At that moment everyone will be praising him. Allah will also praise him. Allah advises Hazrat Muhammad (peace be upon him) to pray that when he would leave (Makkah), it would be with grace and respect so that his friends and companions became happy and his enemies were disgraced. And when he entered (Madinah), it happened peacefully and gracefully so that he could make a government and spread Allah's message without difficulty. Allah advises him to declare that the truth would prevail and enemies would be destroyed and flee.

**82** Allah says that Quran is a guideline to remove all spiritual problems and those who do not follow it are harming themselves.

**83-84** Allah says that humans have peculiar nature. They do not acknowledge the blessings sent by Allah and more comfort they get, greater becomes their dissociation. And in hard times they lose trust in Allah's *rehmat* and become very dejected. Allah advises Hazrat Muhammad (peace be upon him) to tell all that none of their act is hidden from Him.

**85-89** Allah guides Hazrat Muhammad (peace be upon him) to tell those (*yahood* in Madina and *kuffar* in Makkah) who asked questions about *rooh* (soul) that they did not have enough knowledge to understand what is *rooh*. It was enough to know that it gives life when put in a body and death occurs when it leaves that body. If Allah wants He can take back the guidance provided by Quran. Allah says that if humans and *jinnaat* get together and try to create something like Quran, they will never succeed. The reason why different subjects are repeated several times is to make it easy to understand them. But each time the method of message is different.

**90-95** *Kuffar* made illogical demands which showed their mischief. Sometimes they demanded that Allah Himself or *malaika* should come and verify the claim of Hazrat Muhammad (peace be upon him) that he was a messenger of Allah. Or Allah should give him a house made of gold or at least a house covered with gold. Sometimes they urged Hazrat Muhammad (peace be upon him) to climb to sky as he did in *mairaj* and bring a book from there which they would be able to read. He is advised to tell them that his job was just to convey divine messages. To show the demanded miracles was beyond his capacity. Sometimes *kuffar* argued that Prophets should have been *malaika*. Allah says that it would have been so if the populations were made up of *malaika* not humans.

**96-99** Allah guides Hazrat Muhammad (peace be upon him) to tell the masses that although Allah had not appeared in person to confirm his status as Prophet, He was doing so by conveying a chain of messages and providing guidance at every step. Allah says that *kuffar* will be made blind and deaf and made to walk on their heads on day of *qiymah*. *Malaika* will do the same treatment with them after they will be thrown in *jahannam*. There will be no relaxation in torture. When skin will burn, body will be covered with new skin. *Kuffar* frequently questioned how it was possible to raise living persons from dead and mutilated bones. Allah says that if He can create such vast objects in universe, how it can be difficult for Him to rise dead from graves. If nobody was raised from grave as yet, it was

because proper time had not come. This delay should not lead to denial.

**100** Unlike human beings, Allah is not misery and shower blessing on those who obey Him without limit. If Allah had given these treasures in hands of humans they would never have spent them as freely because of the fear of losing them or raising rivals.

**101-104** These *aayaat* reminds Bani Israel about the story of Hazrat Musa and Firon. Details have been given in Surah Airaf.

**105-109** Allah says that Quran is all truth and wisdom. It was transferred to Hazrat Muhammad (peace be upon him) in totality without any change. There is good news for those who follow it and very bad news for those who deny it as they will not escape *azaab*. *Talawat* (recitation) of Quran brings Allah's blessings. It is split into chapters so that *talawat* of smaller parts can easily be done, and it also becomes easier for listeners. Quran was sent to Hazrat Muhammad (peace be upon him) slowly so that the background and purpose of each part was easily understood for future guidance of Muslims. Those among *ahle kitab* who had knowledge of previous divine books were so impressed by Quran that they fell in *sajda* praising it and weeping. [It was prophesied in *Taurat* that Allah would put His words in mouth of one belonging to brothers of Bani Israel, i-e, Bani Ismail.]

**110-111** Word Allah was commonly used by *mushrakeen* and Rahman was used frequently by *yahood*. Both demanded that Hazrat Muhammad (peace be upon him) used their favorite word. In these *aayaat*, Allah clarifies that both words have equal importance and meaning so either could be used. It is also advised to recite Quran in medium voice when doing *imamat* or in prayers after *salaat* [so that it is heard by companions but not outside the building by *kuffar* who would pass derogatory remarks]. Allah is supreme and does not need anybody's help. He has no children or anybody to help.

**Introduction:** It gives description of *ashab-e-kahf* the persons who stayed in a cave for a long time. Its time of *nazool* is the last part of Makki life of Hazrat Muhammad (peace be upon him) before Hijra when life for Muslims had become very difficult at the hands of *kuffar* after death of Hazrat Abu Talib and Hazrat Khadija. Allah reminds Muslims of the hardships faced by *ashab-e-kahf* and to remain steadfast. There is a *hadith* which tells that *kuffar* asked questions about *ashab-e-kahf*, Hazrat Khizar and Zulqarnain to test Hazrat Muhammad (peace be upon him). There was absolutely no way he could have answered them without divine guidance. This *surah* covers all these topics.

I start with name of Allah who is very kind and merciful.

**1-4** Allah should be praised and thanked for sending Quran through his special person Hazrat Muhammad (peace be upon him). Quran is the superior most divine book. It has no hidden messages. Everything is open and easily understandable. It has been sent to warn about the day of *qiymah* and to convey the doomed fate of disbelievers and good news for believers who will have *jannah* as residence forever. Hazrat Muhammad (peace be upon him) is ordered to convey the anger of Allah to those who say that He has children. [This includes *nasara* who claim Hazrat Issa to be son of Allah, a group of *yahood* who had similar belief about Hazrat Uzair, and *mushrakeen* who declared *malaika* as daughters of Allah.]

**5-8** Allah says that whatever *kuffar* believed was without logic and in debate, they refused to explain anything with reasoning saying that it was a secret of their religion. Allah consoles Hazrat Muhammad (peace be upon him) by praising his efforts. He was successful and he should not worry about those who were in a state of denial. Allah says that this world is a temptation and a place of attraction to judge who prefer it and who prefer goodwill of Allah. On day of *qiymah*, this earth will turn into a barren land. It should be understood that lust and leisure of this world is not lasting.

**9-16** Allah says that there are many things which were stranger than the story of *ashaab-e-kahf* [*yahood* used to say that it was very strange and inexplicable]. They prayed for help and Allah put them to sleep for a few years. When they were made to wake up, they were urged to search for themselves how long they slept by asking two different groups of people and decide which was correct. Only this much reference is made in these *aayaat*. Detail is given in later *aayaat*. [Scholars have derived some other details from different sources. These were some young people who lived in days of cruel Roman Emperor which is named as “Daqianus” by some scholars. He was a worshipper of idols and forced others to do so. As a result many people of other faiths turned to his faith out of fear. These young people, though from the ruling class, had light of *imaan* in their hearts so they revolted. The Emperor gave them a few days to convert. Fearing that they might not withstand the torture, they decided to escape and take refuge in some cave of a mountain. They prayed to Allah for help. They appointed one of them to change his appearance and go to the city to bring items of daily need. That man told them after returning from the city that official search for them had begun and their relatives were being inquired. At that very moment Allah sent them all in deep sleep. On the other hand, when the search was not successful, the Emperor ordered to engrave their names on a lead tablet and put it in treasury so that next generations remained informed that these men disappeared under mysterious circumstances and any clues might be searched.]

**17-18** Allah guided them towards a resting place where they could settle peacefully. It was wide, airy, and sun did not shine for prolonged period. When they slept,

Allah kept their eyes open so that they appeared awoken and thus stopping people from interference. A dog accompanied them to the cave. It was also kept alive for centuries.

**19-20** When they woke, they asked each other that how long they slept. Some said a half day and others said even less. One of them suggested to send someone to the town to bring *halaal* food with care that he was not spotted otherwise it would be trouble and he might be killed by stoning.

**21** When that man went to the town, everything had changed. When he showed the coin, nobody could recognize it. The matter reached the king. [He called for that lead tablet which was kept safely.] Soon it became clear that he belonged to that group which had disappeared. There was a debate going on life after death, and if so, whether it was physical or spiritual. He was taken as evidence of life after death because the story was equally unbelievable. Some people built a house near the cave as monument. [It is not known what happened to *ashab-kahaf* after that and when they died.]

**22** There was a debate about the number of members of this group, whether three and a dog, or five and a dog. It is not clear from these *aayaat*. [However, Ibn Abbas claims that they were seven people.]

**23-26** Quran declares that they slept for 309 years according to lunar calendar. [Urged by *yahood, mushrakeen* demanded details of this incidence from Hazrat Muhammad (peace be upon him). In the hope that Hazrat Jibreel would visit him and tell him the details, he promised them to do so after one day. But Hazrat Jibreel did not visit him for 15 days and he faced mockery of his enemies. After 15 days Hazrat Jibreel delivered the details and advised him to say “Insha Allah” before making such statements.]

**27-31** Allah advises Hazrat Muhammad (peace be upon him) to keep conveying His message without indulging in distractions. The messages and promises made by Allah in Quran are ultimate. Anybody who will try to challenge or change them will be an offender to Allah and will find no refuge. In *jahannam*, when residents will cry because of thirst, they will be given hot oil and pus which will burn their mouth. He is also advised to always keep those *sahaba* who are not rich but diligently follow the teachings of Allah by word and practice, with him. *Kuffar* with worldly pomp are no substitute for these faithful persons, even if they (*kuffar*) embraced Islam. [These *aayaat* were sent when some *kuffar* chiefs put the condition of removing the above mentioned *sahaba* from his company before they considered his invitation. These *sahaba* included Hazrat Bilal, Hazrat Suhaib, and some others.] Allah says that the involvement in this world is only useful if it provides benefits for *akhirah*. Even

the smallest good deed will be rewarded. They will live in *jannah* in gardens with flowing canals and will enjoy wearing of silk dress, and wearing of gold bracelets, and they will have no duties to perform.

**32-44** Allah tells the story of two men. One had two gardens, similar in size with land in between for agriculture and a canal running exactly in center providing irrigation. He had everything he desired and as a result he became arrogant. He was a *mushrik*. The other man, who was poor but a true follower of Allah, tried to stop him from *shirk*. The rich man argued that if he was wrong why he was rewarded so heavily. He added that he did not believe in *akhirah*, and even if it was true, he will have similar lavish living. He was arrogant and said that there was no chance of destruction of his gardens. The pious man replied that if Allah could make him from a drop of water and grow to an adult, He had the power to give life back after death and he should believe it. Nothing can happen without consent of Allah. Instead of boasting of his riches, he should always be thankful to Allah. But his advice was ignored. At night, fire came from sky and all his gardens were burnt. The previously rich man recognized his mistake but it was too late.

**45-46** Allah says that life in this world is like a piece of barren land on which rain falls, foliage sprouts out and the greenery attracts everyone. But after a few days it becomes pale, then disintegrates and disappears. Allah can do so whenever He wants. The wealth and sons in this world will be of no help. Only good acts [such as conveying knowledge, construction of mosques, acts of social welfare and bringing up the children as pious Muslims] will help.

**47-49** On day of *qiyamah*, mountains will move and their rocks will fly like flakes of wool and the earth will turn into a plain vast land. Nobody will be able to be absent. *Munkareen* will be asked that they dismissed *qiyamah* as a false story, what they had to say now? Everybody will be without any disabilities or injuries which might have been caused after birth. Everybody will be handed over a book giving every detail of the acts committed during life. There will be complete justice.

**50-59** *Iblees* was actually a *jin* but because he prayed a lot, he was allowed to sit with *malaika*. So when Allah ordered *malaika* to do *sajda* to Hazrat Adam, he was among them. At that time his reality as a *jin* surfaced and he refused. Allah says that it is so strange that even after knowing that, the humans are misled by him. Humans should not fall in his traps. Allah never sought any advice from *shiateen*, and why He should? It is indeed strange that some humans worship them. They will not be able to help their followers on day of *qiyamah* because they

themselves will be under punishment and huge flames of *jahannam* will be separating them. It is a bad habit of humans that they argue about matters which have been clearly explained. They should have no hesitation to adopt right path. It is time that they do so otherwise they will face *azaab* as some previous nations. But Allah has closed doors for many of them. They mock Quran and dismiss any talk of *azaab*. Their hearts have been made non receptive and they are not able to listen and understand. They deserve to be punished immediately but Allah has fixed a time for everything. They will not be able to escape [just as Aad and Samood could not escape].

**60-64**

These *aayaat* relate to the story of Hazrat Musa and Hazrat Khizar. Allah says that those who are nearer to Allah and are in fact superior to those who are around them, never claim to be superior, and if they do so by mistake, Allah admonishes them. It is written in *Hadith* that someone asked Hazrat Musa whether he was the greatest living scholar. He replied in affirmative which was a fact. Allah did not like that. A *wahi* was sent that there was a man who lived where two rivers met, who knew more than him. When Musa asked for some sign to identify that man, *wahi* was sent that he should fry a fish and take it with him on his journey. The place where he would lose that fish would be the place to find that man. He did so and handed over the fish to his assistant [Hazrat Yusha (who later became a Prophet)]. At a destination, Hazrat Musa fell asleep. Nearby was the fountain of eternal life. His assistant saw that the fish became alive and dived into that spring making a sort of a tunnel in water and entered through a door which remained open. He was astonished and thought about awakening Hazrat Musa but restrained. When he awoke, his assistant forgot to tell him what had happened. Hazrat Musa felt a little tired and also he did not find a way forward. So he decided to go back on his tracks.

**65-70**

There he met a pious person (Hazrat Khizar). He told Hazrat Musa that Allah had granted a special knowledge to him to an extent greater than that granted to him (Hazrat Khizar), but there was a special knowledge which was vice versa. [Then he pointed towards a sparrow drinking water from the river and said that their combined knowledge was like that tiny amount which sparrow drank as compared to the river of knowledge Allah had.] Hazrat Musa requested him to allow for spending a few days together. He said that it was very difficult because Hazrat Musa would not be able to restrain himself and would start asking questions. But Hazrat Musa promised not to ask any question. He warned him (Hazrat Musa) that there would be many things which would look against normal wisdom but he should not question and wait till explained (by Hazrat Khizar).

**71-74**

They boarded a boat. The owner of boat recognized him (Hazrat Khizar) and did not charge anything. When boat was nearing the other shore, he (Hazrat Khizar) plucked out a part of boat. Though boat was damaged but because it was near the shore, nobody was drowned. Hazrat Musa objected and said that he (Hazrat Khizar) wanted to drown the people. He (Hazrat Khizar) became angry and said that they could not go on together. Hazrat Musa was reminded of his oath so he promised to keep quite in future. They moved on. There was a garden where some boys were playing. He (Hazrat Khizar) killed the boy who was most handsome and knowledgeable. He had not yet reached puberty and therefore there was no law which permitted his killing whatever crime he had committed. Hazrat Musa could not keep quiet and argued.

## Para 16 Qala Alam

75-78

Hazrat Musa requested him (Hazrat Khizar) to give a last chance. They reached a town and wanted to get food as guests but people did not oblige. Instead of getting angry he (Hazrat Khizar) re-erected a falling wall. Hazrat Musa could not keep quiet and asked that he should have asked for reward so that they could have some money for food. He ordered Hazrat Musa to leave him but before that explained his every act.

79-82

He (Hazrat Khizar) said that he took a plank out of the boat to make it appear damaged and save it from a king waiting a little ahead who was confiscating all useful boats. The boy he killed was a hard core criminal where as his parents were pious, kind and believers in Allah. If he had grown to adulthood he would have changed the belief of his parents. Allah would compensate by giving them a pious, good natured child. He (Hazrat Khizar) added that he re-erected the wall because a treasure of an orphan was buried beneath it. If the wall had fallen, treasure would have become exposed and other people would have taken it. When he would grow, he would discover it.

83-88

These *aayaat* describe the story of Zulqarnain [who according to most scholars was a king in times of Hazrat Ibrahim]. He was a good person and believer in *tauheed*. Allah had made him very powerful [because Hazrat Ibrahim prayed for him]. He was a just ruler who was kind to good people and punished the bad ones. He was able to travel to the west and east of earth and made great conquests. [Hazrat Khizar was his minister.] He went to extreme West where sun set behind water. It was a marshy area and no one could cross it so he returned back.

89-91

Then he set towards east. There he came across savage people who had no shelter from rays of sun [because they did not know how to build houses].

92-98

Then he set on another journey. [It is not explained, but generally it is thought that his third journey was towards north.] There he met a nation which lived on one side of two mountains and *yajooj majooj* lived on other side. In between two mountains was a pass through which they attacked this nation and caused destruction. They requested Zulqarnain to build a wall between the mountains to stop aggression of *yajooj majooj*. They were ready to pay *jaziya* and accept subjugation. He was ready to help them and told them that he had the resources but demanded that they provided the physical labor. He asked them to put iron planks one over another till they reached the height of mountains. Then he ordered them to light fire and to add copper when iron melted. When everything cooled down, a wall was in place which could not be crossed by *yajooj majooj*. He told them that wall would stay for long till the time Allah will order to break it.

**99-101** It will be a day of great panic, humans and *jinnaat* will get mixed [some scholars say that it means that *yajooj majooj* will erupt in millions]. Then *soor* will be blown and day of *qiyamah* will begin. All will gather in front of Allah and *kuffar* will see *jahannam* before them. The curtain before their eyes will be lifted and they will see what they denied.

**102-108** Allah says that those who think that they will be helped by those whom they worshipped [Hazrat Issa, Hazrat Uzair, Hazrat Jibreel, and other *malaika*] are making grave mistake. They (who are worshipped) will disown these people and in fact will confront them. They (*mushrakeen*) will be greeted with fire of *jahannam* and various types of *azaab*. Those who were in lust of this world will see that it was of no use. They had forgotten that one day they have to appear before Allah. On the other hand, *momneen* and *salehein* will be showered with blessings which will be renewed continuously so that they will wish never to leave *jannah*.

**109-110** Dimensions of Allah's wisdom and knowledge are unthinkable. The knowledge which is conveyed to humans is not equal even to a drop in an ocean. If an ocean turns into ink, it will not be sufficient to cover Allah's wisdom and knowledge. In fact if other oceans are added, it will also not suffice. Allah advises Hazrat Muhammad (peace be upon him) to convey that the knowledge of Prophets is also limited. Their source of knowledge is *wahi*. Anyone who wants to meet Allah or is afraid of Him should pass life according to *sharia* and believe in *tauheed*.

19

**Surah Maryam** Makki 44 Aayaat: 98 Rakooh: 6

**Introduction:** Its contents include description of events related to Hazrat Maryam. Its time of *nazool* is before migration to Habsha (Ethiopia). It was a time when atrocities of *kuffar* were at their peak and Muslims were very weak. Some *aayaat* of this *surah* were recited by Hazrat Jafar in the court of King Najashi of Ethiopia. He wept and declared that the source of both Holy books (Quran and Bible) was same and allowed Muslims to stay. The delegation of *kuffar* which was sent with a request to send back the Muslims had to return empty handed.

I start with name of Allah who is very kind and merciful.

**1** Kaa haa yaas

**2-11** These *aayaat* tell the story of Hazrat Zikria. (Some details have already been given in Surah Aal Imran). [He was a carpenter by profession.] He had no child. When he grew old, he prayed to Allah at night in low tone to give him a child. Although he had grown old and it seemed very difficult but Allah had always listened to him. If he died without a child, others might destroy the lineage which started from Hazrat Yakub and which had always guided others (he meant heritage of

knowledge). His pray was accepted and he got the *basharat* of a son. Allah suggested the name as well. It was Yahya which was novel. He was surprised but he was told that nothing was difficult for Allah even if he was old and his wife could not conceive a child. When he (Hazrat Zikria) would not be able to talk for three days in spite of being healthy, he should understand that his wife had become pregnant. He was ordered to pray intensively during those three days. When that time arrived, he came out of his house and urged people to pray by making signs (because he was not able to speak).

**12-15** Hazrat Yahya was born and when he grew up, Allah ordered him to strictly follow the divine books and make others to do the same. [It is said that he was made a Prophet at a very young age.] Allah had blessed him with quest for knowledge, kindness and love for others. He spent his time in praying and wept profusely due to fear of Allah.

**16-21** These *aayaat* tell the story of Hazrat Maryam. When she reached puberty, she moved to an eastern house [in east of Bait-ul-Maqdas]. A *malak* [Hazrat Jibreel] approached her as a handsome young man. She became afraid and asked him to leave if he had fear of Allah. He revealed his identity and consoled her. He told her that he had come to give her a son who would be very pious. She was astonished and asked how it was possible when she was not married and she did not have a loose character. He replied that nothing was impossible if Allah wanted and it had been decided that she would become pregnant and be a sign of greatness of Allah. [Scholars further explain it as four modes of getting a child: 1) normal sexual relation between a man and a woman, 2) born without father or mother as in case of Adam 3) born without mother as in case of Hawa and 4) born without father as in case of Hazrat Issa].

**22-26** When pregnancy became obvious, she moved to a far-away house [probably Bait-ul-Laham which is 8 miles from Bait-ul-Maqdas] to avoid people and their comments. When time of delivery came near, she was under great physical and mental pain (how to explain to others?). She took support of a date palm tree and could not resist saying that she should have died with no sign left behind. She heard a voice (of a *malak*) saying that she should not worry. There was water flowing in a canal nearby and if she jerked the tree fresh, ripe dates would fall. And that she should not worry about her son and her reputation. If somebody asked a question, she should show (by signs) that she was under fast not to talk.

**27-33** When she brought the baby before public, they started to curse her and asked from where she inherited this lousy character because her ancestor Hazrat Haroon was a pious person [or she might have a brother with this name], and her mother was very noble. She replied that they should ask the child by themselves. The crowd became angry [as if she was taunting them]; how could a child speak. Suddenly the

child (Hazrat Issa) started speaking and said "I am servant of Allah and He has made me Prophet. As long as I am alive, I will obey to orders of Allah regarding *salaat*, *zakaat* and other matters. And I will care for my mother." He further added that "I am under protection of Allah when I am born, when I will die, and when I will stand up as a living person."

**34-40** Allah says that the truth regarding Hazrat Issa is open. He is a special person not a son of Allah. He is a true Prophet with a clean and pious ancestry. Allah is supreme and whatever He wants to do is done immediately. [He does not need sons or grandsons for help. It is not difficult for him to make a woman to give birth to a child without a father.] Allah advises Hazrat Muhammad (peace be upon him) to tell the true story of Hazrat Issa to *mushrakeen* and *ahle-kitab*. These people were blind and deaf when it was useful for them to hear and listen. On day of *qiyamah*, their eyes and ears will be open, but it will be useless. [They will hear those things which will burst open their livers and see those things which will make their faces black. Finally death will be killed and residents of *jannah* and *jahannam* will live there forever.]

**41-45** These *aayaat* tell the story of Hazrat Ibrahim (to convey to *kuffar* of Makkah). He tried to stop his father from *shirk* and idol worship and at last left his homeland following the path shown by Allah. [*Mushrakeen* of Makkah claimed to be descendants of Hazrat Ibrahim and that they followed his teachings. They are advised to leave their practices of *shirk* and idol worship if they were true followers.] Hazrat Ibrahim asked his father why he worshipped those who could not listen or see him, and could not help. This practice was following of teachings of *shaitan* and it meant worshipping him. Allah is always very kind but such practices make Him angry and before that happen, he should leave them and pray for forgiveness.

**46-50** Father of Hazrat Ibrahim became very angry on criticism of his idol worship and he ordered him to disappear otherwise he would stone him to death. As he left his father, he prayed for his well-being and promised to keep praying to Allah to show him (his father) the right path. He kept doing that but when there was no response from Allah, he stopped (this topic has been discussed in Surah Tauba). Hazrat Ibrahim decided to migrate so that he could live and pray peacefully. Allah rewarded him with Hazrat Ishaq (son) and Hazrat Yakub (grandson) who were chosen as Prophets. They started the lineage of Bani Israel who had hundreds of Prophets.

**51-55** Allah guides Hazrat Muhammad (peace be upon him) to tell the story of Hazrat Musa who was a Rasool Nabi (the Prophet who presents a divine book and gives a *sharia*) of Bani Israel. When he felt lightening towards right side (West) on Toor Mountain, Allah called him and talked through an interpreter (*malak*). It was a secret talk (*wahi*). Allah gave the status of a Prophet to his elder brother

Haroon. In these *aayaat* Allah declares Hazrat Ismail as Rasool Nabi (and Hazrat Ishaq only as Nabi). Allah says that He always preached *salaat* and *zakat* and was favourite of Allah.

**56-57**

These *aayaat* refer to Hazrat Idrees and say that he was a true Prophet. [He was a prominent Prophet and it is said that his period was between Hazrat Adam and Hazrat Nooh. It is said that he invented astrology, pen to write, sewing of clothes, and weaponry. During *mairaj*, he met Hazrat Muhammad (peace be upon him) on 4<sup>th</sup> sky.]

**58**

Allah says that these were the persons who were showered with blessings. When they listened to *kalam-e-Ilahi*, they performed *sajda* and wept profusely.

**59-60**

Their followers forgot their teachings and became relaxed in prayers and did not say *salaat* regularly. They indulged in lust of this world. They will see what a bad bargain they made as they are big losers and will be punished harshly. But for those who realize their mistake, pray for *tauba*, and adopt pious life, the doors of *jannah* are open and their previous acts will not diminish their rewards.

**61-63**

Those who followed the Prophets and believed in unseen things, and accepted unseen Allah as the Almighty are promised unimaginable blessings in *jannah* and this promise will be kept and cannot be altered. There will be peace and there will be no meaningless voices. Only the words of ‘*salaam*’ will be heard [which *malaika* and *momneen* will say to each other. The day and night will not be as they are in this world. What will be their format and what will be the food etc. is not clarified].

**64-65**

There was a period when Hazrat Jibreel did not visit Hazrat Muhammad (peace be upon him) for many days to deliver a *wahi*. *Kuffar* started taunting him that his Allah had become angry with him. Finally when Hazrat Jibreel appeared, Hazrat Muhammad (peace be upon him) asked him why he did not visit more frequently. He replied that he was a servant and only did what he was ordered to. And if there was a delay there must have been some wisdom behind it which only Allah knew. He is Almighty and master of universe.

**66-72**

Allah says that if He can create for the first time from nothing, He can do it again (for the second time and even more). Those who refuse to believe this will be brought in front of Allah along with their handler *shaitan*. They will be so terrified that they will not be able to stand or sit properly and will fall here and there. They will be segregated according to their sins and put in different parts of *jahannam* accordingly. [The way to *jannah* will pass through *jahannam* on which *as-sirat* will be erected. The pious ones will be able to cross it; others will fall in *jahannam* (at their respective place). After a period those who adopted *imaan* wholeheartedly but committed sins will be taken out on recommendations of Prophets and put in *jannah*. After that doors of *jahannam* will be sealed and *kuffar* will remain there forever.]

**73-76** Allah reminds *kuffar* that in the past there were nations who were much stronger but when they challenged Prophets, Allah erased them from the surface of earth with nothing to show their existence. [*Kuffar* used to taunt Muslims regarding the statements of Quran that they will face *jahannam* and Muslims will go to *jannah*. They argued that they were much better financially and in power and their society was much more respectable. How those (Muslims) who were hiding in Mount Safa will be able to go to *jannah* and they (*kuffar*) will be destined for *jahannam*.] Allah advises Hazrat Muhammad (peace be upon him) to convey that this world is a place of examination. People are shown the right path. It is up to them to follow it or not to follow it. They will be questioned on day of *qiymah*. Those who chose the right path are granted with better wisdom and they reap full benefits. Every good deed will be rewarded in *akhirah*.

**77-82** Allah refers to a person who denied Quran and said that even in *akhirah* he will have the same high status, wealth and sons. Allah clarifies that the status in *akhirah* will only be according to *imaan*. Worldly wealth, idols they worshipped or their sons would not help. [These *aayaat* relate to an incidence when a wealthy *kafir* said to a Muslim ironsmith that he would pay the wage, if he (ironsmith) renounced Islam. The ironsmith replied that even if he (*kafir*) came to life again after death, he would not do so. The *kafir* said that the social status would be the same in *akhirah*.]

**83-87** Allah says that only those are misled by *shaitan* that chose the path of sin voluntarily. Allah advises Hazrat Muhammad (peace be upon him) not to worry about them or the delay in their punishment (by Allah). Allah had given relaxation so that they could complete their life span. But every moment of their life is accounted for and their deeds will be put before them. They will be sent to *jahannam* with thirsty throats. Only the specially blessed persons [Prophets, *malaika*, *saleheen*] will be able to make recommendations which will be only for those about whom Allah has promised to listen, not *kuffar*.

**88-93** These *aayaat* convey extreme anger of Allah for those who talk as if He had children [*nasara*, *yahood* and *kuffar* made this claim about Hazrat Issa, Hazrat Uzair and *malaika* respectively]. He says that it is such an allegation that sky, earth and mountains can burst open in revolt. It is only the kindness of Allah that He did not destroy the world on hearing such things. All are creatures and slaves of Allah. How can a slave be a son? And Allah is Almighty and He does not need a son for help.

**94-98** No one can escape the subjugation to Allah. At time of judgment no relative or friend will be able to help. Allah makes others to love those who are loved by Allah. Allah made Quran easily understandable so everyone can have guidance. Allah destroyed many nations in past who rejected His messages. [This *surah* is Makki and refers to early days of Islam. Those who accepted Islam early (Hazrat Muhammad

(peace be upon him) and his companions) in spite of hardships had a number of followers which is difficult to match.]

20

### **Surah Taha** Makki 45 Aayaat: 135 Rakooah: 8

**Introduction:** The title refers to *haroof-e- maqtaat* in the first *ayah*. Its time of *nazool* is when some Muslims had migrated to Habsha (Ethiopia). Hazrat Umar embraced Islam after listening to recitation of first portion of this *surah* by his sister and brother in law. The story of Hazrat Musa and Firon is given in detail to remind Muslims of the hardships faced by his nation.

I start with name of Allah who is very kind and merciful.

**1**

Ta ha

**2-8**

Allah says that Quran is not sent to make people toil because anyone who follows it will gain in every respect. It is for soft hearted people who have fear for Allah so that they can get guidance and reap harvests of spiritual gains. Allah advises Hazrat Muhammad (peace be upon him) not to care about those who deny it. He should keep doing his practice of praying and he would succeed. [The background of these *aayaat* is that *kuffar* taunted Hazrat Muhammad (peace be upon him) that he was toiling without gain by preaching and praying.] Allah says that Quran is His word and He is the master of the universe. He made high skies and this earth and everything in between, and beneath the wet soil. He has knowledge of everything whether said loudly, or kept as secret.

**9-16**

Allah says that when Hazrat Musa saw a fire at a distance he told his wife to stay and he would go to fetch fire or maybe succeed in finding a way (he was lost). When he reached there he had a strange sight. A tree was on fire but its foliage was increasing. [As he tried to move closer, fire moved farther and as he retreated it came closer.] Suddenly he heard the voice "I am your Rabb." Hazrat Musa replied that he could feel the presence (of Allah) but could not see. Divine reply came "I am above you, I am with you, I am in front of you, I am on your back and I am closer than your life." The place was Tuwa plain. He was ordered to remove his shoes. The divine talk continued "I have liked you (i.e. I have selected you as a Prophet). Listen to the orders carefully." The orders stressed on *tauheed* and *salaat*.

*Qiyamah* was also mentioned but its time was kept secret. He was also ordered to avoid company of those who were not following the right path. [The story of Hazrat Musa is spread over Surah Airaf, Surah Qasas and Surah Taha. Here, the return to Misr (Egypt) from Madiyan is described. He was married to daughter of Hazrat Shoaib in Madiyan. After a stay of several years, he decided to go back to Misr. He was accompanied by pregnant wife, and some goats. Weather was very cold and night was dark. He lost his way, goats scattered and his wife started to have labor pains. At that time he saw this light.]

**17-24**

Allah asked Hazrat Musa what he was holding in his hand. He replied that it was

his staff (stick) which he used to rest, to bring down leaves for his goats and to protect himself beside many other tasks. Allah asked him to lay it on the ground. As he did so, it turned into a big snake which moved rapidly. Hazrat Musa was frightened but he was told that as soon as he picked it, it would turn back to a stick. As he did so, snake turned into a stick. Then Allah ordered him to put his hand in his armpit and take it out. It turned out as glowing white. He was ordered to go to Firon who had gained great power but was doing very bad deeds.

**25-36** Hazrat Musa prayed to Allah to make him mentally so strong and kind that he did not become short tampered and be able to face difficulties which came in his way when performing his duties as Prophet. He also prayed to make his speech clearly understandable [his tongue had burnt in childhood so he could not pronounce words clearly] and to make his elder brother Hazrat Haroon his helper in preaching divine commands. Allah accepted his prayers immediately.

**37-44** Allah reminded him of His kindness in the past. Allah sent a message to mother of Hazrat Musa (when he was a newborn) to place him in a case (trunk) and put it in river. The river was ordered by Allah to drop the case on the opposite bank where he would be picked up by a person who was enemy of Allah and Hazrat Musa and put his love in that person's heart. [Firon was advised by his astrologers to kill every boy born that year in Bani Israel. When Hazrat Musa was born, her mother feared for her life and hardship for her family if it was hidden. Allah sent this message at that time. Firon's wife Aasia who was a pious woman of Bani Israel origin suggested him to raise the child as their son. Firon liked the child and though refused to adopt him as a son, let her raise him. Allah refers to that and says that He put love of Musa in hearts of his enemies.] His mother was worried so she sent her daughter to get some information. In the palace, the child (Musa) was refusing to be nursed by any woman. His sister (in disguise) offered to bring a woman. She brought her mother and he (Musa) immediately accepted her. Everybody was happy. She asked for permission to take him to her house. She was allowed and he was brought up in his own house on funds supplied by Firon. Allah also reminded him of the time when he killed a person and was saved. [The details of killing of a Qibti by Hazrat Musa will be given in Surah Qasas. He was pardoned by Allah and relocated in Madiyan.] When he left Madiyan (where he stayed for many years) he was directed to go to Tuwa. Allah said to him that time had come for him and his brother to go to Firon and preach armed with *mojzat* Allah had given him. He was advised to preach softly and convey the messages in simple and loud voice.

**45-46** Hazrat Musa and Haroon feared that Firon might refuse to listen to them, or got angry during conversation and thus whole mission might fail. Allah told him that He would monitor closely and they had nothing to fear.

**47-50** The message to Firon had three points 1) Allah is the creator of everyone including Firon and He sends His Prophets 2) Both Hazrat Musa and Hazrat Haroon were Prophets and Firon should obey them and he should worship Allah. 3) He should relieve Bani Israel from his cruel slavery and let them go with them. They emphasized that they had signs to prove that they were Prophets. It was in his own interest to follow their teachings otherwise he faced *azaab*. Firon asked them to give more information regarding Allah. They replied that He is the one who created everything according to specific requirements of the job assigned to it. He provided whatever was needed for those creatures for executing their duties. He gave every creature the wisdom to utilize those materials.

**51-55** Firon argued that if what they were saying was correct, was it accepted by ancient nations and those who did not accept, were they destroyed? If they were Prophets they should know it. Hazrat Musa replied that being a Prophet did not mean they had all knowledge. Only Allah knows everything and it has been saved in *Loh-e-Mahfooz*. He invited Firon to ponder upon valleys, rivers and mountains; and water which is needed for growing grains, fruits, vegetables and fodder. These are things which feed humans and their animals. Those who are wise can appreciate these signs and believe in Allah. Like these eatables, humans also originate from soil and will go back to soil and will be given life again.

**56-59** Hazrat Musa also showed Firon his *mojzat* (i.e., turning of stick into snake and glowing of hand after putting in armpit) but he remained in a state of denial. He declared it as magic and provoked his nation, the *qibtis* by saying that he (Hazrat Musa) intended to take over the country. He challenged Hazrat Musa to have a match with his magicians. He was allowed to fix the date and place which should be able to draw a large crowd. Once the date was fixed, no one would be allowed to change it. Hazrat Musa replied that the day of festivity (birthday of Firon) would be most appropriate and match should start at noon.

**60-64** On the declared day, Firon arrived with an army of magicians with promise of big riches. Hazrat Musa told the magicians that they should refrain from confronting a Prophet because by challenging him they were challenging Allah and making them liable to divine punishment. They were rattled as they knew that magicians did not talk that way. Firon's men urged the magicians on, saying that the two brothers wanted to destroy their customs and to nullify their magic which was their pride. They added that it was the day of decision. They should launch such an attack which would not give them (Hazrat Musa and Hazrat Haroon) time to react.

**65-70** Hazrat Musa asked the magicians to start. They put their sticks on the ground and

made them look as moving snakes by their magic. For a moment, Hazrat Musa was worried but at that moment he got message from Allah to remain steadfast and that he would be victorious. He was directed by Allah to lay down his stick. It turned into a big snake and swallowed all those which appeared as snakes. When magicians saw that, they realized that it was not magic. They conceded defeat and fell into *sajda*.

**71-76** Firon became very angry and declared that the whole show was manipulated. He said that he would order to cut hand of one side and foot of other and then to hang them (the magicians) from date palm tree. He added that if they thought (after adopting *imaan*) that Firon and his followers would face eternal torture he would give them even greater torture. They were defiant and said that he could do what he wanted but they would not leave *imaan*. Allah says that those who will come to him with sins will face *jahannam* and those who will come with *imaan* will be rewarded by *jannah* which has gardens and canals and they will live there forever.

**77-79** When Firon refused to accept *imaan* and remained arrogant, Allah ordered Hazrat Musa to take Bani Israel with him and cross the sea [Red Sea] so that they became safe from atrocities of Firon. Allah assured Hazrat Musa that there would be no harm. When Hazrat Musa put his staff (stick) in water, a dry path appeared across the sea with mountains of water around it. He and his followers crossed without fear. Firon who was following them with his army stepped onto that path and when all of them were on it, Allah ordered the sea to cross the waters and as a result Firon and his army were drowned.

**80-82** Allah reminds Bani Israel of this special favor and that of giving them *Taurat* and *man-o-salwa* (details are given in Surah Baqara). They should not do lavish spending and should always pray to Allah. But if they did so (lavish spending), they invited rage of Allah and *azaab*. But if they felt ashamed of their sins wholeheartedly and prayed for forgiveness, Allah is very kind and merciful.

**83-85** Hazrat Musa went to Toor Mountain with his companions. He was ahead of others. Allah asked why he was in such hurry that he left his companions behind. He replied that he was too excited but his companions were not far behind. Allah told him that in his absence He had put his nation in an examination as Samri had misled them (this story is told in detail in Surah Airaf).

**86-89** When Hazrat Musa came back to his people, he was very angry. He asked them why they betrayed him? Had they forgotten the blessings of Allah sent through him, or had a lot of time passed since those blessings? [In fact Bani Israel had promised to Hazrat Musa that if he brought *Taurat*, they would follow it.] They tried to explain that

they did not want to do so but Samri forced them. It was difficult for them to carry the ornaments of Firon and his nation so they threw them away. Samri melted them and made the cow which had a voice similar to natural voice. [Scholars are not sure how those ornaments were transferred to Bani Israel.] Samri said that Musa was at fault to go to Toor Mountain. They should worship the cow. They followed him. Hazrat Musa asked were they so stupid that they could not see that a lifeless structure could not help them?

**90-94** Hazrat Haroon tried his best to stop them reminding that only Allah could be worshipped. He also reminded them of the blessings showered by Allah. He persuaded them to follow him, not Samri, because he (Hazrat Haroon) was a Prophet. But they refused by saying that they would follow Samri till Hazrat Musa returned. Hazrat Musa was so angry that he grasped the hair and beard of Hazrat Haroon and asked why he did not stop them by force and if he could not do so, why he did not come to him to inform. He replied that he preferred to wait rather than split Bani Israel on this issue.

**95-98** Hazrat Musa turned his attention to Samri and asked why he did what he did? He replied that he had seen someone which others could not see [Hazrat Jibil (*ruh-ul-quds*) holding two armies apart when they were crossing the sea]. He took some soil from his footsteps and put it into the cow to see if it had any effect. Hazrat Musa punished him by isolating him. [He stayed outside the dwellings and if anybody wanted to meet him both fell sick with fever. He was also warned that his punishment in *akhirah* will not be forgiven.] Hazrat Musa added that he would destroy the cow in front of his (Samri) eyes and throw it in river so that those who followed him would know that it could not protect itself, what to speak of others. He reminded them that only Allah could be worshipped whose knowledge is complete and supreme.

**99-104** Allah says that the purpose of stating old stories was to guide people so that they did not make same mistakes, to show *mojzat*, and to provide answers to questions which arise in minds of those who think. Those who remain in a state of denial even after reading all this will be carrying a huge burden on day of *qiyamah*. They will be brought in a blind state and will be given eyesight to see *jahannam* by themselves. Looking at the magnitude and length of period they will have to spend in *jahannam*, they will think about the time spend in this world as only a few days may be only one day.

**105-112** Allah says that mountains will be crushed and turned to dust in a wink of eye and earth will become a flat plain on day of *qiyamah* [some persons used to ask Hazrat Muhammad (peace be upon him) whether the mountains will break]. Anybody who will be summoned will walk in a straight line. Fear of Allah will be so much that nobody will dare to speak loudly, just a whisper. Only those will be able to intercede for

someone who will be allowed to do so, and their recommendation will be accepted only for those whom Allah likes, not for *kuffar*. The knowledge of Allah is complete and he will know who should be allowed to recommend and for whom recommendation will be accepted. Those who were arrogant in this world will not be able to raise their eyes. There will be complete justice. No good deed will go unrewarded and no bad deed will escape punishment.

**113-114** Quran was sent in Arabic so that the message was understood easily and clearly. Allah advises Hazrat Muhammad (peace be upon him) to listen to Hazrat Jibreel with patience and not try to repeat what he said. Allah had guaranteed that he would not forget anything so he should not worry about it.

**115-122** Allah had instructed Adam not to eat the grain of wheat but he forgot and was expelled from *jannah*. Unlike *jannah*, he had to find his food and place to live on earth. He was quick to realize his mistake and prayed for forgiveness. The details have been given in *surah* Airaf.

**123-127** Allah warned them that their children would be each other's enemies. [Generally scholars agree that this address was for Adam and Hawa, but some think that it meant Adam and *Iblees*]. Allah would provide guidance through Prophets and divine books. Those who would follow them would not deviate from right path. Those who would not follow this guidance would never have peace of mind even though they might have wealth and other worldly status. They will always be greedy and will never have a contended heart. They will be blind by eyes and heart on day of *qiymah*. But later, they will be given vision to see *jahannam*. They will ask why they were made blind. Reply will be that they kept themselves blind to guidance provided by Allah when they were on earth, so they were punished. Every sinner will be punished according to the severity of the sin.

**128-130** Those people (who denied) could see by their own eyes the ruins of nations destroyed by Allah in this world. If they read history they would know how those people were killed suddenly. Allah had given leverage to *kuffar* so that they might improve and change their ways. Otherwise they had reached the state of revolt where they deserved immediate punishment. If they persisted with their ways, they would face great punishment in *akhirah*, and would taste samples in this world as well (as happened in Badar). Allah consoles Hazrat Muhammad (peace be upon him) that he should not feel aggrieved on his weakness. His enemies would surely be punished. He should concentrate on his duties and ignore what they said. He should remain steadfast in his prayers including those of Fajr and Asar; Maghrib and Isha [some scholars say the Tahajjad is also included in this statement];

and Zuhar. He and his *umma* will be greatly rewarded on his recommendation.

**131-132**

Allah advises Hazrat Muhammad (peace be upon him) that he should ignore the worldly power given to his enemies. It was just to test them. He should keep his eyes only on the rewards in *akhirah*. He should keep advising his followers to say *salaat*. *Salaat* gives no benefit to Allah but it adds to Allah's blessings. *Salaat* is mandatory. It is not allowed to prefer daily business over it. Those who follow it will see the benefits with their own eyes.

**133-135**

Those who demanded *mojza* should remember that Allah had sent *mojzat* in the past in the form of divine books which told about the imminent arrival of last Prophet. And had they not seen Quran which is the greatest *mojza*. Quran was sent so that they will not have an argument at the time of punishment that they did not receive proper guidance. Allah advises Hazrat Muhammad (peace be upon him) to tell them to wait for the time.

## Para 17 Aqtaraba Lilnnasi

21

**Surah Anbiya** Makki 73 Aayaat: 112 Rakooah: 7

**Introduction:** The title refers to stories of many Prophets in the text. Its time of *nazool* is middle part of stay of Hazrat Muhammad (peace be upon him) in Makkah after *nabuwat*. It answers many queries of *kuffar*, especially their taunts regarding concept of *akhirah*. Allah warns them to take lesson from the fate of those who disobeyed their Prophets in the past.

I start with name of Allah who is very kind and merciful.

**1-10**

Allah says that *mushrakeen* were not aware that the day of *qiyamah* was looming on their heads. When Quran was recited to them, they listened carelessly and put it aside as if they will never appear before Allah and give account of their acts. If they had paid attention to *aayaat* of Quran, they would have benefited in this world and in *akhirah*. When these people were offered to think about Quran repeatedly, they started to have secret meetings saying that Hazrat Muhammad (peace be upon him) was not different from them in any way, i.e., he was not a *malak*, and if what he said had such big impact, it must be magic. So it was wise not to go near him. Hazrat Muhammad (peace be upon him) conveyed to them that in spite of all their secrecy Allah knew about their plans as nothing can be hidden from him. The *mushrakeen* were confused. Sometimes they labeled Quran as magic, sometimes they accused Hazrat Muhammad (peace be upon him) as liar and sometimes they declared him a poet. They insisted that if all their accusations were wrong he should show some *mojza*. Allah says that if they were shown *mojzat* and they still declined, they would be killed according to divine rule which Allah did not want. Allah clarifies that all Prophets were humans. They were different from other humans in that Allah sent *wahi* to them which they propagated without fear. All helped and kept them and their companions safe and fulfilled all promises. The *mushrakeen* should take lessons from history lest their punishment began in this world. Quran is their best guide.

**11-15**

Allah says that several nations were crushed and replaced by others. The people who faced *azaab* tried to run away from it but could not. They were forced back lest somebody asked them what happened to their power and worldly collections and achievements and did they thank Allah for them? [These were the reasons for which they were punished.] When they faced *azaab*, they started to admit their sins and asked for *tauba*. But it was too late. They were abolished as if a crop is cut or as a piece of wood is burnt to ashes.

**16-20**

No one should consider the creation of universe as an accident. This world has been created to prepare for *akhirah* and there will be complete accountability. Truth will dominate and those who confronted it will be crushed. If Allah decides

to destroy, nobody can save. *Malaika* do not perform any sin yet they never tire of praising Allah day in and day out. Humans who are not free of sin, should understand how much they need to pray and ask for forgiveness?

**21-23** Is it possible for those who are worshipped or followed by other human beings, to rise from graves and defend their followers when Allah sends an *azaab*? Surely it is not possible. Who is worshiped should be supreme in all respects - with no flaws and total powers. If there were more than one God, none of them would have complete power and they would have clashed on various issues and caused destruction. So it should be easy to understand for those with wisdom that there is only one Allah. He is supreme and cannot be questioned.

**24-29** After talking of impossibility of two Gods, Allah challenges *mushrakeen* to bring forward any logic or argument in favor of the idols they worshipped. Surely there cannot be any reasoning in their favor. The central point of all Prophets and their followers was belief in *tauheed*. Allah has no children [as *nasara* and *yahoood* claimed]. [Hazrat Issa and Hazrat Uzair were very respectable servants of Allah and never said or did anything against the teachings of Allah.] Even, if some of those persons (the mentioned Prophets) had said anything against *tauheed* they would have faced *jahannam*.

**30-33** These *aayaat* shed light on development of universe. Allah says that initially skies and earth were not separated. After separation they had no interaction. There was no rain from sky to reach earth nor was any evaporation from earth. Then Allah opened the skies so that water could reach the earth. It led to formation of rivers, and vegetation. The sky was decorated with stars and each of them has been ordered to move on a distinct path. Water is the basic element in all living creatures. How some people can still deny *tauheed*? Allah made mountains (details are given in Surah Nahal) and passes in them. And the sky was erected as a roof which never falls or breaks.

**34-35** Allah says that life is a gift and when it will be taken back, those who are drowned in lust of this world will know that it was a joy just for a few days. Death is inevitable. Even Prophets could not avoid it. Hardship, blessings, health, and disease, all are from Allah. By these it is judged that who shows *sabar* in difficulties and is thankful when blessed. Allah will reward such people. On the other hand those who are always complaining will not be blessed.

**36-44** Allah says that *kuffar* who disliked the word 'Rehman' and denied Quran, were not aware of their destiny when they taunted Hazrat Muhammad (peace be upon him). They were saying that *azaab* should hit them if Prophet's words were true. Why it was not happening? On the other hand those who were facing their cruelty were also waiting for justice to be done. Allah says that humans are always in

haste by nature. The *azaab* will come at its time. If *kuffar* had the real understanding what *azaab* meant they would never ask for it. They will be surrounded by fire from all sides. There will be no escape and nobody will come to save them. It will happen so rapidly that they will be dumbfounded. If *kuffar* were given time to change, they should be thankful. It was the lust of this world which stopped them from following the right path. If they thought that the idols they worshipped would save them, they were making a big mistake because those idols could not defend themselves, what to speak of others. For a long time, Allah had not sent *azaab* to any nation, so *kuffar* had become arrogant. They should see by themselves that their territory was decreasing and Islam was spreading. It was time for them to change, otherwise they would be eliminated.

**45-47** Allah says that *kuffar* had enough warnings so they will have no excuse. When they will face even a minor reflection of Allah's anger and revenge, they will come to their senses and admit their sins. There will be complete justice and the judgment will be final. Allah does not need anybody to help in that.

**48-50** Allah gave *Taurat* to Hazrat Musa and Hazrat Haroon. It was a book that guided for settling different issues, differentiating right from wrong, and imparted the *noor* of *imaan*. It also put fear of Allah in the hearts of followers which made them aware of day of *qiyamah* and therefore improved their lives. Quran is even better because it is complete in every respect and provides much greater guidance. It leaves no option for denial.

**51-57** Before Hazrat Musa, Allah made Hazrat Ibrahim his Prophet. He adopted the right path in adolescence. His nation worshipped stone idols. When he asked why they did so, they replied that because their ancestors did so. He argued that it meant that they were as ignorant as their ancestors were. It did not mean that they were doing the right thing. They became angry and asked that was he serious. He replied that he was. Allah was the only one who created this universe and maintains it. No one else can share His power.

**58-69** When those people went out of city for a fare, Hazrat Ibrahim broke all the stone idols except the biggest one and put the axe around its neck. When they returned they became very angry and naturally doubted Hazrat Ibrahim. A public gathering was called so that he could be questioned and punished in front of all. He said that could not they see that the biggest idol had done the destruction as it was not touched and axe was hanging from its neck? Why they did not ask it? They had no answer. He became bold and asked them, if it was so powerless that it could not speak, why they worshipped it and other idols. Instead of accepting his logic and teaching, they decided to throw him in fire. Allah ordered the fire to cool down to a comfortable temperature.

**70-73** They could not harm Hazrat Ibrahim and he along with Hazrat Loot migrated [to Shaam (Syria)] where they were blessed with worldly and spiritual rewards. Hazrat Ibrahim prayed for a son. Allah not only gave him a son (Hazrat Ishaq) but also a grandson (Hazrat Yakub). They all were very pious and were made Prophets. Their every act was in the right path and they guided others.

**74-75** Allah says that Hazrat Loot was given the wisdom to understand the wrongdoing of his people [residents of Sadoom]. And when *azaab* was sent, he was safely taken out of that area. The details have been repeatedly given in other chapters of Quran.

**76-77** Before that Hazrat Nooh tried for a long period [950 years] to change his people but failed. At last he prayed for their destruction. As a result he was saved and those who opposed him were drowned. The details have been repeatedly given in other chapters of Quran.

**78-80** Hazrat Daud and his son Hazrat Suleman, both were Prophets. They were blessed with extraordinary powers by Allah. Hazrat Suleman had the wisdom to understand complicated things at a very young age. Once, a case was presented before Hazrat Daud. Someone's goats had entered the field of another person and grazed the crop. Allah guided him to make right decision [Hazrat Daud judged that the damage was equal to the cost of the goats, so he ordered that goats be given to the second person. Hazrat Suleman interrupted and said that it would be better if the second person kept the goats, till the first person brought the field back to its original position. Then the second person should give the goats back to first person. In this way no one would suffer. Hazrat Daud applauded and accepted his suggestion]. Allah put the birds and stones who prayed for Allah under power of Hazrat Daud. And taught him how to melt iron and make protective armor from it. These were Allah's blessings.

**81-82** And Allah gave control of wind and *jinnaat* to Hazrat Suleman. [He made a throne on which his companions and luggage could be placed. Wind lifted it and carried to distant places within a few hours instead of months (from Yemen to Shaam and back).] Naughty *jinnaat* were under his control. They brought out treasures from the bottom of sea and built buildings for him. These *jinnaat* were not able to refuse.

**83-84** Allah says that when Hazrat Ayub called for His help, He listened to him and solved his problems. [Hazrat Ayub was very affluent. He had agricultural land, obeying children and wives. He always thanked Allah for these blessing. Then Allah put him in a test. His land became unfertile, his cattle died, his children died as something fell on them. His friends left and he became very ill with maggots in his wounds. Only his wife remained faithful but even she was losing patience. People started to say that he had committed a big sin and was being punished for that. He prayed to Allah and a spring emerged from soil in which he bathed and recovered completely.] Allah retained his glory with greater assets. This was a lesson for

mankind that hard times do not always mean that they are punishment. Allah should always be asked for mercy.

**85-86** Allah reminds the hardships of Hazrat Ismaeel, Hazrat Idrees and Hazrat Zulkufal. [There is difference of opinion among scholars about Hazrat Zulkufal. Some argue that he was a Prophet (because his name is in the same sentence), others say that he was a very pious person but not a Prophet.]

**87-88** These *aayaat* refer to Hazrat Younis. Allah says that when he left his people with anger and got trapped in belly of a fish he cried for forgiveness and help. Allah listened to him and he was saved. [He was sent as a Prophet to Nenwa (near Mosul, Iraq). He tried to stop the people from idol worship but to no avail. At last he prayed to Allah to send *azaab*. He did not wait for the orders from Allah and decided to leave the area with the warning that *azaab* would come in three days. They realized that prayer of a Prophet would not go unattended. So they left the city and moved to forest and started crying and asking for forgiveness from Allah with sincerity. They destroyed all idols. Allah spared them from *azaab*. Then those people started to search for Hazrat Younis to seek guidance. Meanwhile, Hazrat Younis had boarded a boat. It was in danger of capsizing. To reduce the load, it was decided to throw one person in river. When they picked names, each time it was the name of Hazrat Younis. He dived in the river and by order of Allah a fish immediately devoured him to provide safety, not as food. In that darkness, he prayed to Allah for forgiveness that he had left his people without waiting Allah's orders. He was pardoned and the fish ejected him on the bank of a river and he went back to his people.]

**89-91** These *aayaat* refer to prayer of Hazrat Zikria for a child and Hazrat Maryam. Details have been given in Surah Maryam and Surah Aal-e-Imran.

**92-95** *Tauheed* and real religion are the basis of teaching of all Prophets. They are same and not different in any teachings. If there is difference, it is manmade which has led to split and divisions. On day of *qiyamah*, justice will be done. *Momneen* will be rewarded for even the tiniest good act. On the other hand, who were in a state of denial, would not ask for *tauba* and would not adopt the right path, will be ashamed on day of *qiyamah*. But this remorse will not save them.

**96** Near *qiyamah*, after arrival of Hazrat Issa, *yajooj majooj* will break the wall erected by Zulqarnain. They will be in such numbers that they will overcome every country. Details about *yajooj majooj* are given in Surah Al-Kahf.

**97-100** These *aayaat* are directed to *kuffar* of Makkah. On day of *qiyamah*, *kuffar* will be so terrified that they will not be able to wink their eyes and will repent their doings in this world and why they did not listen to Prophets. They, and whoever they worshipped will be the fuel of *Jahannam* forever [of course these do not include the Prophets who never wanted or even thought that they would be worshipped]. Their cries will be of no avail.

**101-103** The residents of *jannah* will be far away from *jahannam* [once they cross *as-sirat*]. Allah will provide comfort for them on day of *qiyamah* when others will be anxious and terrified. *Malaika* will welcome them in *jannah*.

**104-105** On day of *qiyamah*, skies will be wrapped up like paper and world will be recreated. This is ultimate promise of Allah and will surely happen. *Momneen* will be given charge of this new world as previously mentioned in *zaboor*. [Some scholars think that dominance of Muslims in world means the present world where in following years after Quran, Islam spread rapidly to most parts of the world].

**106-112** Allah says that the divine guidance help those on right path to better understand and know the religion so they are benefitted. Allah says that Hazrat Muhammad (peace be upon him) was sent as *rahmat* for all world. Those who fail to get benefit are at fault by themselves. His main message is *tauheed* which is very clear and without doubt, so there should be no hesitation. Allah advises Hazrat Muhammad (peace be upon him) to convey to non-believers that he had done his duty. If they were still not getting the message, he had nothing to do with them and they should wait for their fate (*azaab*). Its time (*azaab*) was known only to Allah because He has the ultimate knowledge. If there was a delay there must be some reason. Maybe Allah wanted to give more time so that they could change their ways. Allah says that Hazrat Muhammad (peace be upon him) prayed to Him to do justice between him and his nation and to help him against *kuffar*.

22

### **Surah Hajj** Madni 103 Aayaat: 78 Rakooah: 10

**Introduction:** Its focus is on Hajj and its rituals. The time of *nazool* of some parts is Makki life and others the Madni life of Hazrat Muhammad (peace be upon him). It warns *kuffar* not to follow their ancestors blindly and provides a detailed guidance to Muslims for performing Hajj.

I start with name of Allah who is very kind and merciful.

**1-2** When day of *qiyamah* will be set up, it will be so harsh that mothers will forget their children and pregnant women will have miscarriages. People will be so terrified that they will lose sense and look like as drunk. [Scholars are not clear in interpretation whether this applies to all humanity or those who will be punished].

**3-4** In these *aayaat*, Allah says that those who question the life after death are doing so because of ignorance. These people are followers of *shaitan* who will destroy them along with himself and take them to *jahannam*.

**5** If they (*kuffar*) had doubts regarding rising again from graves, they should think about the process of their birth. Mankind started from clay [Hazrat Adam was made of

clay] and subsequently every human is made from a drop of semen. The sperm (in semen) leads to formation of clot of blood which then turns into flesh which gradually takes its shape (with formation of hands, feet etc). After a period in the mother's womb, delivery takes place. After coming into this world, a human is very weak in infancy and childhood. Then gradually, hidden strength becomes visible and reaches its peak in youth. Some are not able to live beyond young age. Others reach old age when everything decays and powers of body and mind are lost. Same thing can be observed about crops arising from soil. A barren land comes to life when it gets water and crops and plants arise from it.

**6-10** Above arguments prove the following 1) Allah is present because all these systems cannot work without direction. 2) Allah has the power to give life and sustain it. 3) Allah is supreme and everything is under His control. 4) *Qiyamah* should logically come to judge those who were given the gift of life that how they spent it. Those who remain in a state of denial and arrogance even after such strong arguments will have to pay for this attitude.

**11-13** Allah says that there are some persons who adopted religion on trial basis, so that they could leave it whenever there were hardships and could call the idols for their help. These foolish people did not understand that what was not given to them by Allah could not be given by those stone idols. These acts will not go unnoticed and they will be punished on day of *qiyamah* and nobody will come to their help.

**14-16** On the other hand those who follow the right path with full devotion will be rewarded with gardens having flowing canals. It is up to Allah whom to bless and whom to punish. No one can interfere. Allah reassures Hazrat Muhammad (peace be upon him) and his followers that promises made by Allah will be fulfilled. *Kuffar* and others could not stop the success and domination that was forthcoming. These *kuffar* could try whatever they wanted. They could climb to the sky by erecting a rope and ask for help. Nothing would help their rage and they could not succeed. These very clear examples can only be understood by those whom Allah has given the capacity to understand.

**17-18** Allah will decide who is right and who is wrong on day of *qiyamah* among Muslims, *yahood*, *nasara*, *saebeen* (those who worship stars), and *majoos* (who worship fire). Every creature including skies, earth, sun, moon, stars, mountains, trees and animals have their own way of doing *sajda* and they never fail in that. Only the human beings, who are superior to all these, have arguments. Those who are responsible for this division will be punished and face *azaab*.

**19-24** There are two groups. One consists of *momneen*; other consists of those mentioned above. The fire of *jahannam* will engulf these people as dress covers the body or they will be covered with dress made of material such as metal which will get heated very quickly. The heads of residents of *jahannam* will be crushed and boiling water will be poured on it which will destroy internal organs. Similarly when this water will touch skin, it will decay. These people will be reverted to original form and this process will keep repeating. The flames will push them up but *malaika* will push them back into *jahannam* saying that they had to suffer this fate forever. On the other hand, residents of *jannah* will be dressed with silk and they will live like kings in gardens with flowing canals. They will live peacefully and spend their time in praising Allah for His blessings.

**25** Allah says that those who were on wrong path and stopped others from entering Kaaba were committing a sin of much greater magnitude than stopping entrance to other places. All who lived in Makkah and those who were pilgrims have equal rights (to enter). [This *ayah* relates to the time when *kuffar* stopped Muslims from entering Kaaba.]

**26-29** Allah ordered Hazrat Ibrahim to build Kaaba as a place of worship for Allah only. And nobody would be allowed to worship anyone else at this place. [The place was indicated to him and he built it with help of his son Hazrat Ismail. When the construction was completed, he went to the top of a mountain and shouted to gather all people and tell them that Allah had made Hajj *farz* (mandatory) and people should come to Kaaba. Since that day, billions have paid heed to this call.] With reference to those days, it is mentioned that people came for Hajj from such far off places that their camels became tired and slim. Although the basic purpose of Hajj is to pray and ask for forgiveness, it also had other aspects (e.g., sacrifice of animals for 3 days in the name of Allah). Some *kuffar* thought that the meat of sacrificed animal should not be eaten by the person who had sacrificed (or paid for it). It is clarified in these *aayaat* that there is no prohibition but it should also be given to needy. After completing the rites of Hajj, the pilgrims should make them clean (by bathing, hair trimming, cutting of nails and wearing sewn clothes). [Bait ul Atiq means old house (Kaaba).]

**30** In this *ayah*, the meaning of *hurmat Allah* is explained. It means to abstain from *haraam* things and to give respect to those things which have been declared sacred including sacrificial animal (which should be healthy). [Other sacred things include Kaaba, Safa, Marwa, Mina, Arafat, mosques, and Quran.] One should keep away from idols. The sacrifice of the animals in name of Allah is not a contradiction because it is Allah's order. Sacrifices in someone else's name are strictly prohibited. One should always speak truth and abstain from false testaments.

**31-33** To believe in *tauheed* is a very lofty status. Anyone who falls from it will be swept away by *shaitan* like a gale. The animals declared as *hadi* (for sacrifice) should not be used for labor, riding, milk or wool.

**34-37** Sacrifice of animals was a ritual in all divine religions. In these *aayaat*, it is warned that sacrificing the animals in name of someone other than Allah is *shirk* and should be avoided. Allah directs Hazrat Muhammad (peace be upon him) to convey the blessings of Allah for those who obey and fear him. They should remain steadfast in difficulties. [Probably this is in reference to hardships faced during Hajj.] Directions for sacrifice of camels are given. They should be stood in a row (if more than one). One front leg should be tied and a cut given on the chest. When the blood has drained and they fall, they should be sacrificed. The meat should be distributed to those needy persons who ask for it and also those who do not ask for it. Allah should be praised that He gave wisdom to overcome such huge animals and utilize them for benefit. It is clarified that the eating and distribution of meat of the animal is not important because it does not reach Allah. It is the spirit and respect to spend and sacrifice for Allah which is important and which purifies the hearts.

**38-41** Allah consoles Muslims that the problems they were facing in performing Hajj and Umrah would be sorted out soon. Those who were creating problems would be punished at the destined time. [These *aayaat* were conveyed when Muslims were able to make a stronghold in Madina. During early days of Islam in Makkah, Muslims were ordered not to retaliate to cruelties of *kuffar*. This order stood for 13 years]. In these *aayaat* Allah gives permission to Muslims to fight and kill the enemy. Allah assures that they should not be worried about the lack of material strength. They would be victorious. It was necessary for domination of Islam. If it was not allowed, all the places of worship and mosques would have been destroyed. But these blessing were conditioned with imposition of Islamic law and strict following. [As history tells us, this promise of Allah was fulfilled and Muslim Empire stretched far and wide in coming years.]

**42-51** Allah warns *kuffar* that they should not ignore the promises of dominance made to Muslims by Allah only because they were so powerful currently (*kuffar*). History is full of stories of those who were very powerful but when *azaab* came, their power was useless. Examples are given of nations of Hazrat Nooh, Hazrat Ibrahim and Hazrat Loot; and Aad, Samood, and residents of Madyan who rejected Hazrat Musa. Their palaces fell on them and they could not do anything. They should ponder on these historical evidences and change their ways. Those who would not learn had blind hearts though their eyes could see. They will face the punishment at the destined time. For Allah a thousand year equal only one day. [It may also mean that Allah has the power to do the job of one thousand years in one day.]

Allah directs Hazrat Muhammad (peace be upon him) to tell that his job was only to convey message of Allah, not to bring *azaab*. Only Allah knew when it would come. Those who believe will be rewarded with *jannah* and those who do not will go to *jahannam*.

**52-57** Allah says that the messages sent through Prophets are interpreted differently. This is due to intervention of *shaitan* that creates doubts. [For example some people raised question that how it was logical that animal killed by humans was *halaal* and that killed by Allah was *haraam*.] Those who have *imaan* never raise such questions. These people who are in a state of denial will remain deceived and will be stunned when they will face *azaab*. Then they will have no escape. On the other hand, the believers have gardens of *jannah* waiting for them.

**58-59** Those who left their homes for will of Allah, whether they were *shaheed* or died naturally will be special guests of Allah. Their life in *akhirah* will be designed according to their wishes.

**60-66** Allah will always help those who face cruelty. But people should also practice forgiveness. Allah has the ultimate power and it is not at all difficult for Him to make weak nations dominant and vice versa. He has the power to merge day with night and send water from skies, and hold the skies. He gave power to humans to use whatever is in earth, and water. He can give life and take it away whenever he wants. And still there are people who do not thank Him. [The background of these *aayaat* as well as the preceding ones is the time when Muslims were weak and facing hardships at hands of *kuffar*. In the following years, Muslim became dominant and *kuffar* lost their power.]

**67-70** The religion conveyed by all Prophets is same although the methods of saying prayers differed from Prophet to Prophet. Allah advises Hazrat Muhammad (peace be upon him) not to feel disturbed by those who criticize the change in method of prayers. Allah will punish such people on day of *qiyamah*. Allah knows each and every thing and justice will be done.

**71-74** Allah says that *kuffar* followed their ancestors blindly. They committed *shirk* but they should know that none of those whom they worshipped (except Allah) will be able to help them in difficult times. Allah says that these *kuffar* became angry when Quran was narrated to them. Some of them even tried to inflict physical damage to the person who recited them. They should choose whether to control their anger and listen and follow Quran (which is much easier) or to face the fire of *jahannam* that is waiting for them, if they did not. The idols they worshipped and they themselves did not have the power to create a tiny creature like a fly or to bring back what it has taken away from their donations (food). So to equate these idols with Allah is extreme disrespect. Allah is supreme and Prophets and

*malaika* bow to Him.

**75-76** Allah chose His messengers especially from humans (Prophets) and *malaika* (e.g. Hazrat Jibreel) and their status is the highest. Even they are not capable of doing anything without Allah's permission.

**77-78** Allah addresses *momneen* to spend their time in praying Allah and follow the path shown to them. They should labor to implement these rules on themselves and urge others to follow. They should be grateful that the most prestigious Prophet and the best religion were sent to them and they were made superior to nations of other Prophets. Religion is in fact simple and easy, only the people make it difficult. Hazrat Ibrahim was the first Prophet to convey the true religion and used word "Muslim" in his prayers for his followers. Now this name was given to followers of Hazrat Muhammad (peace be upon him) so they should honor it. The Muslims should recognize their status and follow the teachings in totality.

## Para 18 Qad Aflaha

23

**Surah Al Mumenoon** Makki 74 Aayaat: 118 Rakooah: 6

**Introduction:** The initial *aayaat* of this *surah* gives the characteristics of *momneen*. Its time of *nazool* is just after embracing of Islam by Hazrat Umar and during the days of famine in Makkah. It details the character of *momneen* and emphasizes that the message conveyed by Hazrat Muhammad (peace be upon him) was not new. In fact all past Prophets had conveyed the same message.

I start with name of Allah who is very kind and merciful.

**1-11**

In these *aayaat*, characteristics of *momneen* are given. 1. They say prayers with *khushoo* [it means fear and lowliness; real *khushoo* is of mind - that of body follows it]. 2. They do not waste time in useless affairs and if someone talks loose or useless, they do not pay attention. 3. They give *zakaat* regularly. 4. They abstain from illicit sexual activities. 5. They honor other's *amanat* and protect it. They also always honor their word with Allah and other human beings. 6. They protect their *salaat*, i.e., they are regular in saying *salaat*. Those who fulfill these criteria are promised *jannah* by Allah.

**12-22**

Allah says that He made Hazrat Adam from chosen clay. The humans are kept as a drop in a fixed place (mother's womb). This develops into flesh and a part turns into bones. More flesh is made on this skeleton. Then Allah puts *rooh* to make it living (same topic has been addressed in Surah Hajj). So the life is a gift from Allah who created a perfect body. He is capable of putting life back after death. He created seven skies. Nothing is beyond His control. He created water and made an ecosystem so that it could be used in an optimum way. He created gardens, crops and trees like olive [found on Toor Mountain and other places] which has great benefits for humans. He created milk in animals and declared meat of some as *halaal*. And He made rivers as source of water and means of travel.

**23-30**

These *aayaat* refer to story of Hazrat Nooh. The influential persons of his nation dismissed him saying that Allah would have sent a *malak* as His messenger. How a man from among them could be a Prophet and tell them to stop worshipping idols. They declared him insane. He tried for a long time [950 years] but without success. Then he prayed to Allah for help against them. So Allah sent *azaab*. Details are given in Surah Hud.

**31-41**

These *aayaat* refer to Hazrah Hud and Hazrat Saleh. They were also rejected by their nations. Those nations rejected life after death. At last they faced *azaab*. Details are given Surah Hud.

**42-50** Allah says that whichever nation denied their Prophets was killed without delay at the appointed time. There was a long chain of Prophets and a long chain of those who denied them. Many of them were destroyed in a way that only their stories remained. They were those who were misguided by their arrogance as was Firon who denied Hazrat Musa and Hazrat Haroon by saying that how he could follow two persons of a nation which was their slave (Bani Israel). After Firon was killed, Allah gave Hazrat Musa the gift of *Taurat*. And it was one of the signs of Allah when Hazrat Issa was born without a father. He gave them (he and his mother) a place on a mound to live where a canal was flowing beneath and there was a date palm tree nearby. Details have been given in Surah Mariam.

**51-56** Allah had same order to all Prophets. It was to eat and earn by *halaal* means. They should have fear of Allah and know that He has complete knowledge of what they do. So all Prophets followed the orders strictly and preached their nations to do the same. But these people divided into many religions and sects against the teaching of Prophets which was same for all. Everyone thought that they were following the right path. With reference to *kuffar*, Allah consoles Hazrat Muhammad (peace be upon him) and says that if they were sticking to their beliefs, he should not worry. He had completed his duty by showing them the right path. He should wait for the time when they would face *azaab*. They did not understand that their prosperity was not because their acts were liked by Allah. It was just to test them.

**57-62** On the other hand, *momneen* always have the fear of Allah in mind and wonder that the blessing of Allah might be their test. Their every act is with sincerity. Allah says that none of His orders are beyond the capacity of humans. They can easily follow them. Everyone should try to do his/her best. Every act is noted and on day of *qiyamah* there will absolute justice.

**63-72** Allah says that *kuffar* were so much indulged in their daily routine that they found no time to listen to the message of Allah. Also, they were arrogant and considered it unimportant. Beside this big sin, they were collecting other sins as well. They did so because it was their destiny and they will have to bear the punishment. They will cry for help but in vain. Nobody will be able to save them from the wrath of Allah. They will be asked why they had come crying for help? [They were shown a sample of *azaab* in this world at Badar where they lost almost all of their leadership or made prisoners. Then they had to face famine for seven years which forced them to eat bones and skin, and drink blood. They came to Hazrat Muhammad (peace be upon him) and begged for mercy. He prayed and this *azaab* was lifted. Allah refers to that moment.] They were the same people who showed their back because of their arrogance whenever Hazrat Muhammad (peace be upon him) tried to show them the right path. They treated

him as a story teller. [Some said that he was a poet, others called him a magician.]

**73-77** If they had paid attention to the teachings of Quran, they would never have done what they did because it presented a solution for all their problems. It was not something new. Allah had sent His Prophets and books in the past as well, though Quran is superior to all those books. They know that Hazrat Muhammad (peace be upon him) was a pious and truthful person but still they did not believe him. If Allah accepted their desires, the universe would flop in a few days. Instead of being grateful that the last and most dignified Prophet was sent to their nation, they were showing this arrogant behavior. Hazrat Muhammad (peace be upon him) was not asking any reward for his preaching. The path shown by him is uncomplicated and easy to follow for those who believe in *akhirah* and day of *qiyamah*.

**78-92** Allah made ears to listen and eyes to see the message of Allah but there were many who did not use these resources rightfully. All will be judged and accounted for their acts. Allah has the power to give and take life so it is not difficult for Him to give life again and to remove the curtains of ignorance which are falling on their eyes as will happen on day of *qiyamah*. Then they will see the truth of their arguments and denial to accept life after death. Allah does not have a son. They should understand that Allah is supreme and nobody will save them from this sin of denial. Same subject has been discussed in detail in Surah Hajj.

**93-100** Allah advises Hazrat Muhammad (peace be upon him) to teach *momneen* to always pray that when *azaab* was sent they were spared, or in other words, they should be able to follow the right path. Allah could have punished *kuffar* in front of all but he wanted to give them time to accept the message of Allah. Allah advises Hazrat Muhammad (peace be upon him) not to get agitated by their lousy talk and keep a kind posture so that people were attracted. *Momneen* should also always pray to keep them safe and under shelter of Allah against advances by *shaitan*. When a *kafir* will be near death and *azaab* will be in front of him, he will pray to be sent back to earth to live again so that he could follow the right path and never commit old mistakes. But it will be too late. Even if their request was accepted they will not keep their promise and revert to old habits. They should see more of *azaab* during *barzakh* which will give a glimpse of what they will face in *akhirah*.

**101-115** After *barzakh*, when *soor* will be blown on day of *qiyamah*, everybody will be worried about himself only; he will have no consideration of even close relatives. Those who will be sent to *jahannam* will burn till the bodies will swell and

become distorted. *Kuffar* will be asked whether what they were preached was true or false. They will accept their mistake and plead to be rescued with the promise never to do such acts again. They will be replied harshly and told that they had to bear the punishment. During life on earth they teased practicing Muslims as if there would be no accountability. Now it was for them (*kuffar*) to see how those Muslims were rewarded. They were successful in every manner and reaping benefits of their acts. While looking back, they will feel that their life on earth and stay in *barzakh* was very short. If they had understood it during their lifetime they would not have done what they did. They thought that the life given to them was just for lavish things without check. They forgot that they had to face Allah one day.

**116-118** Allah is supreme and it is out of question that He bypasses accountability and the justice is not done. Allah directs Hazrat Muhammad (peace be upon him) to urge people to pray and ask for forgiveness and *rehmat*. [Scholars are of the opinion that *aayaat* 116-118 are special for prayer and are very powerful.] The translation of these *aayaat* is:

Allah is supreme and true ruler. He is the owner of this lofty throne. Anyone who calls some one else as supreme ruler (without evidence) will face accountability. The *munkareen* will not be benefited (they will face punishment). “Allah kindly forgive us and have mercy on us because You are the most supreme among all those who can have mercy”.

24

**Surah Noor** Madni 102 Aayaat: 64 Rakooah: 9

**Introduction:** The word *noor* is a mark of Allah. Time of *nazool* is probably 6 Hijri. It gives strict orders regarding many aspects of social life to eliminate evil from society. It also denies allegation against Hazrat Ayesha which were raised by *munafqueen* after the incidence of Ufak.

I start with name of Allah who is very kind and merciful.

**1-2** Allah says that the meaning of this Surah should be learnt carefully and not forgotten because it contains some important orders and clarifications. The punishment for adult unmarried man and woman who are indulged in sexual relations, is 100 lashes (as detailed in Surah Maida, punishment for married person having illicit sexual relations is stoning to death). Allah warns that showing leniency in implementation of this punishment is not acceptable and it should be in front of some people so that fear arises in hearts.

**3** People who indulge in such illicit practice are disgraced so a practicing Muslim

preferably should not marry them because they had done a *haraam* act.

**4-5** If someone accuses a woman of *zina* and fails to produce four eyewitnesses (which are required), that person should be punished with 80 lashes and his/her word should never be accepted in future. But if after punishment, they had prayed for *tauba* and shown visible improvement, Allah will forgive them.

**6-10** One who accuses his wife of *zina* and cannot present four witnesses, should swear in the name of Allah four times that he was speaking truth. And then for a fifth time, he should swear that if he was telling a lie, he should face fury of Allah. And if the accused woman swears in the name of Allah four times that the accuser was telling a lie and a fifth time she swears that if she was telling a lie, she should face fury of Allah, she should be acquitted. [Scholars have elaborated it. They say that when both have sworn five times, they cannot have marital relations. If the husband divorces her it is fine, otherwise Qazi would say that they are separated. This will be considered “*talaq-e-bayan*”. Doing separation by court order in this way is called “*liaan*”.] Allah says that it was a great leniency because in such a case it would have been difficult to detect the liar and if this option was not available there was every chance that a wrong person would have been punished. Now it was for Allah to punish the real culprit on day of *qiymah* unless he/she prayed for *tauba*.

**11-26** These *aayaat* relate to the incidence of Ufak. Allah says that manipulators were those who apparently were Muslims and they were able to misguide a few true Muslims but majority did not fall in to their trap. They will be severely punished. Muslims are warned not to believe on hearsay and those who spread it are out of *imaan*. Allah praises those who denied and opposed the hearsay [e.g., Hazrat Abu Ayub Ansari]. If the accusers were not a part of Umma of Hazrat Muhammad (peace be upon him), they would have faced *azaab*. The Muslims should have opposed, denied and crushed such allegations as one unit (because they were leveled against the wife of Prophet). Allah says that those who were responsible would face *azaab* in this world and in *akhirah*. Allah warns Muslims to remain at guard against manipulations of *shaitan* and realize his power as by one incidence he produced such a rift in Muslim Umma. Those who believed due to their simplicity should be forgiven.

[In 6 Hijri, Hazrat Muhammad (peace be upon him) was returning from Ghazwa Bani al Mustalaq accompanied by Hazrat Ayesha Sadiqa. She was travelling on a separate camel. Before beginning of a travel, she would sit in a *hoda* (compartment) and servants would lift it up and tie on the back of camel. At a destination, just before start of travel she felt upset stomach and went to nearby forest. There her necklace got broken and searching for it, she could not come back in time. The servants did not realize that she was not in the *hoda* because it was covered from all sides for *purdah*. They lifted it and tied it on the back of camel. Because she was light weight they did not

feel the difference in weight. The caravan left the place. When she came back there was nobody. She decided to stay where she was presuming that the caravan would soon find her missing and come back. As night approached she went to sleep. Hazrat Safwan bin Moatal had the duty to follow the caravan from a distance so that if somebody or something was left behind, he could take care. When he reached the place he saw someone sleeping. Because he had seen Hazrat Ayesha before the orders of *purdah*, he recognized her and panicked. She awoke from her sleep by the disturbance and immediately covered her face. Hazrat Safwan offered her to sit on the camel which she did and they resumed the journey and met the caravan by noon. Abdullah bin Abi, the most prominent *munafiq* and enemy of Hazrat Muhammad (peace be upon him) started making stories. Even some simple soul Muslims believed the stories. The stories reached Hazrat Muhammad (peace be upon him) and Hazrat Ayesha. She became so aggrieved that she fell ill. Then these *aayaat* were sent by Allah. These *aayaat* cleared the atmosphere. After the incidence, she always felt proud that Allah intervened to clear her name.

Hazrat Musteh was a poor relative of Hazrat Abu Bakar. He was among those who believed and spread the mischief. Hazrat Abu Bakar decided not to patronize him in future. Allah says that this decision was not according to his stature and he should forgive him. On day of *qiyamah*, even if the accused will not speak about his sin, his hands and feet will speak the truth (the four witnesses needed). Pious men have pious wives and vulgar men have vulgar wives. It means that the wife of a Prophet can only be pious.]

**27-29**

When visiting someone else's house, it is not allowed to enter without permission. Maybe that person is not in a position to accept the visitor. The visitor should call from outside the house [in *hadith* it is written that he/she should say *aslaam-o-alaikam* three times]. If there is no response the visitor should turn back. Even if it is known that there is nobody in the house and house is open, the visitor should not enter. If the visitor is not permitted to enter, he should not feel aggrieved. However in places which are not private houses, e.g., mosques, school, hotels, one can enter. Allah says that there is great wisdom in these orders which may not be understood by superficial thinking.

**30-31**

Allah orders to keep the eyes in check because they are the door for vulgarity. [In *hadith*, it is mentioned that accidental look on face of a man or woman is pardonable but a second look is not because it is deliberate.] Allah orders that the body should be properly covered. A woman should cover her body in loose clothing. [There is difference of opinion about covering the face. Many scholars think that face, hands and feet can be exposed because their covering can interfere with tasks of everyday life.] The cloak should be worn in such a way that it completely covers head, ears, neck and chest. These restrictions are relaxed in front of certain relations [not uniformly in all cases]. These include husband, father, father in law, son, son in law, brothers, nephews, women, business partners, servants and boys who have not reached adolescence. They should walk lightly so that the ornaments they are wearing (and are hidden) do not produce sound. In the end Allah refers to persons who have just entered Islam and

urge them to pray for *tauba* for previous behavior and start following these orders.

**32-33** Those who are not married or become widow or widower should get married as soon as possible. Similarly male and female slaves should be helped to get married if there is confidence that they will keep performing their duties as usual. Nobody should postpone marriage because of poverty because Allah provides necessities of life to everyone. And those who cannot get married immediately should control themselves. If a slave asks for freedom after payment of a certain amount, he/she should be allowed provided it is ascertained that he/she will not start doing mischief after freedom. And if he/she remains pious after freedom, he/she should be helped by wealthy Muslims to settle in life and get married. They should not be sexually exploited for worldly gains. Allah will punish the offender and have mercy on the victim. [In early days of Islam, many people including Abdullah bin Abi, forced their female slaves into prostitution and used it as a source of income. Allah strictly prohibits this act because *zina* in any form is *haraam*.]

**34-38** Allah says that Quran is filled with stories of ancient nations so that people could get fear and guidance. Allah is light and everything which has *noor*, external or internal, has derived it from Allah. Without it skies and earth would be deserted. It includes the *noor* of *imaan* which is conveyed through Quran. A *momin* is like a lamp which has a source of *noor* (the heart) with divine link. It is getting its light from oil of a tree (like olive tree) and is standing in a place where he can get light without restriction from any side. *Momneen* use mosques as places for prayers and avoid unnecessary and vulgar talk. They do *zikr* and recite Quran. The *momneen* do not let their daily business to disturb their routine of praying. They are aware of the day of *qiyamah* and expect to be rewarded for their good deeds.

**39-40** *Kuffar* are of two types. Some of them believe according to their beliefs in that good deeds will help them after death. They deceive themselves because without *imaan*, these deeds are useless. They are like someone who is travelling in a desert and is very thirsty. He sees water at a distance but when reach that place finds it to be shining sand. So instead of getting water to quench his thirst, he is facing death. Or in other words, they will find Allah doing accountability. Others are those who are in state of complete denial and do not believe in anything after death. They are like the depth of a sea without light which is covered with dark clouds so that no ray of light can reach them.

**41-44** The birds which fly in the sky are always praying Allah and how they are able to fly is a sign of Allah. They are unlike humans, some of whom ignore this duty. Humans cannot understand these birds and other creatures but Allah knows what they are doing. Like Allah's knowledge, His authority is also without limits. Allah

gives example of clouds which are small and then grow larger, layer by layer, and they are filled with water which is useful. There are mountains of hails which can cause serious damage when they fall. These clouds also contain lightning which can be so bright that eyesight may be lost. Similarly He alternates day and night and changes their duration over the year and bring summer and winter. These are signs for wise people to adopt the right path.

**45** Allah created life from water and made some creatures who move on their belly, e. g, snakes, others which have two legs and yet others who have four legs. Allah can do whatever He wants.

**46-52** Allah says that *aayaat* of Quran are so clear that no one can leave the right path if he follows them. But only the blessed ones are able to do so. Allah says that *munafqueen* never had *imaan* in their hearts. They relied on lip service and were thus exposed when they were tested. They never agreed to go to Hazrat Muhammad (peace be upon him) to settle issues because they knew that he would do justice and they would be losers. But occasionally, when they felt that they had a genuine case, they would readily agree. On the other hand, a *momin* would always say yes immediately to any order from Allah or His Prophet. They ask for *tauba* and follow the right path.

**53-54** Allah addresses Hazrat Muhammad (peace be upon him) and cautions him not to believe their oaths that they would follow the orders and leave their houses to join army and give their belongings for this cause. They should be told that they could not be trusted and Allah who knows everything would expose them. Hazrat Muhammad (peace be upon him) was only performing the duty assigned by Allah to convey His message. If someone denied the message, he was only harming himself, not the Prophet. Such people will have to pay the price for this denial.

**55-57** In these *aayaat*, *suhaba* are addressed. Allah promises them that after Hazrat Muhammad (peace be upon him), they would become rulers and they would spread Islam on the earth. They would not act as kings but would announce divine rule and implement it on land and sea. They would not be intimidated by the enemy. They would bow only to Allah and there would be peace and tranquility. They should be regular in *salaat* and *zakaat* and follow the commands of Hazrat Muhammad (peace be upon him). They should not worry that *kuffar* would be able to resist them or keep them on following their track. *Kuffar* would not be able to do so and would be punished wherever they tried to hide. The fire of *jahannam* was waiting for them. [The history shows, this promise was fulfilled completely and Islam spread very rapidly in days of *Khulfa-e-Rashdeen*.]

**58-60** Three times are mentioned when there is need for more privacy, first before the *fajar* prayer, second just after noon, and third after *ishaa* prayer. It is ordered that even immature boys and servants should seek permission before entrance. In other times, they may be allowed to come without permission. It is not necessary for old women (those who have crossed the age of marriage) to observe complete *purdah* (but the dress should be sober), but if they do, it is better. Allah has knowledge of everything.

**61** The rituals which involve hardship are waived off for disabled persons, e.g., *jihad* and *Hajj*. [Some scholars think that this *ayah* refers to the practice before Islam when disabled persons were discouraged to attend meetings etc.] Allah says that there cannot be discrimination. In places of close relatives such as brother, sister, uncles, or close friends, it is not necessary to ask for permission to eat alone or in company unless someone specifically forbids. One should exchange *salaam* on all these occasions.

**62-64** In these *aayaat, suhaba* are guided that they should not leave a gathering called by Hazrat Muhammad (peace be upon him) without permission. This is also a warning for *munafqueen* who used to leave silently. Allah says that they cannot hide from Allah who knows everything.

25

### **Surah Furqan** Makki 42 Aayaat: 77 Rakooah: 6

**Introduction:** The title is due to the use of word *furqan* in first *ayah*. The time of *nazool* is the period of migration to Habsha (Ethiopia). It addresses the objections raised by *kuffar* in response to teachings of Hazrat Muhammad (peace be upon him).

I start with name of Allah who is very kind and merciful.

**1-3** Allah says that Quran is *furqan*, i.e., the book of decision which He sent through his Prophet Hazrat Muhammad (peace be upon him). It clearly decides what is right and what is wrong; and what is *halaal* and what is *haraam*. This is the book which presented the real authority and power of Allah. It clarified that He rules the earth and skies, has no son or anyone sharing His power, and that He made everything in just the right proportion. Quran provided unlimited guidance to its followers. This book provides guidance to all mankind. The *shirk* of *mushrakeen* was totally unnatural because those whom they worshipped were made by Allah and they are totally powerless. Nor can they create anything nor destroy it.

**4-9** *Kuffar* used to say that Quran was not word of Allah. Hazrat Muhammad (peace be upon him) prepared it with help of someone's help [*yahood*] and his followers

started propagating it. And that he had noted some old stories and presented them in different ways. Allah says that could they not see that Quran's narration is beyond human capacity and this fact was admitted by scholars of that age [in fact every age]. Its interpretation dazzles everyone who tries to understand it. If they were denying it, they were making them liable for punishment which will be given at proper time. The *kuffar* also argued that Hazrat Muhammad (peace be upon him) ate and drank like them so what was the difference. If he was a real Prophet he should not have needed these things as *malaika* do not need them. And at least Allah could have sent a *malak* as his companion, or made him ultra-rich. Allah says that they had no conviction in their allegations and these were not coherent. They sometimes called Hazrat Muhammad (peace be upon him) a magician, sometimes a poet, sometimes a heretic, and sometimes a sorcerer. Those who insult Prophets in this manner cannot be expected to see the right path.

**10-19**

Allah could provide the canals, gardens etc. which He has promised for *akhirah* in this world, but even then these people would not be satisfied. In fact, all their demands were based on mischief because they did not believe in *akhirah*. They should remember that *qiymah* was inevitable and a jail made of fire was waiting for them. The fire of *jahannam* will get energized on seeing them. Every criminal will have a fixed place and will not be able to move. Criminals of similar offense will be tied together with chains. They will call for death but it will not come. So they should decide whether they want to face this fate or the promises made to *momneen* and *mutaqqeen*. The promises will be fulfilled. Those who were worshipped by *kuffar* will be asked whether it was done by their consent. They will reply that they dared not to. In fact, the *kuffar* became victim of their own aspirations. They became arrogant and closed ears to teachings of Prophets. This will be said in front of criminals. They will not be able to deny. They will be punished accordingly.

**20**

Allah clarifies that all Prophets were human beings and they ate and drank, and lived like humans. They were not sent as *malaika*. Allah says to Hazrat Muhammad (peace be upon him) that Prophets and *kuffar* were a test for each other. Prophets judged *imaan* of *kuffar* and *kuffar* judged *sabar* of Prophets.

## Para 19 Wa Qala Al-Ladhina

**21-22** Allah says that those who did not believe in *akhirah* and therefore had no fear of punishment, asked silly and arrogant questions. They asked why they were not chosen for *wahi* instead of Hazrat Muhammad (peace be upon him) or why Allah did not talk to them directly to support the claims of Hazrat Muhammad (peace be upon him). It was extreme arrogance that in spite of their defiance they asked for such favors. Allah promises that the day will come when they will see the *malaika* and will be so terrified that they will pray for erection of a wall between them and *malaika*.

**23-24** Allah says that *malaika* will respond to their call, not to befriend them, but to destroy them and turn them to pieces of dust. On the other hand, those who were ridiculed by them (*momneen*) will be enjoying the luxuries of *jannah*.

**25-29** On day of *qiyamah*, skies will burst and *malaika* will descend in great numbers [people will see something like a cloud descending down and they will keep descending on at *maqam-e-mahshar*]. It will be absolute rule of *Rahman* (Allah) who will bless *momneen* and punish *kuffar*. They will repent their decision not to follow Hazrat Muhammad (peace be upon him) and those who prevented them from doing so especially *shaitan*.

**30-31** Hazrat Muhammad (peace be upon him) complained to Allah that his nation was not listening to him. They called Quran absurd [and when Quran was recited, they made loud noises so that it could not be heard by anyone else]. Allah consoles him and reminds that every Prophet had such people in his nation. He should not lose heart and those who were destined to be guided will follow him and nobody will be able to stop them.

**32** Some of the *kuffar* objected that why Quran was not sent at once. Sending it in parts created doubt that Hazrat Muhammad (peace be upon him) himself thought and delivered these statements. Allah says that sending of Quran in segments had many benefits. People were able to recite it by heart (*hifz*), it became easier to understand, and its orders were gradually absorbed and applied after complete understanding.

**33-36** Quran answers very clearly and comprehensively whatever queries were raised by *kuffar*. Only those who did not want to understand anything remained in a state of denial. In the past, they were destroyed as were those who denied Hazrat Musa and Hazrat Haroon.

**37-44** Allah says that to deny one Prophet is like denying all Prophets. Reference is given of nations of Hazrat Nooh, Aad, Samood and Ahle Raas. [The scholars differ in

their description of “Ahle Raas.” Some say that they locked their Prophet in a well. *Azaab* was sent and the Prophet was released.] Allah says that the *kuffar* should have learnt a lesson from the ruins of those nations. Instead they mocked Hazrat Muhammad (peace be upon him) and asked why only he was chosen to be a Prophet when apparently there was nothing extraordinary in him. He was a good orator but they (*kuffar*) remained steadfast on their old beliefs. Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not expect such people to adopt *imaan*. They were worse than cattle [who cannot understand what is said to them but still recognize their master and obey him. They recognize the place from where they can get food and water. But these people had none of these qualities].

**45-52** If Allah had not made the sun, there would have been shadow everywhere but no one would have recognized it. Day and night provide light and darkness alternatively. Same is life. When this life will end, there will be sleep of death. It will be followed by life after death. [Some scholars have described it in another way. The Prophets and their messages are like daylight which removed the darkness before them.] Rains are another sign of Allah. It gives life to dead soil and there is greenery. This also quenches the thirst of humans and animals. The rain does not fall with same intensity and frequency everywhere. This is also a sign that there is someone who is controlling it. Allah consoles Hazrat Muhammad (peace be upon him) and says that if He wanted, He could send a Prophet in every town but it was against His designs. He decided to send one Prophet for whole world. He should keep Quran in his hand and continue his mission with full force. Allah assures that success was not far away.

**53** Allah says that He created rivers, one with sweet water and other with bitter water and when they flow together their water does not mix [such examples can be seen in Bangladesh in rivers and streams, and there is a place in Gulf of Alaska where two oceans run parallel but do not mix].

**54-60** Allah made man from a drop of water and continued the process as races emerged and different relationships were developed. But many humans forgot this, started to worship others and became a part of *shaitan*’s army. Allah consoles Hazrat Muhammad (peace be upon him) and says that his job was only to convey the message of Allah. It was up to others to accept it or not. He should keep faith in Allah and continue his duty. Allah would deal with those people who confronted him. They asked who is Rehman (Allah) and why should they bow for Him. Allah guides Hazrat Muhammad (peace be upon him) to tell them that only he knows the true status of Allah.

**61-62** Allah created posts in skies and placed sun and moon. [Lamp (sun) and moon are

referred separately (in Quran sun is always referred as lamp, i.e., something which itself is source of light. Moon is referred to as *noor*, i.e., reflected light. As we now know it is scientifically accurate.) He created day and night which follow each other so that His creatures can use them accordingly. These are the signs of Allah for those who think and are thankful.

**63-67** Every act and word of such people shows obedience to Allah. They do not walk arrogantly. They reply to harsh talk with softness but keep a distance (from such people). They spend their nights in praying to Allah and doing *sajood*. They are always afraid of day of *qiyamah*. They spend moderately, i.e., neither leisurely nor miserly.

**68-77** Such people do not worship anyone except Allah, do not kill except where it is necessary according to religion, and do not indulge in illicit sexual relations. Those (Muslims) who indulge in these practices are committing sins and will face *azaab* on day of *qiyamah*. But those who will ask for *tauba* whole heartedly will be forgiven. They should not speak lies or give false testimony, and keep away from worldly gatherings which provoke lust. Instead they should listen carefully to what is preached and follow it. They should pray for a status that would make others to follow them, including their family. Such people will be placed in higher parts of *jannah* and will be welcomed with good wishes by *malaika*. They will stay there forever. On the other hand *kuffar* would face *azaab* in this world and *akhirah* [and they faced it in Ghazwa Badar].

26

### **Surah Ash Shuara** Makki 47 Aayaat: 227 Rakooh: 11

**Introduction:** The title is because word *shuara* is used in last part of this *surah*. Its time of *nazool* is probably just after *Surah Taha*. It encourages and consoles Hazrat Muhammad (peace be upon him) who felt aggrieved by the attitude of *kuffar* who dismissed Quran as his poetry. It also warns *kuffar* about the consequences of their behavior.

I start with name of Allah who is very kind and merciful.

**1** Taaa seen meem

**2** The benefits of Quran are open. Its orders are clear and it separates right from wrong.

**3-9** Allah consoles Hazrat Muhammad (peace be upon him) and guides him not to be aggrieved if some people were not listening to him. There is a limit and he should

not strain his health for them. This world is a place of examination so it is deliberate that humans are given freedom to act. Allah wants to see who succeeds and who fails. Otherwise it was not difficult for Allah to show them some sign from skies which would have forced them to obey. But he sent signs for guidance. But these people (*kuffar*) not only did not pay any attention, but in fact ran away from such signs and mocked them. They will face the reality (in *akhirah*). If they wanted, they could have wondered over how flowers of different colors emerge from the soil. Whenever, He wants he can destroy a garden and then rejuvenate it. Allah had given them some latitude that they might see the right path.

**10-15**

When Allah ordered Hazrat Musa to go to Firon and warn him about the anger of Allah, he was reluctant. He said that nobody would listen to him and support him. Because he could not speak fluently, he might not be able to convey the message. In addition they (Firon and his nation) had put the blame of a sin [murder of a *qubti*] on him so they might kill him before listening to him. So, he might be allowed to take Hazrat Haroon with him because he could speak eloquently. Allah allowed him to take Hazrat Haroon with him and consoled him not to fear anything because he was carrying signs of Allah with him and also because Allah would monitor every moment and help him if needed.

**16-22**

Hazrat Musa demanded the release of Bani Israel (from Firon). Firon reminded him that he (Hazrat Musa) was brought up in his house so how he dared to make such demands. When he was in the palace he never made such demands and that he had not forgotten the murder of a *qubti* at his hands. Hazrat Musa replied that he did not kill the *qubti* by intention. He did not know that he (*qubti*) could not tolerate one blow of his fist. It was true that he ran for his life but Allah chose him for the high pedestal of a Prophet. Only a Prophet could come back and face the person from whom he had run away with fear. And if he (Firon) brought up one of Bani Israel (Hazrat Musa), he had held all others as slave.

**23-29**

Firon arrogantly asked that who was the Lord of the universe? Hazrat Musa replied that Allah was the Lord of universe and he was His messenger. Firon replied that how in his presence someone else could be Lord of universe? He (Hazrat Musa) replied that the Lord of the universe can only be the one who controls everything in skies and on earth and everything in between. Firon asked his companions to testify that was there someone else instead of him who ruled the universe? Hazrat Musa replied that he was talking of that *Rab* who sent him (Firon) to this earth and everyone else. Firon labeled him as a fanatic who questioned his ancestors and was not impressed by what he was seeing. Hazrat Musa questioned who controlled the system of day and night and was he (Firon) capable to even change it by a fraction of time. Firon had no answer and threatened him (Hazrat Musa) that if he insisted,

he would be thrown in the prison. Hazrat Musa replied that he had yet to show him the signs of Allah.

**30-51** Firon called for magicians from all over the land. The details of this confrontation have been given in Surah Al Araf and elsewhere. The magicians adopted *imaan* which infuriated Firon and he ordered to punish them.

**52-68** When Firon remained arrogant and refuted the message of Allah, Hazrat Musa was ordered (by Allah) to leave the city at night along with his companions. He was told that Firon would follow them with his army but he should not worry. When Firon heard the news he called his nation (*qubtis*) to gather and attack. As they were superior in number and weapons they would easily crush Hazrat Musa and his companions. When Bani Israel saw the Firon's army following them, they panicked because there was no way to escape. The sea [Red sea] was blocking their way in front. Hazrat Musa consoled them that Allah's help was with them and there would be a way out. Allah ordered Hazrat Musa to strike the water with his staff (stick). As he did so, land appeared with water raging on both sides. The enemy followed them. When Bani Israel had crossed and enemy was in middle of ocean, the land disappeared and all drowned.

**69-76** Allah orders Hazrat Muhammad (peace be upon him) to narrate the story of Hazrat Ibrahim. When he (Hazrat Ibrahim) asked his nation what was it which they were worshipping? They replied angrily that did he not know them (statues)? They had great respect for them and sat all day in front of them. He asked that did they listen to their prayers. Was it not useless to ask from those who were totally powerless? They replied that they did not want to argue because this practice was done by their ancestors and they were continuing it. He declared that he was at war with those idols and would destroy them. If they had any power they should stop him.

**77-86** Hazrat Ibrahim said that he worshipped only Allah who was also his friend and helper. He showed him the right path and health, life and death, everything is under His control. And he forgives those who commit a mistake. He prayed to Allah to give him more knowledge and wisdom, and to include him among His loved ones (Prophets); and to give him such model life which would be followed by coming generations who would recognize him with respect; and may Prophets emerge from his lineage; and to include him among those who will go to *jannah*. [His prayer was accepted as Hazrat Muhammad (peace be upon him) was from his lineage through Hazrat Ismail and many other Prophets through Hazrat Ishaq.] He prayed for forgiveness of his father. [Scholars differ in interpretation whether this prayer was during life of his father or after his death.] Details have been given elsewhere.

**87-104** Allah says that only the person with a pure heart which is free of *kufir*, divisions, and false beliefs will be successful in *akhirah*. Spending in path of Allah in this world will only help if the heart is pure. On day of *qiyamah*, *jannah* will appear very near to *mutaageen* so that they become happy before entering it. Likewise *jahannam* will appear just in front of criminals so that they fear their fate. They will be thrown into it and they will accuse each other for their destiny. They will admit their mistakes and blame *shiateen* for that. They will beg to be sent back to this world so that they could refine themselves. Their request will be rejected. In fact their promise will not be sincere, just a lie.

**105-122** Hazrat Nooh told his nation that he was conveying message of Allah with total honesty. They should listen to it and follow him, and put fear of Allah in their hearts. The powerful men of his nation replied that first he should get rid of lowly persons who had become his followers before they would listen to him. He replied that he respected the sincerity of his poor followers and was not ready to leave them. They retaliated by warning him to be stoned to death if he persisted with his ways. He prayed to Allah to separate him and his followers from them and destroy them. Details have already been given in Surah Al Araf and elsewhere.

**123-140** These *aayaat* refers to nation of Aad who built tall towers which had no purpose except intimidation. They also built buildings with novel techniques as if they were to live in this world forever. They were cruel and had made life miserable for weak and poor. Hazrat Hud warned them and asked them to put fear of Allah in their hearts. He urged them to think that who had made them prosperous. They should thank Him and worship Him. Otherwise they would be destroyed like many previous nations. They replied that his sermon was useless. Since old days, Prophets said the same things and system of life moved on as usual. Allah sent *azaab* in the form of a ferocious windstorm. Details have already been given in Surah Al Araf and elsewhere.

**141-159** Hazrat Saleh invited his nation Samood to think that they would not be able for ever to make gardens and fountains and carve houses in mountains. They should worship Allah and be afraid of him. If He sent *azaab*, strong houses would not prevent it. He urged common people not to follow their leaders. They counter questioned that what additional quality he had which would make them believe that he was indeed a Prophet. Surely someone had put him under a spell. If he was a true Prophet he should show some *mojza*. He should bring out a camel mare from a rock according to their specifications. Hazrat Saleh prayed to Allah and a camel mare emerged from the rock with said specifications. He told them that she would drink water from the water source on one day and others animals, on the other day. He warned them that they should not torture her, otherwise they would

face *azaab*. [It is not given in Quran, but it is said that a woman had many cattle and due to this rotation of days, she faced problems. She urged a man to cut the legs of the camel mare. *Azaab* was sent three days after that.] Details have already been given in Surah Al Araf and elsewhere.

**160-175** Nation of Hazrat Loot had fallen into bad habit of homosexuality. He scorned them that they were doing something which was not done by anybody else and it had driven them out of humanity. They warned that if he continued to preach, he would be thrown out of the town. He said that he would not fail in his duty. They continued with their ways and he prayed to Allah to save him and his family and destroy the others. But his wife was on side of sinners. So when *azaab* was sent in the form of stones from sky and their residences were overturned, she was also killed. Details have already been given in Surah Al Araf and elsewhere.

**176-191** Allah refers to nation of Hazrat Shoaib as “friends of Aika”. [It is generally agreed that they lived in Midayan. Aika was a tree which they worshiped.] He stopped them from weighing less in trade of commodities, thefts, and suppression of weak. But they did not listen to him and said that he was just like them so how he could be a Prophet. They challenged him to make a piece of sky fall to kill them. He replied that his duty was to warn and show the right path. It was up to Allah to send *azaab*. They were covered by a big cloud like a big tent [and fire was bombarded]. [At the same time there was a powerful earthquake and a frightening noise. They all were killed.] Details have already been given in Surah Al Araf and elsewhere.

**192-195** Allah addresses Hazrat Muhammad (peace be upon him) and stresses the importance of Quran by saying that it was sent by Allah through a respected *malak* [Hazrat Jibreel] on his pure heart because only it was capable of receiving Quran. It was well absorbed and understood by him{Hazrat Muhammad (peace be upon him)}. Quran was sent in clear and eloquent Arabic language [it clarifies that Quran was sent word by word not just its substance which was expressed by Hazrat Muhammad (peace be upon him) in his own words].

**196-209** The arrival of Quran and its Messenger was predicted in previous divine books and scholars of Bani Israel knew that Hazrat Muhammad (peace be upon him) was that Messenger and Quran was that promised book. Some of them accepted Islam; others confessed the truth openly or in close gatherings. Those who denied it argued that because Hazrat Muhammad (peace be upon him) was an eloquent speaker of Arabic language, it was not difficult for him to write Quran. Allah says that if even it was sent to a non- Arab person who did not know a single word of Arabic, they would not have believed. In fact, they knew the truth but their arrogance and stubbornness forced them not to accept it. But they will admit

when they will face the day of *qiyamah*. Then they will beg for some relaxation so that they follow the right path after *tauba* but they will not be listened to. Allah says that no one was destroyed to whom a Prophet was not sent and to whom sufficient time was not given to improve.

**210-213** Allah says that Quran was not sent through *shaitan*. It is source of all positive things, directions and guidelines. How could it be attributed to such creatures? Allah made special arrangements to keep *shiateen* away from Quran. It should be the guideline for all humans as it is sent by Allah. [It is said that some *kuffar* accused that Quran was creation of some *jin*. There were some periods when there was long gap between *wahis*. This was the time when these people became more vocal.]

**214-227** Allah urges Hazrat Muhammad (peace be upon him) to start his mission from near relatives and make it clear that they will be judged for their deeds on day of *qiyamah*. They should not think that they will get some leniency due to relationship with him. Those who would listen to him and follow him should be his friends and he should disassociate from those who did not pay attention. He should keep faith in Allah that he would be helped whatever was the number of his enemies. Allah's blessings were always with him whether he was urging people for prayers or when he was helping his followers or when he was praying *tahajjad*. *Shiateen* could not come even in the vicinity of Hazrat Muhammad (peace be upon him). They can only influence people who are liars, and do other bad things. They do give messages to such people but they are false. And they can influence those poets which raise bad sentiments by exaggerations. They seem to be brave and towering people but actually they have none of the qualities they project. [However, poetry is a good thing if it is used for praising Allah, urging people towards Islam or for defending Islam against *kuffar*.] Those who dismissed Quran as poetry should be ready to face their destiny.

27

### **Surah An Namal** Makki 48 Aayaat: 93 Rakooah: 7

**Introduction:** The title refers to mention of ants in story of Hazrat Suleman in this *surah*. The time of *nazool* is last part of Makki life of Hazrat Muhammad (peace be upon him) after *nabuwat*. It stresses that belief in *akhirah* is basic for *imaan*. It warns *kuffar* of His unlimited powers and gives examples of nations of ancient Prophets that were destroyed due to disobedience.

I start with name of Allah who is very kind and merciful.

**1- 3** Taaa seen. These are *aayaat* of Quran which is an open book of guidance and blessings for those who are regular in saying *salaat*, give *zakaat* and believe in *akhirah*.

**4-6**

Allah says that *kuffar* did not care of their destiny. They were totally focused on this world. So why should they pay attention to Quran and Allah's Prophet? They taunted those who adopted *imaan (hidayat)*, ridiculed divine books and treated Prophets disrespectfully. They did not think these acts as bad and thus were moving away from right path rapidly. They were the people who will be greatest losers in *akhirah*. Allah guides Hazrat Muhammad (peace be upon him) to let them decay in the hole they had fallen in. They deserved this destiny. He should thank Allah that He sent him the Quran which gives good news for *momneen* and tells about those who were destroyed due to disobedience.

**7-14**

These *aayaat* relates to story of Hazrat Musa when he was travelling from Madayan towards Tuwa valley with his wife at night in cold weather. He saw a light on Toor Mountain. He went there to get some fire but it was divine *noor*. The story has already been described in detail in Surah Taha. When he was ordered to throw his staff on the ground and it turned to snake, he was frightened. Allah consoled him and told him that Prophets should not have fear in heart. Then he was sent to Firon to show signs of Allah. Details have already been given at several places in Quran.

**15-19**

Allah gave special power to Hazrat Daud and his son Hazrat Suleman. They always thanked Allah for His blessings and superiority given to them on many people due to *imaan*. Allah made birds, other creatures, winds and *jinnaat* subordinates of Hazrat Suleman. All these were parts of his army and moved under strict discipline. Once he passed through a plain where aunts had built large dwellings. An *aunt* warned her companions that the army (of Hazrat Suleman) would crush them under their feet so they should hide in their houses. He could understand the conversation and smiled. He thanked Allah for this gift and prayed that he might be able to save and serve all His creatures and be included among His special persons.

**20-28**

When Hazrat Suleman inspected his army of birds he found that woodpecker was absent. He became angry and inquired whether he was actually absent or it was just that he (Hazrat Suleman) could not see him in the flock of birds. If he was actually absent, woodpecker would be punished and might be killed if there were no sound reasons (for absence). In a short time, woodpecker appeared and said that he had brought news about a nation named Saba which was ruled by a woman who sat on a big throne. She and her nation worshipped the sun and were misguided by *shaitan*. She was powerful [some scholars name her as Bilquis]. They should worship Allah who is mightiest of all. Hazrat Suleman said that he would test whether he (the woodpecker) was right or wrong. He wrote a letter and ordered the woodpecker to take it to the queen, present it to her and wait at a

distance for the reply.

**29-37** When she received the letter, she gathered her courtiers for consultation. She told them that she had received a letter from a powerful king but its nature was unusual and brief. He had started with the name of Allah, invited her to accept Islam and to appear in his court along with her followers. He was not impressed by her arrogance and power. They replied that they were a powerful nation and were ready to fight the king but would obey the final decision made by her. She replied that it was not realistic to go straight for war. Might be he was really powerful, would defeat them and disgrace her and her chiefs. So it was better first to investigate on what basis the king sent such an order. May be he would be satisfied with some gifts. Hazrat Suleman refused to accept the gifts and replied angrily that she should not consider him an ordinary king. He was a Prophet and powers given to him by Allah were greater than she could think. Then he showed his intention to attack that country and make those people prisoners.

**38- 41** The messenger went back with message of war. The queen understood that it was useless to confront him (Hazrat Suleman), so she started her journey with her followers to meet Hazrat Suleman and show obedience. When he got the news, he asked his courtiers if there was someone who could bring her throne before she arrived. A giant among *jinnaat* offered to do so before he dismissed the court. But he (Hazrat Suleman) wanted the throne to be there even earlier. One of his courtier who had knowledge of divine books, offered to do so in wink of an eye [scholars name him as Asif bin Barkhia]. Hazrat Suleman thanked Allah that he had made even his courtiers so powerful. When the throne was brought to him, he ordered to change its' appearance to test the queen whether she could still recognize it.

**42-44** When she saw the throne, she said that it was her throne which had been changed in appearance. She added that this *mojza* (bringing of her throne) was not required and she had already believed that Hazrat Suleman was a special envoy of Allah. That is why she had come to accept his leadership. She and her people had stopped worshipping sun and other objects. When she entered the special premises of Hazrat Suleman she thought that there was water in front of her. So she pulled up her trouser so that she could cross it. Hazrat Suleman clarified that it was not water but floor made of glass which gave her reflection. She was so impressed that she immediately adopted *imaan* formally and denounced previous beliefs.

**45-53** The story of Hazrat Saleh has already been given in Surah Airaf. He tried his best to change bad habits of his nation and finally warned them of impending *azaab*.

They were so arrogant that they challenged him to bring *azaab* as soon as possible. He again urged them to pray for *tauba*. Instead, they accused him for the famine they were facing and their infightings. He clarified that the hardships were punishment from Allah. There were nine leaders [in Makkah also, *kuffar* had nine leaders]. All agreed to attack Hazrat Saleh's house at night and murder him, and then become ignorant when investigation would start. They first killed a camel and then attacked his house. Allah had already put the house in guard of *malaika*, so they failed. They were killed by Allah [within three days]. [Ruins can still be seen in "wadi-e-qura" while travelling from Makkah to Shaam (Syria).] Hazrat Saleh and his followers were not affected.

**54-59**

Story of Hazrat Loot and his nation is narrated in these *aayaat*. It has already been told in detail in Surah Al Araf and elsewhere. They were homosexuals and would not listen to Hazrat Loot. His wife was their supporter. Eventually they all were killed by stones falling from sky.

## Para 20 Amman Khalaqa

60-62

Allah asks *mushrakeen* to tell who made skies and earth, and brings rain; and who made trees to grow and bear fruits and flowers. Allah says that the *mushrakeen* knew that only Allah can do it, then why they were adding their own gods which they knew had no power. And to place them along with Allah was extreme stubbornness and cruelty. Allah asks that could not they see who made earth a place to live, made rivers and streams and put mountains on it to make it stable. He separated water of two rivers (already discussed in detail elsewhere). Who else except Allah can do this? And who listens and helps in difficult times; and who replaces one nation with other. If they analyzed all this carefully, they would never do *shirk*.

63-64

Allah guides travelers on land by different signs and at night by the position of stars. Winds are signs of rain. Who else can do this? If He can give life once, He has the power to put it back in dead again. If still someone sticks to *shirk*, he should bring forward some argument to support.

65-75

Allah instructs Hazrat Muhammad (peace be upon him) to convey that nobody (except Allah) knows when day of *qiyamah* will come. And to tell them that he did not have information about everything in the skies and on earth. It was beyond the mental capacity of *kuffar* to get to the reality of *akhirah*. They argued that Prophets had been conveying this message for centuries but they had never seen a dead man become alive again. Allah says that those Prophets predicted *azaab* for various nations and these people (*kuffar*) knew that it befell on those nations. So Prophets were proved right. Similarly they were right when they talked about *akhirah*. Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not feel aggrieved because he had done his duty. *Azaab* for these people was not far away [they faced it in Badar]. They should have made use of the leniency shown towards them and adopted *imaan*. Allah knows everything about them and what they had in their hearts. Everything will happen at its stipulated time.

76-81

Allah says that Quran had resolved many debates among scholars of Bani Israel who had significant differences of opinion on various issues. Quran is a blessing for everybody. It conveyed the ultimate message of Allah. Allah will make the final judgment how Quran was followed and give reward or punishment accordingly. Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not feel aggrieved because he had done his duty. He could not make those hear who were deaf or dead or could show way to blind. Only thing he could do was to guide those who believed in Allah and Quran.

**82** On the appointed day an animal will arise from earth and talk to those who did not believe in signs of Allah. [Scholars say that just before *qiyamah*, on the day when sun will rise from west, Safa mountain will burst open and an animal will walk out. It will talk with people and segregate good and bad.]

**83-86** Sinners will be paraded [towards *maqam-e-mehshar*]. They will be in such great number that they will have to be disciplined. Allah will ask them why they denied the message of Allah and why they did not try to understand it? They could have found answers in alternating day and night and its purpose. Night is for rest and day to work. They will have no answer. They will be declared criminals and punished.

**87-90** Allah says that when *soor* will be blown, it will be so intimidating that it will cause panic. The mountains will start moving like cotton flakes. [*Israfeel* will blow *soor*. Some scholars say that it will be blown several times while others are of the opinion that it will be blown only twice.] When things will settle, judgment will begin. There will be complete justice. Those with good deeds will feel comfortable. Those with bad deeds will be thrown in fire with their heads facing downwards.

**91-93** Allah guides Hazrat Muhammad (peace be upon him) to convey to masses that he was ordered to worship the Lord of Makkah (Allah), to keep company of those who obeyed Allah in totality and had placed themselves on His disposal; and to follow the same path and keep preaching through Quran; and that he had completed his duty; and that he was thankful to Allah to make him able to complete this job. In near future, Allah would show signs which would confirm that Quran was sent by Allah. And Allah knows about every act anybody commits.

28

### **Surah Al Qasas** Makki 49 Aayaat : 88 Rakoooh: 9

**Introduction:** The title is due to use of word *al qasas* in the text. The time of *nazool* is during siege of Shaab e Abi Talab. This *surah* addresses the queries of *kuffar* and compares the situation with story of Hazrat Musa which provides answers. Hazrat Musa was bestowed with *nabuwat* without ceremony in the same way as Hazrat Muhammad (peace be upon him). Many of those, whom Hazrat Musa preached, did not embrace Islam in spite of *mojzat* so those who were asking for *mojzat* from Hazrat Muhammad (peace be upon him) would still remain in state of denial. If *mojzat* were sent and the *kuffar* still remained defiant they would inevitably be destroyed by *azaab* as was the case with Firon and his nation.

I start with name of Allah who is very kind and merciful.

1

Taa Seen Meem

**2-6**

Allah reminds the story of Hazrat Musa and Firon and how the weak were able to triumph over strong [these *aayaat* were sent at a time when Muslims were in a similar weak situation]. Firon and his nation (*qubtis*) had made Bani Israel their slaves [it is said that one of the courtiers of Firon had told him that his empire would be destroyed by someone from Bani Israel]. He had ordered to kill every born boy of Bani Israel but to keep the girls alive to serve as slaves. Firon and Hamaan [his chief minister] were working cruelly on this policy. But Allah had other plans. The person, who was going to destroy him, was grown up in his palace royally.

**7**

Mother of Hazrat Musa was ordered by Allah to keep nursing him till she felt danger. At that time she should put him in a box and place it in river [Nile]. She was assured that the child would not be harmed. She should not feel sad as he would return to him and become a Prophet.

**8-13**

The box touched the shore and was seen by the wife of Firon [Aasia]. She was impressed by the beauty of the child and asked Firon to keep him in the palace; he might be a substitute for the son which they desired. On the other hand, mother of Hazrat Musa found it very hard to sit idle but Allah gave her the confidence that he would not be harmed. So she kept quiet. Soon the news broke out that a boy had been found floating in a box. Mother of Hazrat Musa sent her daughter to go to the palace to see what was happening. She was clever and stood at a distance to watch the proceedings. When wife of Firon [Aasia] tried to find some woman who would nurse him, she failed because the child rejected everyone. His sister told the queen that she knew a woman who would be able to nurse him. So mother of Hazrat Musa was brought to the palace and the child (Hazrat Musa) immediately accepted her. She told the queen that she could not stay in the palace and would take him to her house. So not only he returned back to his mother but also she got a hefty amount of money from Firon for nursing him. This way Allah fulfilled His promises; and He always does.

**14-19**

Allah says that when Hazrat Musa reached his youth, He blessed him with great wisdom. *Qubtis* did not like him and were fearful of his rising strength in the court. [Sometimes he spent his nights at the palace and sometimes at her mother's house which was out of the city.] One day he saw two persons fighting, one was from his enemies [a *qubti* official], and other from his friends [one from Bani Israel]. The friend requested Hazrat Musa to help him. He tried to pacify the other person [*qubti*] but he became aggressive. Hazrat Musa became very angry and hit him with his fist. He died immediately. Hazrat Musa did not mean to kill him. He knew that he was misled by *shaitan*. He prayed to Allah for forgiveness and promised never to do such an act again. Next day, same person from Bani Israel again asked for his help in another quarrel. Hazrat Musa refused angrily and told him that it seemed that he

was at fault. The other person who was fighting accused Hazrat Musa that he wanted to kill him as well, just as he killed a person yesterday and that he did not want peace in the city.

**20-21** Meanwhile the news of murder had reached Firon's court. He immediately ordered arrest of Hazrat Musa. One person who overheard these orders and had sympathy for Hazrat Musa took a shortcut and ran to Hazrat Musa and advised him to leave the city immediately.

**22-28** He left the country (Misr; Egypt). He did not know where to go. He prayed to Allah to put him on a straight path. Allah put him on a road which went straight to Madyan. When he reached Madyan [after about 10 days] he was hungry and thirsty. He saw a crowd of people getting water from a well. He saw two women with their goats waiting for the crowd to disperse. They told him that their father was old otherwise he would have come to fetch water. Hazrat Musa helped them to get the water. He prayed to Allah that he wanted nothing from humans but needed His blessings.

The father [some scholars say that he was Hazrat Shoaib] of the girls was looking for some young man who could look after his herd and marry one of his daughters. When the girls conveyed to him the incidence, he asked them to request him (Hazrat Musa) to come to his house. One of them went to him shyly and conveyed the message. After hearing his story, the old man consoled him and said that he (Hazrat Musa) should not worry as he was out of the range of Firon, and he could not harm him. He was impressed by power and integrity of Hazrat Musa and offered him the hand of one of his daughters. In return he would have to stay with him for 8 years. He added that he desired him (Hazrat Musa) to stay for 2 years more but it would depend on Hazrat Musa's will. The old man further added that he (Hazrat Musa) would not be asked for hard labor; and he would find him a good person, and he would learn a lot from him. [According to Hadith, he stayed there for 10 years.]

**29-35** After this period, he started his journey back. At night he saw a light on Toor Mountain. Details have already been given in Surah Taha.

**36-42** When he went to the court of Firon along with Hazrat Haroon, and showed him signs blessed by Allah, he (Firon) dismissed them as magic and added that he had not heard anything like that from his ancestors. Hazrat Musa made it clear that he was right and finally he would be the winner. Firon taunted him by asking his chief minister Hamaan to build a tall tower so that he would climb it and see Musa's God (Allah). He and his nation were destroyed by Allah for this

arrogance. In *jahannam*, they will be the leaders (or worst persons) and will be cursed forever in this world and *akhirah*.

**43-46** Allah says that he gave a book to Hazrat Musa for guiding people (*Taurat*) so that they could escape *azaab* which had fallen on previous nations. It was a book of great wisdom and guidance; and made people deserving of Allah's blessings. He was declared a Prophet and was handed over this book on Western side (of Toor Mountain). Period of Hazrat Muhammad (peace be upon him) was several centuries later; he was illiterate, and there was no authentic Arab scholar in Makkah. If he was narrating all these happenings as if he saw them by himself, it was food for thought that who gave him this information. Only explanation could be that Allah was talking through his messenger to convey all these happenings with full authenticity. He should convey the message to as many people as possible so that they learned from the happenings of the past.

**47-51** Allah says that people (of Arab) were lucky that He sent a Prophet who has the highest stature. Those who objected that Hazrat Muhammad (peace be upon him) had not the *mojzaat* possessed by Hazrat Musa and why Quran was not sent on a single occasion as *Taurat* was, should know that even Hazrat Musa had doubters. When the *kuffar* heard this argument they declared both books as magic and both Prophets as magicians. Allah advises Hazrat Muhammad (peace be upon him) to challenge them to bring a better book if they could. Their stubbornness showed that they did not want to seek light and were followers of their own whim. The reason why Quran was sent in many installments was to allow the followers to understand completely the meanings and take most benefit out of it.

**52-55** Allah says that on one hand were *mushrakeen* who denied every divine book, and on other hand were those fair scholars who believed in *Taurat* and *Injeel* and were accepting Quran as a divine book because they knew about the predictions made in older books which indicated arrival of a final divine book. In fact, they were Muslims from the beginning and will be rewarded twice. These people responded to evil people with patience and let them know that they would follow their chosen path and would not deviate from it. If they committed some wrong act, they tried to neutralize it by good actions, i.e., they gave *zakaat*, and *sadqa* and took care of relatives and neighbors.

**56** Allah tells Hazrat Muhammad (peace be upon him) that it was only up to Allah to choose the persons who would be given *hidayat* (guidance). His job was to convey the message. He should not worry about those who responded negatively.

**57-58** Allah guides Hazrat Muhammad (peace be upon him) to tell people that Makkah

was a place of peace and that was why they were safe from their existing enemies as all Arabs considered Makkah as sacred. [Some people argued with Hazrat Muhammad (peace be upon him) that if they embraced Islam, all Arab would become their enemy and would attack them.] If Allah was protecting them now, why He would not protect when they embraced Islam? They should not be afraid of temporary hardships. If they followed the path of Allah they would not be destroyed as many ancient nations were destroyed. The destroyed houses of those ancient nations still existed to put fear of Allah in hearts.

**59-60**

Allah clarifies that only those nations were destroyed where a Prophet was sent in the capital city and they revolted against him. When this situation persisted, Allah sent *azaab*. People should think wisely that this world and its leisure are temporary. If they are spared in this world, they will ultimately meet their death and will face the day of *qiyamah* where they will get their punishments.

**61-67**

Allah says that a *momin* and a *kafir* can never be equal. *Momin* is promised eternal leisure which will definitely be fulfilled. A *kafir* has a few days of worldly leisure and then eternal *azaab*. The *kuffar* will be asked to bring forth those whom they worshipped. Those who were worshipped (*shiateen*) will speak out that they lost their way and were strayed; and that was the reason that they misled these people. But these people (*kuffar*) were under no compulsion to follow them. In fact they did not worship them (*shiateen*) but their own lust and aspirations. When they will see the *azaab* in front of them they will realize that if they had chosen the right path, they would not have faced this situation. Then they will be asked that if their own wisdom did not help them why they did not accept the message conveyed by Prophets. They will have no answer and dialogue will be closed. But those who realize their mistake in this world and pray for *tauba* will be forgiven.

**68-70**

Allah has the full capacity to create something or to choose something among many and to send orders He likes and to appoint the person He likes for a certain job; and to give special guidance to person He chooses. No one else can do it [it is reference to those idols which *kuffar* worshipped]. Allah is aware of every evil planning and false belief. Ultimately, everyone has to return to Allah.

**71-73**

Allah made day and night and alternated them. If He withdraws sun, what will be the source of light which makes life possible, or alternatively if sun is not ordered to set, benefits gained from night would not be available. These clear signs should be visible to everybody (i.e. *kuffar*).

**74-75**

On day of *qiyamah*, Allah will ask *mushrakeen* to bring forward those whom they worshipped. How they were accepted for worship and who defined *halaal* and *haram*? They did not accept the Prophets so how they judged that rules conveyed

to them were made by Allah or someone else? They will not be able to reply and will face the truth.

**76-78**

These *aayaat* tell the story of Qaroon [according to some scholars, he was son of Hazrat Musa's paternal uncle and was associated with court of Firon though he belonged to Bani Israel. After the destruction of Firon, he lost his power and became jealous of Hazrat Musa]. When Hazrat Musa ordered *zakat*, he opposed it and found many supporters. Allah says that He had given him so much wealth that many powerful men put together found it difficult to carry keys of his treasure. He was advised not to be arrogant. In past, there were many people who were more powerful and wealthy, and were destroyed. He should thank Allah for these blessings. He should use his wealth for making his *akhirah* better. But he boasted that it was all due to his own capability. He forgot that this ability was given to him by Allah. He should have taken lesson from history. Allah will have no need to interrogate such sinners because whatever they did is known to Him.

**79- 82**

When Qaroon used to come in public wearing his expensive dress and with pomp and fervor many were dazed by this sight and wished that they had same level of wealth. Wise people tried to tell them that real wealth was waiting in *akhirah* and they should not get carried away by this show. But this wealth of *akhirah* is only for *sabreen* (those with patience). Allah says that after some time Qaroon and his house were buried. Those who praised his wealth realized their mistake. They thanked Allah that they were not like Qaroon; and for showing them the right path. [Scholars say that he had tempted a woman to accuse Hazrat Musa that he tried to molest her. But when she was interrogated, she came up with the truth that she did it on instructions from Qaroon. Hazrat Musa prayed to Allah to punish him, so one night this *azaab* was sent.]

**83-84**

Allah says that the wealth of *akhirah* is reserved for those who do not create trouble on Allah's land and are not worried for a high status. They remain humble and pious. Allah says that in *akhirah*, every good deed will be rewarded at a much greater level, whereas punishment for a bad deed will be same, i.e., it will not be amplified. [Most scholars say that one good deed will be rewarded by *ajar* for ten such deeds.]

**85-88**

In these *aayaat*, Allah consoles Hazrat Muhammad (peace be upon him) that he should not feel aggrieved on leaving Makkah (at time of *hijrah*). Allah, who sent a book like Quran to him, would bring him back (to Makkah) victoriously. He should convey to people that it would never happen that he would not be rewarded and *kuffar* would not be punished. Allah clarifies that Hazrat Muhammad (peace be upon him) did not expect *nabuwat*. It was Allah's blessing that he was chosen. Allah would make him successful in this world and in *akhirah*. So he should always depend on and be confident of Allah's help. He

should not help *kuffar* even if they were from his nation. He should remain steadfast. Nothing in this world is everlasting and ultimately everyone has to face *akhirah*.

29

**Surah Al Ankaboot** Makki 85 Aayaat: 69 Rakooh: 7

**Introduction:** The title refers to mention of spiders in the text. Its time of *nazool* is near Hijra. It was the time when Muslims were facing extreme hardships. Allah guides that even if parents were urging to act against teachings of Quran, they should be disregarded. Stories of past Prophets are mentioned to urge Muslims to remain steadfast. They are also advised to move around on earth and search for signs of Allah. Muslims are guided regarding different aspects of social behavior.

I start with name of Allah who is very kind and merciful.

1

Alif laam meem

2-7

Allah says that it is not easy to be a *momin*. Anyone who claims to be a *momin* should be ready for some test to judge the claim. [Hadith says that higher the status, harder is the test, i.e., it is hardest for Prophets. A Hadith (Bukhari) says that when *sahaba* were tortured by the enemies, they requested Hazrat Muhammad (peace be upon him) to pray to Allah for help. He replied that followers of ancient Prophets faced much greater hardships. Men were made to stand in holes on ground and were sawed into two. In some cases their skin and flesh were separated by big iron combs but they remained steadfast.] Allah says that *kuffar* should also not forget their fate, even if they were dominant temporarily. They would not be able to escape much harsher torture as compared to what they were giving to *momneen*. *Momneen* would be rewarded in very near future. But no one should think that by following the path of Allah, he was making Allah indebted to him. The person was doing it for his own benefit.

8-9

Allah says that in this world no one has greater right on someone than parents, but Allah's rights are even greater. So if they force their children to adopt *shirk*, they should refuse. [According to Hadith, these *aayaat* relates to the incidence when Hazrat Saad bin Abi Waqas embraced Islam and her mother vowed not to eat or drink or to lie under a roof till he took back the decision. As a result her condition became very bad. So the message is that even if the parents go to such extent to force their will, a Muslim should remain steadfast.] Those who remained steadfast in following orders of Allah will be included among special people. On the day of *qiyamah*, it will be known who was right and who was wrong.

10-13

Allah knows everything about *munafiqeen*. It would be practically seen who was true *momin* and who was a *munafiq*. Muslims should remain steadfast and should not be deceived by offers from *kuffar* to join them to avoid hardships. [These *aayaat* relates to those persons who claimed to be *momneen*, but their hearts were not filled with *imaan*.

Whenever they faced some hardship or were teased due to their association with Islam, they took it as *azaab*, and declared their reversal from *imaaan (munkareen)*. But if they saw the Muslims as victorious they would declare themselves as their brothers. And if they believed that they would be punished for leaving Islam, they could put the responsibility on *kuffar* for doing so.] Allah warns that *munafiqeen* were liars and were adding to their sins by playing such tricks. They will have to explain their acts on day of *qiyamah*.

**14-15** These *aayaat* relates to story of Hazrat Nooh. Details have been given in Surah Hud and elsewhere.[According to some scholars, Hazrat Nooh was made Prophet at the age of 40 years and he performed his duties for 950 years; and he lived for 60 more years after the great storm. It is said that his ship could be seen on top of Jodi Mountain for a long time.]

**16-18** These *aayaat* refer to story of Hazrat Ibrahim who stopped his nation from making idols and worshipping them, and in return faced their hostilities. Details have been given elsewhere. Allah consoles Hazrat Muhammad (peace be upon him) by saying that his job was only to convey the message of Allah. He should tell the people that if they denied him, it would do no harm to him, but they would suffer as many nations did in past.

**19-22** Allah invites humans to ponder on their own self. They were nothing. Allah made them to be born. Similarly they will be reborn after death. Nothing is difficult for Allah. They should look around and see the range of creatures Allah has created. After rebirth, Allah will bless some and punish some. And those who will be chosen for punishment will not be able to escape anywhere. Those who do not believe in life after death will be ignored for Allah's blessings.

**24-25** These *aayaat* relates to Hazrat Ibrahim. Allah says that when people of his nation found no answer to his arguments, they decided to use force to stop him either by killing him or by throwing him in fire. Details of this story have been given in Surah Al Anbiya. Allah says that there are many signs for wise people in this story. How Allah saves his special persons and how something like fire cannot burn if Allah orders it. Hazrat Ibrahim addressed his nation that the reason why they wanted to continue worshipping idols was political. They used it as a tool to unite different tribes. But on day of *qiyamah*, they will dissolve this friendship and accuse each other. They will all be thrown in fire (of *jahannam*) and there will be no one to help them in the same way as Allah saved Hazrat Ibrahim from fire.

**26-27** Hazrat Loot immediately accepted the message given by Hazrat Ibrahim (he was a nephew of Hazrat Ibrahim). They both left their hometown in the path of Allah [scholars say that their hometown was Babul in Iraq and they migrated to Shaam (Syria).] Then Allah blessed Hazrat Ibrahim with Hazrat Ishaq (son) and Hazrat Yaqub

(grandson) who were the forefathers of Bani Israel. All Prophets and divine books were sent to the lineage of Hazrat Ibrahim. So he was rewarded in this world and his status in *akhirah* will be very high.

**28-35** These *aayaat* relate to the story of Hazrat Loot. Details are given elsewhere in Quran.

**36-39** These *aayaat* refer to stories of Hazrat Shoaib, Aad, Samood, Qaroon, Firon, and Hamaan. Details are given elsewhere in Quran.

**40-44** Allah says that these were the people who refused to bow to Allah even after seeing open signs because they were arrogant. Allah asks about their fate. Were they able to escape? No. Everyone was punished according to the severity of their sin. Allah never punishes without reason or does injustice. These were the people who were cruel with themselves due to their bad deeds. These *mushrakeen* are referred to the net built by a spider which is the weakest of all houses because they rely on those who are worthless. They cannot save these *mushrakeen* from the *azaab* sent by Allah. He is the Almighty and does not need any advice or company.

## Para 21 Atlu Ma Uhiya

**45** Allah orders to make recitation of Quran and praying *salaat* a habit because it stops from immoral practices and other sins. But these acts should not be mere practices. Allah should always be in focus. Only then these will be effective. Allah knows whether someone is focusing on Him or not.

**46-47** Allah advises Muslims not to treat *ahle kitab* (*yahood* and *nasara*) in the same way as those who do not believe at all; and to agree with them where they were right. However, stiff attitude should be adopted towards those who disagreed without logic. [It should be emphasized that the Muslims believe in *Taurat* and *Injeel* in the same way as they believe in Quran. Only thing is that these books are not in their original form]. Muslims believe in *tauheed* but the contemporary *ahle kitab* had linked others with Allah. They should be asked what stopped them from accepting Quran? If they had true knowledge of their books they would not do so. The teachings and arguments given in Quran are so powerful that even Arabs who had no knowledge of previous divine books, had started to acknowledge it.

**48-49** In Makkah, everybody knew that Hazrat Muhammad (peace be upon him) had no formal education, never read a book or wrote anything [for 40 years]. So, it could not be argued that he read ancient divine books and molded their text into his own. Even if he was literate, no man would ever have been able to write something of Quran's quality. Meanings of Quran are so clear that many people had learnt it by heart and they will transfer it from generation to generation. If someone still questioned Quran as word of Allah, he was not doing so sincerely.

**50-55** Allah advises Hazrat Muhammad (peace be upon him) to convey to those who demanded *mojzaat* that it was beyond his power to show them. He was fulfilling his duty by conveying message of Allah. It was up to Allah to make him show *mojzaat*. They should consider Quran as greatest of all *mojzaat*. He needed verification by Allah only. When *kuffar* asked why *azaab* was not destroying them if they were wrong, they should be told that Allah has fixed a time for everything. They would be punished in this world [they were being punished during their battles with Muslims] and in *akhirah*.

**56-63** In these *aayaat*, Allah addresses *momneen* of Makkah and tells them that if *kuffar* were making their life difficult, the earth was vast for them to migrate. They should spread on it and worship Allah [in those days more than 80 families had migrated to Habsha (now Ethopia) with heavy heart]. They should not worry that they had left dear ones behind because all will gather again one day (in *akhirah*). The immigrant will be rewarded with better houses and life standard. If Allah can feed animals on everyday basis (they do not save for next day), He would arrange for their

better life as well. Those who believe in Allah as creator should trust Him and only He knows how much should be given to someone. Even rain does not fall equally on all places and things can change very rapidly.

**64-69** The real aim of life should be to prepare for *akhirah*. They (*kuffar*) started praying to Allah when in difficulty and forgot Him when life was easy and started worshiping their idols. Allah says that the day is not far when they will pay for this attitude. They did not realize that they were safe (being in Makkah) only because of Allah. Otherwise there was war all over Arab. They should know that who denies a Prophet will fall in *jahannam*. On the other hand those who spend time in worshipping Allah are gradually enlightened and shown the way to *jannah*. They start understanding and experiencing those matters which are not understood by others. They always are supported by Allah.

30

**Surah Ar Room** Makki 74 Aayaat:60 Rakooah:6

**Introduction:** The title is because of reference to Room in the first *ayah*. Its time of *nazool* is the period of migration to Habshah (Ethiopia). Room (Byzantine Empire) was defeated by Faras (Iran). Muslims had sympathies with Room because they were *ahle kitab* whereas *kuffar* favored Faras. The *aayaat* in beginning of this *surah* predict that Room would be victorious again and similarly Muslims would overcome *kuffar*. Both these predictions proved true within 10 years. Later part of the *surah* describes unlimited powers of Allah and encourages Muslims to remain steadfast as better days were not far away.

I start with name of Allah who is very kind and merciful.

**1** Alif laam meem

**2-7** These *aayaat* were sent when Room [area around Mediterranean sea including part of Turkey, Greece, and Italy] was defeated by enemy [Faras: Iran and some part of Iraq, in Palestine and adjacent areas in 614 AD. These were the two superpowers in those days]. Allah says that this defeat was temporary and Romans would dominate again. [It happened within nine years. Because Romans were *nasara* (*ahle kitab*) Muslims favored them whereas *mushrakeen* of Makkah favored Faras. *Mushrakeen* celebrated this victory and taunted Muslims and claimed that they would be defeated in the same way. Romans lost occupied territories including Egypt and Syria and humiliation was devastating. No one could think that Romans would be able to bounce back and defeat Faras.] Allah says that Muslims would also be happy that day and it is all in power of Allah to give triumph or defeat. [It was the day of triumph of Ghazwa Badar when Romans defeated Faras again after 9 years. When events happened exactly as predicted in Quran, many non- Muslims embraced Islam.]

**8-10** Allah has not created this universe without a plan. It will be revealed in *akhirah*. The universe has a limit and a time will come when it will be destroyed. Those

who think that they would not return to Allah and face accountability should roam about on this earth and witness the remains of those who were much more powerful. They denied the Prophets sent by Allah and mocked them. They faced destruction by *azaab* sent by Allah.

**11-18** On day of *qiyamah*, when they will see that those whom they worshipped (beside Allah) were not able to help them, they will claim that they were not *mushrik*. On that day, pious people will be separated from sinners and rewarded with every type of happiness. Allah advises those who wish a place in *jannah* to say prayers (*salaat*) in the morning (*fajar*), just after noon (*zohar*), in the afternoon (*asar*) and evening (*maghrib* and *ishaa*).

**19** Allah creates a man/woman from sperm/ovum and creates sperm/ovum from man/woman. Same thing happens in animals. Land which is dead due to draught is brought back to life by water and again it becomes dead. This shows that life and death is in hands of Allah and He can take it or give it whenever He wants. So He will have no difficulty in raising humans from their graves.

**20-23** Allah says that making of humans and their spread on earth is one of the signs of Allah. He created man and woman and put in them love for each other so that the human race could spread. They started from one father and one mother but as they spread over earth they started to talk different languages and became strangers to each other. Not two persons can be found who are identical. They are different in size, language, built, and accent [now we know that fingerprints and linings in iris do not match between any two persons]. Allah continues to produce these different persons and His treasure will never run empty. When a man is asleep, he is like dead but when awoke, he is the most clever creature.

**24-27** The lightening is another sign of Allah. It puts fear and also hope in heart. The rain enlivens the dry earth which provides food. The earth and skies are standing in their positions and when He will call, humans will come out of their graves with new life. It is easy for Him to recreate. Everything on the earth or in the skies is controlled by Him.

**28-30** Allah says that a master does not care of response of his slave or female slave in the same way as close relatives or partners to whom he feels answerable. This is the situation when there are fake masters (real master is Allah) so how Allah will care of response by His slaves (creatures). So, how His creatures can be considered as partners in His governance? No wise person can believe so. This is a strong argument against *shirk*. But those who were not willing to understand were in a consistent state of denial. Allah consoles Hazrat Muhammad (peace be

upon him) not to worry about them. Allah says that basically human nature is as Islam desires. The external influences may change it.

**31-40** One should stick to basic principles of religion, i.e. to have fear of Allah, saying *salaat* regularly, to abstain from *shirk*, to have no contact with *mushrakeen*, and to avoid subdivisions in religion. Everyone has this in nature to ask for help from Allah during trouble. But as soon as trouble is over, many forget teachings of Allah. In *akhirah*, they will know the cost they will have to pay for this behavior. Human intellect cannot think of any logic to support *shirk*. These *mushrakeen* forget everything during happiness and are overjoyed; and during tough times they lose all hope. On the other hand, a *momin* thanks Allah for his happiness and pray to Allah to remove his difficulties. He spends from his wealth to help others (poor relatives and deserving persons) because he knows that real owner is Allah. Apparently it appears that *riba* increases wealth but actually it is decreasing it. On the other hand *zakaat* apparently seems to lessen the wealth but in fact it is increasing it. Only Allah has the power to give and take life, and to provide means of living. Nobody can be His partner.

**41-45** Allah says that people had deviated from the religion of nature, i.e., Islam and it was the reason for unrest and wars on earth. Those who were responsible for it were punished partly in this world but the real punishment will be in *akhirah*. The punishment of these miscreants in this world [many of them were *mushrik*] should be a lesson for others. Only way to bring peace to the earth is to practice Islam steadfastly and be afraid of day of *qiyamah* which cannot be avoided. *Momneen* will go to *jannah* and *jahannam* will be waiting for evil doers.

**46-53** Allah sends rain and winds which help in movement of ships and boats used for trading. This trade makes people rich. So they should always keep praising Allah. Just as winds precede rain, there are signs which precede domination of Islam. So no one should be disheartened and complain. Allah again consoles Hazrat Muhammad (peace be upon him) and says that he cannot put life in dead or teach deaf and blind (those who are in a state of denial).

**54** Allah starts life (of humans) as a child who is weak physically and mentally. During adulthood and youth these physical and mental powers are at their prime. As he grows older and grey hair appears, the powers start to diminish again. This all is controlled by Allah.

**55-60** In *akhirah*, the life of this world will look like just a single moment for the sinners who will wish that they had spent it purposefully as eternal life of *jahannam* will be facing them. But they will be reminded by *momneen* and *malaika* that they had full chance to improve which they did not, and that the time for *tauba* had passed.

Allah again consoles Hazrat Muhammad (peace be upon him) not to be aggrieved by their attitude and continue to deliver the message. The promise of success would be fulfilled and there should be no doubt about it.

31

**Surah Luqman** Makki 57 Aayaat: 34 Rakooah: 4

**Introduction:** The title refers to Hazrat Luqman whose description is part of the text. Its time of *nazool* was when Muslims were facing very difficult times in Makkah. *Kuffar* were forcibly stopping their children from embracing Islam. It emphasizes by giving example of Hazrat Luqman and his advice to his son that *shirk* cannot be adopted on insistence of parents.

I start with name of Allah who is very kind and merciful.

**1**

Alif lam meem

**2-9**

Allah says that Quran is a book of guidance and blessing for pious people. Those who are regular in saying *salaat*, pay *zakaat* and believe in *akhirah* are successful persons. Allah's promise for them will always hold true and they will be blessed. On the other hand, are those who ignore this guidance and are lost in lust of this world. They show arrogance when invited towards Quran. Allah orders Hazrat Muhammad (peace be upon him) to convey to them the news of painful *azaab* in *akhirah*.

**10-11**

Allah erected skies without pillars and put mountains on earth to stabilize it. He spread different varieties of animals on the earth and sent water from skies to grow different types of crops. Allah challenges those who rejected His message to show anything made by those whom they worshipped.

**12-13**

These *aayaat* relates to Hazrat Luqman and his advice to his son. [There is general consensus among scholars that he was not a Prophet but he was a very pious and wise person. His era is not known but probably he was in time of Hazrat Daud. The reason why he was given such a high status, i.e., mention in Quran is probably that Allah wanted to convey that even those wise persons who were not directly guided by Allah confirmed to *tauheed*.] He tells his son that he should acknowledge the blessings of Allah. It was for his own benefit because in this way Allah increases His blessings. All the creatures are always praying Him but He does not care because He does not need it. He also advised his son not to commit *shirk*.

**14-15**

He further advised his son to acknowledge the rights of his parents. His mother carried his weight in her belly for months and then fed him for two years after birth. She suffered great hardships during this period and sacrificed her comfort for his comfort [some scholars say that Hazrat Luqman deliberately did not talk about right of

father because it might have conveyed the message that he himself wanted favors from his son]. So he should remain busy in providing comfort to his parents. But he should not follow their advice if they urged him for *shirk*. He should follow the path of Prophets.

**16-19** He continued his advice by saying that even the smallest thing, hidden in stones or elsewhere, good or bad cannot hide from Allah. So he should do everything keeping in mind that Allah was seeing it. He should preach these advices to other. He should be ready to face the hardship that might come his way. He should never be arrogant in his behavior and should never degrade others. He should always be modest, a good host, and speak only when required. Neither should he speak loudly. Because if only loud voice was impressive, a donkey has the loudest voice but it is also the worst voice to hear. [With these *aayaat*, story of Hazrat Luqman ends.]

**20-21** Allah asks that had humans not noticed that He has put all creations, whether in skies or on earth at their disposal. These include hidden and open blessings [hidden include sending of Prophets, and instinct to do good acts etc.]. Still there are people who ignore them and argue without any logic or reference. They have little power to understand and their wisdom is very limited. They just keep following their ancestors even if they were misguided by *shaitan* and adopted the path of *jahannam*.

**22-26** Those who chose the right path have held on to a solid support and they have no fear to fall (in *jahannam*). Allah consoles Hazrat Muhammad (peace be upon him) and urges him to continue his mission without caring for those who denied him. One day they will face the judgment (in *akhirah*). Their lavish life was short lived. They (*kuffar*) agreed that Allah created skies and earth which means that He created everything. Even then they worshipped idols. Because Allah created everything and controls everything, there is no room for anyone else.

**27-29** If pens are made from all trees on earth and water of all oceans multiplied by seven was turned into ink, it will not be sufficient to write the praise of Allah. It is as easy for Allah to create universe as to create a man. He just says “be it done” and it is done instantly. It is same for Allah to hear or see one creature or to hear and see all creations at once. Similarly it is same for Him to give life and death to one person or to whole universe. He will have no difficulty in giving life to all dead and do accountability. It cannot be difficult for Him who controls day and night, sun and moon.

**30-32** All this shows that worship of one Allah is the right path. Everything else is false. One should see how ships are able to pierce the water and carry huge loads. This is also a sign of Allah. When a storm comes, big waves are formed and there is

danger of drowning, and the humans start praying to Allah for help. This is the actual reality. But they forget it as soon as danger is passed and resume their old habits.

**33-34** Allah warns that people should be afraid of the day when everybody will be thinking only of himself. Nobody will be able to help other; father or son. This day has to come so they should not be misguided by *shaitan* during the few days in this world. When that day will come is known only to Allah. He is the one who sends rain and knows the details of a baby in mother's womb. And only He knows where death will meet a person.

32

### **Surah As Sajda** Makki 75 Aayaat: 30 Rakooah: 3

**Introduction:** The title is a general reference to the contents which focus on unlimited powers of Allah and urges everyone to bow and obey Him. Its time of *nazool* is middle part of Makki life of Hazrat Muhammad (peace be upon him). It addresses the queries of *kuffar* that how was it possible to get life again when one has turned to dust after death. *Kuffar* are warned of punishments in *akhirah* and examples of destroyed nations which disobeyed their Prophets are given. They are also warned that they should not underestimate the youth and slaves embracing Islam as they were about to bring a revolution.

I start with name of Allah who is very kind and merciful.

**1** Alif lam meem

**2-3** Allah says that indeed Quran has been sent by Him and there is no deception in that. Those who said that it was fabricated {by Hazrat Muhammad (peace be upon him)} were big liars because its contents speak by themselves that it cannot be written by a human being. It was sent by Allah to a nation which had not seen a Prophet to show them the right path and put His fear in their hearts.

**4-9** Allah says that He created skies and earth in six days (details have been given in Surah Airaf). He rules the universe and no one can find a supporter (for Allah) except Him. When Allah sends a major order, all elements start working to obey it and it may continue for a long time. One divine day equals 1000 years. [Some scholars say that Allah renews His orders after every divine day, i.e., 1000 years, but no one is certain about exact meaning.] Only He has the capacity to device such a system. Whatever He created is perfect. He created humans from clay and made them to have children from worthless water. He put life and gave the body a shape with ears, eyes, heart etc. They should be thankful for this blessing.

**10-14** Allah says that *kuffar* wondered how they will get life again after disintegrating in the soil. They forgot that initially they were made from soil. Physical

disintegration does not mean total destruction (the soul is taken away by *malaika*). On day of *qiyamah*, they will stand ashamed and admit that what Prophet said was right. They will beg to be sent back to earth so that they could lead a pious life. But they will be lying and will do the same things if given a second chance. They will be sent to *jahannam* to face the punishment of what they had done. They will include both *humans* and *jinnaat*. If Allah wanted, all humans and *jinnaat* would have been pious but it is against His plans.

**15-19** On the other hand, the *momneen* have always the fear of Allah in their heart and spend their time in praying. They sacrifice their sleep for prayers (*tahajjad* and *nawafil*). Allah promises to reward them with unheard and unseen blessings in *jannah* and they will live in gardens. Those who obey Allah and those who do not cannot be equal.

**20-22** Residents of *jahannam* will sometimes be thrown near the doors and they will think that they might get out of it. But they will be pushed back. They will also face *azaab* in this world in the form of famine, disease, loss in trade etc.

**23-30** Allah says that He had sent a book to Hazrat Musa as guidance to Bani Israel, so it is not unusual that He sent one to Hazrat Muhammad (peace be upon him). Among his (Hazrat Musa) followers were leaders who had firm faith and remained steadfast. Muslims should also remain steadfast and face difficulties. Those who oppose them will be judged by Allah on day of *qiyamah*. They should have learnt from history that there are ruins of many nations (e.g., Aad and Samood) which were destroyed by Allah. They should also have learnt from how water flows towards barren lands and fertilize them to grow crops which are used by humans and their cattle as food. They should also have understood from these examples that it is not difficult for Allah to give life to dead and raise them from the graves. Allah advises Hazrat Muhammad (peace be upon him) to tell *kuffar* that they should not doubt about the day of *qiyamah*. Instead they should get their acts right before that day because on that day there will be no leniency and punishment will be given as deserved. Allah consoles him and says that there was little chance that *kuffar* would change and he should not worry about them. Instead he should wait for the punishment that was forthcoming for them [in this world].

**Introduction:** *Al ahzab* means a collection of groups. This refers to Ghazwa Al Ahzab. Its time of *nazool* is 5 Hijra. This *surah* also advises on the incidence when Hazrat Muhammad (peace be upon him) separated from his wives for one month and on his marriage with Hazrat Zainab.

**Background:** Islam was growing rapidly. *Kuffar* gathered 10,000 people from different tribes to attack Madina. Muslims encircled the city with a wide trench. *Kuffar* had to retreat after 25 days because of a storm and harsh weather. Allah encourages Muslims to remain steadfast and remind them of His divine help during Ghazwa Badar.

I start with name of Allah who is very kind and merciful.

**1-3** Allah teaches Hazrat Muhammad (peace be upon him) not to care about the demands of *kuffar*. He should only obey the orders sent to him by Allah and always have faith in Allah.

**4-5** Allah says that just as there cannot be two hearts, there cannot be two mothers or two fathers [before Islam, it was common practice to call someone as mother or son etc. and then treat them the same way in everyday life and for inheritance]. Persons should be called only by real relations so that there is no confusion. If someone do to the contrary, it is not a sin but should be avoided [Hazrat Muhammad (peace be upon him) had declared Hazrat Zaid bin Harsa as his adopted son and people had started to call him Zaid bin Muhammad. After these *aayaat*, they called him by his original name].

**6** A Prophet is like father of his nation and his wives are like mothers. His followers love them more than their own self. Real relationship is superior to friendship. [When Muslims migrated to Madina, Hazrat Muhammad (peace be upon him) made pairs, one from *muhajreen* and one from *ansaar* (residents of Madina), as brothers. It is clarified that they did not have rights of real brothers and inheritance would be according to real relationships.] Allah says that this judgment is since eternity and written in the book [most scholars think that it refers to *loh-e-mahfooz*].

**7-8** Allah reminds of the oath taken by Hazrat Muhammad (peace be upon him), Hazrat Nooh, Hazrat Ibrahim, Hazrat Musa and Hazrat Issa that they would put their full effort in establishment of *deen* (Islam) and conveying message of Allah. So nobody can say that message of Allah was not delivered to him/her. Those who accepted it and those who did not will be judged on day of *qiyamah*. Those who did not accept it will face terrible *azaab*.

**9-16** These *aayaat* relates to Ghazwa Ahzab (Ghazwa Khandak). Allah reminds the help sent in the form of *malaika* who were invisible. Allah says that it was such a hard time that *munafqueen* started to flee accusing and mocking Hazrat Muhammad (peace be upon him) but *momneen* stood firm having strong belief that it was another test and ultimately they would succeed. The *munafqueen* left making lame accuses such as unlocked houses [some scholars say that only 300 persons were left to fight]. They had given oath after Ghazwa Uhud that they would remain loyal. Allah says that if at that moment they were asked to fight against Muslims they would do it readily. They wanted to escape from death but how long. Death

is inevitable. [*Yahoodi* tribe Bani Nazir was driven out of Makkah in 5 hijri. They conspired with *kuffar* and neighboring tribes and were able to raise an army of 12000 including another *yahoodi* tribe Bani Qariza who had a pact with Muslims. On the other hand, Muslim army had only 3000 fighters and most of them were *munafiq* who started to leave as they faced hardships. On advice of Hazrat Suleman Farsi, a trench was dug around the city. It was winter and food was short. Hazrat Muhammad (peace be upon him) and his army had tied stones to their bellies due to hunger but still they were doing the hard labor of digging with zeal. When the enemies arrived there was a face off for 20-25 days. *Kuffar* were seeing the army of malaika so they did not attack. Finally one night there was a typhoon which upset the enemies and they were forced to retreat.]

**17-24**

Nobody can change decisions of Allah. So everyone should keep faith in Allah and pray for good results. There will be bad and good times. There is no use to be coward and harm one's *akhirah*. The *munafiqen* came to battlefield reluctantly. They preferred the luxury of their homes and tried to stop sincere Muslims of their clan. Their desire was to pass their time in a far off village during war. Their participation was only to get share from the loot after victory and to make boastful claims. It should be clear that no act will be accepted without *imaan* on Allah and His Prophet. Those who desire to meet Allah and have gains in *akhirah* should follow the life of Hazrat Muhammad (peace be upon him). He had the greatest responsibility and faced the greatest danger but he remained steadfast. When *sahaba* found that enemies had surrounded them, they became far more determined and said that it was the time for which Allah had promised victory. They were waiting for martyrdom.

**25-27**

Allah says that He defeated *kuffar* [by sending a storm] without Muslims having to fight a proper war. Allah put fear of Muslims in their heart and many were killed because they betrayed. [This refers to *yahoo* Banu Qariza who lived in Madina and had peace pact with Muslims. But they betrayed and joined the enemy. Some of them even attacked Muslim women but were repelled by Hazrat Safia and others. When Hazrat Muhammad (peace be upon him) was removing his armor after *kuffar* had fled, Hazrat Jabreel came and advised him to attack Banu Qariza with the help of his army of *malaika* which had already helped in defeating *kuffar*. Muslim army immediately surrounded the forts of Banu Qariza. The siege continued for nearly 25 days before they surrendered. They requested to let Hazrat Saad bin Moaz to decide their destiny. He decided according to *Taurat*. His decision was to kill all adult males and to make boys and women slaves. Their property should be distributed among *Mohajirs*. There is difference of opinion about the second piece of land mentioned in *aayah* 27. Some say it means Khyber which was conquered two years later, other say it meant Makkah.]

**28-30**

These *aayaat* relates to an incidence between Hazrat Muhammad (peace be upon him) and his wives. When Islamic state became stronger and standard of living became better, wives of Hazrat Muhammad (peace be upon him) desired similar life and demanded for increase in money for their expenses. He did not like this demand and went to live in upper story of a mosque. After one month these *aayaat* were sent by Allah. He was asked to tell his wives that they had to choose

one path. If they wanted the luxuries of this world, they would be divorced according to orders in *sharia*. The second path was to live as they were and they were promised big gains in *akhirah*. [Suhaba became worried and Hazrat Abu Bakar and Hazrat Umar started to find a way out. They were worried about their daughters (Hazrat Aisha and Hazrat Hafsa) that their attitude might harm their *akhirah*. They admonished them and then went to Hazrat Muhammad (peace be upon him) and started light talk. But he did not go back to his house. After these *aayaat*, he went back to his house and told his wives Allah's orders. They chose the second path.] Allah made them realize their status due to their relationship with Hazrat Muhammad (peace be upon him). They were like mothers of *umma*. And because of their status, punishment for a mistake would be doubled.

## Para 22 Wa Man Yaqnut

**31-34** In the same way, their rewards for a good act will be doubled and they will be given special treatment. They should talk in a formal and careful way with unrelated persons. They should stay in their homes as much as possible and should not show off [garments etc] as they did before Islam, when outside the home. They should strictly practice *salaat* and give *zakaat*. Allah wanted to clean them and make them pious. And they should remember and follow the Quran and discussions held in their house.

**35** Allah says that He will give great reward (*ajar*) to those men and women who faced hardships in following the right path, and those who remained steadfast, and those who spent for Allah, and those who kept their lust under control, and those who spent their time in praying to Allah. [This *aayah* was in response to the observation of some women that Quran talked about men but there was little mention of women.]

**36-39** These *aayaat* relate to story of Hazrat Zaid bin Harsa. He belonged to a noble Arab family but was abducted in childhood and sold as slave in Makkah. Hazrat Khadija bought him and gave him to Hazrat Muhammad (peace be upon him). When he grew up and was travelling with a caravan, he passed through the area of his ancestors. They got the news and his father, uncle and other relatives approached Hazrat Muhammad (peace be upon him) and offered him money to liberate Hazrat Zaid bin Harsa. He said that Hazrat Zaid could go if he wanted without any payment. But he refused. After this incidence, Hazrat Muhammad (peace be upon him) liberated him and declared him as his adopted child. He wanted Hazrat Zaid to marry his cousin Zainab. But she and her brother were not inclined due to recent past of Hazrat Zaid as slave. But on desire of the Prophet and *wahi* of *aayah* 36, they agreed (it says that they should not disobey the Prophet). But they could not live together happily because of the reason given above. Hazrat Muhammad (peace be upon him) tried to stop Hazrat Zaid from divorcing her but finally he divorced. He felt guilty for Zainab and thought to compensate by offering marriage to her. But it would have raised objections although Hazrat Zaid was only an adopted child, so Allah sent a *wahi* supporting this marriage and making it precedence (allowing marriage with wife of adopted child).

**40** Allah says that Hazrat Muhammad (peace be upon him) is not father of any male [it means that he cannot be considered father of an adopted child; he had no living real son]. He is also the last Prophet. And only Allah knows everything.

**41-48** Allah addresses Muslims and says that they should be thankful to Allah that superior most Prophet was sent to them. They should never forget their creator

throughout the day. In return, Allah keeps sending His blessings through *malaika*. Hazrat Muhammad (peace be upon him) teaches *tauheed* and shows the right path and on day of *qiymah* he will be witness to who followed him and who did not. He is like a glowing lamp which spreads light everywhere. And because of him, his followers have been given superiority over all mankind. Allah conveys to Hazrat Muhammad (peace be upon him) that he should continue his mission and not care for those who challenge him or abuse him. Allah would punish them.

**49** If a man divorces his wife before having sexual relationship, if *mehr* was decided, he has to pay [half of it; if it was not decided, he should give her some gift (clothes etc)] and say her good bye happily. The condition of *iddah* will not apply and that woman can marry someone else immediately.

**50-52** Slave girls are *halaal*. Allah addresses Hazrat Muhammad (peace be upon him) and explains that all women, whatever their ancestry, who were in his *nikah* and he had given *mehr* were *halaal* including daughters of uncles and aunts (this is applicable to all). Special permission was given to Hazrat Muhammad (peace be upon him) to have someone in *nikah* without paying *mehr* (though he never acted on it). [Hazrat Muhammad (peace be upon him) married at the age of 25 to Hazrat Khadija who was 40 years old and did not marry again till her death when he was 53 years old. Then he married Hazrat Ayesha. After her, he married eight widows. At time of his death nine of his wives were alive. This was special permission to him. Normally, a Muslim cannot have more than four wives at one time. He was also given special permission to remarry a woman he had divorced but he never utilized it. Allah had not permitted him to divorce any of his wives with aim of replacing her with a new one.]

**53-55** Allah orders companions of Hazrat Muhammad (peace be upon him) to obey his order and not visit his house without prior permission. When they were invited, they should not go to his home before time so that routine of the house was not disturbed. Once the meals were over, they should not overstay. And when they had to go to his home for some necessity, they should talk to his wives with a curtain in between (however, this restriction does not apply on *mehrams*. Details are given in Surah Noor.) Wives of Prophet were like mothers of his *umma*, and no one should think of marrying any of them after his death.

**56** Allah says that He and *malaika* send *rehmat* on Hazrat Muhammad (peace be upon him). Believers should also send *rehmat* and *salaam* on him. Although a common man is insignificant before the towering stature of the Prophet, his prayer and *salaam* is magnified and sent to Hazrat Muhammad (peace be upon him) according to his stature.

**57-58** Allah says that teasing His Prophet is like teasing Him. Those who do so, will face humiliating *azaab* in this world and in *akhirah* [according to scholars, these *aayaat*

were for those *munafqueen* who teased Muslim women but when inquired would say that they had mistaken these pious women as some low woman (female slave)].

**59-62** Allah says that free Muslim women should cover their face as well, so that they could be differentiated from bound women (female slaves) who were not given such order (though no woman should be teased). But if the *munafqueen* persisted with their notorious acts, Allah would permit him {Hazrat Muhammad (peace be upon him)} to force them out of the city and be disgraced. This has been the rule as evident by history of ancient Prophets [some scholars say that the people meant in these *aayaat* also included *yahooos*].

**63-68** Allah directs Hazrat Muhammad (peace be upon him) to convey that timing of *qiyyamah* is known only to Allah and may be that moment was not far away. Nonbelievers used to ask such questions repeatedly whose definitive answers were not known to Hazrat Muhammad (peace be upon him). Allah says that such people were doomed because they wasted their time in asking such questions instead of worrying for their fate. They will be laid in fire with their face down. They will wish that alas they had listened to the teachings of Prophet and curse their leaders who misguided them and pray that they be given much harsher punishment.

**69-71** Allah warns Muslims that they should not do any act which would harm Hazrat Muhammad (peace be upon him). It would have no effect on him due to his status but their *akhirah* will be doomed. Allah refers to the story of Hazrat Musa [he was accused by a woman (urged by Qaroon) for indecent approaches, but Allah forced her to speak the truth. Details have been given elsewhere]. The believers should always be afraid of Allah and speak the truth so that Allah forgives them for their sins. Those who follow the path of Allah and his Prophet are successful ones and will have their wishes fulfilled.

**72-73** Allah says that He showed *amanat* to skies, earth and mountains but none accepted it. Man was foolish and accepted it [there is long debate among scholars what is meant by *amanat*. Generally it is considered that it means the wisdom given to humans]. This made humans open to blessing of Allah for good deeds and *azaab* for bad deeds (for *mushrakeen* and *munafqueen*).

**Introduction:** The title is because the text refers to nation of Saba. Its time of *nazool* is 6<sup>th</sup> year of *nabuwat*. *Kuffar* had made life very difficult for Hazrat Muhammad (peace be upon him) and his companions. In this *surah* they are asked to choose their fate. Examples are given of nation of

Saba who were very strong but were destroyed, and of Hazrat Daud who always thanked Allah, so his powers were enhanced.

I start with name of Allah who is very kind and merciful.

**1-2** All praise and powers are for Allah who created skies and earth. This system will reach its culmination in the form of *akhirah*. At that time all curtains will be lifted and it will become clear that He is lord of everything. Allah's knowledge is unlimited and He knows everything about everything inside the earth, and on it; and which comes from skies [e.g. rain]; and which ascends to them [e.g., spirits of dead, prayers, deeds].

**3-9** Allah instructs Hazrat Muhammad (peace be upon him) to tell those who deny that *qiyamah* has to come. There is nothing in this universe which escapes knowledge of Allah. Not a tiny speck can escape His knowledge. This should satisfy those who wonder how they will live again after disintegrating into tiny specks. Everything is written in open book ['*loh-e-mahfooz*']. *Qiyamah* has to come to reward pious persons and to punish the sinners. Second reason is to show everyone before his/her eyes that whatever is written in Quran is true [*kuffar* teased Hazrat Muhammad (peace be upon him) by accusing him as liar or lunatic because they could not understand how disintegrated bodies of dead will be given life again]. Allah says that those who confront His Prophets have lost their wisdom and are making themselves liable for big *azaab* due to their banter. They admitted that skies and earth are made by Allah but still doubted that He has the power to dismantle them. If Allah wanted, He would have punished them immediately, but this is not according to His plans. For those who have wisdom there are signs of Allah everywhere.

**10-13** Allah raised the status of Hazrat Daud by making him able to recite along with mountains and birds and to understand their language. Allah also taught him to melt iron and mold it so that he could make armors and connect its pieces by loops. Similarly He put the wind under command of Hazrat Suleman which carried his throne [from Sham (Syria) to Yemen and back]. This way he could cover a journey of one month in half a day. More details have been given in Surah Namal. Allah made a spring of melted copper which was used by *jinnaat* to make big utensils. These *jinnaat* were put under his command with warning of severe punishment if they disobeyed him. They built large palaces, places of worship, pictures, and pools. Allah ordered Hazrat Daud and his descendants to keep thanking Allah for all the blessings [it is said that Hazrat Daud had fixed times of prayer for each person of his family so that all 24 hours were covered].

**14** When Hazrat Suleman died he was in a standing position reclining on his staff. No one, including *jinnaat* was able to know that he was dead. When the staff was

eroded by termites, he fell and only then it was known that he was dead. Allah says that if *jinnaat* had the knowledge of *ghaib* (unseen, unknown), they would have known that he had died. [It is said that Hazrat Suleman had given orders for renovation of Bait-ul Maqadas mosque. He knew of his death, so after giving instructions he went into a house made of glass and started his prayers during which he died.]

**15-21** The nation of Saba had two rows of gardens stretched over miles on their right and left. If they were wise, this blessing would have them believing in Allah and thanking him. [There was no flowing river, so they used to retain water by building dams, most famous of which was Sadm Arab which was built near their capital Marab, in c.a. 800 BC. One third of the wall of that dam still exists. It had many windows which could be opened and closed as desired. This dam fertilized nearly 300 sq miles and these *aayaat* hints towards the gardens in that area.] They became arrogant and Allah sent the *azaab* in form of raging water [as a result the dam collapsed] which destroyed all vegetation and the land became unfertile again. There were towns blessed by Allah [on route to Sham which were populated, and not far from each other] but strangely, they desired long, deserted routes. Ultimately they lost their power and disintegrated [historically the sea route which was the reason for their trade with India and Africa was replaced by land routes after conquest of Misr and Sham by Romans and Iranians]. Allah says that their story is a lesson for others. They were misguided by *shaitan*.

**22-27** Allah addresses *kuffar* of Makkah and says that those whom they worshipped had no control even on a tiny speck of universe. Nor they were capable of interceding (recommendation) anyone. When Allah sends an order to *malaika*, they are terrified and fall in *sajda*. When they come back to senses they ask each other about the order and start compliance. Only Allah can feed [even *kuffar* admitted it] and no one else. Allah guides Hazrat Muhammad (peace be upon him) to tell them that both opposites cannot be true. They should use their wisdom and decide. And that he had fulfilled his duty and if someone did not take his message, it was not his responsibility. Allah will do justice. They (*kuffar*) could never bring forth someone who could compete with Allah. He (Allah) is the only one with complete power and authority which is not shared by anybody.

**28-33** Allah says that Hazrat Muhammad (peace be upon him) is a Prophet for all humanity, not just Arabs. Wise people would listen to him and those who have little capacity to think, would not. They (*kuffar*) challenged him to bring *qiymah* instantly if he was true. He is advised to tell them that it will come at the fixed time and when it will come there will not be a delay of even a single moment. They also rejected Quran and other divine books. On day of *qiymah* they will blame each other for misleading, especially the leaders. But this argument will not help them. They will have handcuffs and ferrets on their feet with collars around their necks.

**34-38** Allah consoles Hazrat Muhammad (peace be upon him) and reminds him that all Prophets were treated with similar disrespect and arrogance by leaders and affluent persons of the society. They argued that if Allah was not happy with them why they had such power and respect, and therefore there was no need to listen to sermons of Prophets. The initial followers of Prophets were always poor people. Allah clarifies that their wealth will have no value on day of accountability. Only good deeds will help. Allah will reward them manifold. But those who deny will all face *azaab* with no escape.

**39** Allah says that Muslims should not be afraid of spending in path of Allah. This will not make them poor. Instead, they will get richer in this world and rewarded heavily in *akhirah*.

**40-42** Many *mushrakeen* made temples to worship *malaika* [they considered them as daughters of Allah]. Allah will ask them in front of *malaika* whether they misguided those sinners. They would deny vigorously and say how they could think and dare to do so? They had no connection with those criminals. These people (*mushrakeen*) will then be punished accordingly.

**43-45** *Kuffar* rejected Hazrat Muhammad (peace be upon him) and used to say that he was not a Prophet and just wanted to deprive them of their ancestor's way of life and that he wanted to be their ruler. They accused Islam of dividing families and dismissed Quran as magic. Allah says that these people prayed to have a messenger of Allah and vowed to be more obedient than other nations. But when Allah sent the superior most Prophet and the best divine book, they were confronting them. They had no knowledge of previous divine books or teachings of a Prophet because none was sent to them, so on what basis they were rejecting Quran? Those who had such attitudes in past were much more superior to *kuffar* of Makkah, physically and resource wise. If they were not spared of punishment, how *kuffar* will be spared.

**46-50** Allah guides Hazrat Muhammad (peace be upon him) to convey to them that they should think with open mind that a person they knew for more than forty years and they all were impressed by his integrity, selflessness and wisdom would never misguide them or choose to make them enemies without reason. Could a lunatic person talk with such wisdom, present such wonderful ways for life, warn them of dangers and tell them the stories of ancient nations? He should tell them that he did not want any reward. He will be rewarded by Allah. They should benefit from the *wahi* and new knowledge of religion. If they did not, they would be destroyed. Their suspicion that he was deranged could not be true because which wise person would like to make enemies for something which was short lived and bound to be

exposed. He was on right path and Allah was always helping and guiding him to spread his message.

**51-54** Those who were bragging (*kuffar*) will be so terrified on day of *qiyamah* that they will not be able to move and will be captured easily. They will say that they have *imaan* on what Prophet said but it will be too late. They will be told that *imaan* that matters is before death. Those who defied ancient Prophets will be treated similarly.

35

### **Surah Fatir** Makki 43 Aayaat: 45 Rakooah:5

**Introduction:** The title refers to word *fatir* used in first ayah. Its time of *nazool* is later part of Makki life of Hazrat Muhammad (peace be upon him). Most of the text describes unlimited powers of Allah. It also consoles Hazrat Muhammad (peace be upon him) and urges Muslims to remain steadfast. It also warns *kuffar* that they could not avoid *azaab*.

I start with name of Allah who is very kind and merciful.

**1-3** All praise is for Allah who created skies and earth without any previous reference. And He created *malaika* to deliver His messages who have two, three, or four wings. He can increase the numbers (of wings or other body parts) according to requirement [according to a hadith, Hazrat Jabreel has 600 wings or arms]. When Allah wants to shower His blessings (spiritual or physical) no one can stop Him. He creates and then feed. Only He should be worshipped.

**4-8** Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not feel saddened if in spite of all his efforts some people were denying him. Allah will deal with them and justice will be done. He is asked to convey that everyone should think of day of *qiyamah*, so that they are not misled by *shaitan* who is eternal enemy and want to take others to *jahannam* with him. So bad and good acts should be differentiated and they shall be rewarded accordingly. Those who do not follow the right path in spite of guidance should be left to face their fate.

**9-10** Just as by orders of Allah, winds carry clouds to a barren land to deliver rain and put life in it, Allah can put life in dead humans. The real respect can only be gained by showing complete obedience to Allah. To pray and to do good acts ascends a person and makes him closer to Allah. Those who do conspiracies will face *azaab*.

**11** Allah created Adam from clay and his descendants from a drop. Then he made pairs of males and females for propagation of race. During pregnancy, fetus

passes through innumerable stages. Details are not known even to the mother. Only Allah knows. The life span of each person and how the life will progress are written on *loh-e-mahfooz*.

**12-14** Two rivers are different. One has sweet water and other has bitter water. Both provide food (fish) and ornaments (pearls etc). These rivers are used for transportation and trade. One should be thankful to Allah. Just like day and night which follow each other according to a specific time frame, Allah has a time frame for everything [scholars think that it means that Islam would dominate at its given time]. Only Allah can provide right information, so one should not be misled by others.

**15-26** Everyone is dependent on Allah but He is dependent on none. All the powers and abilities are with Allah so only He can be worshipped. It is not difficult for Him to erase mankind and replace it with more obedient creature. But He wants to continue with mankind till *qiyamah* and give judgments to reward or punish. On that day, nobody will be able to help other. Allah addresses Hazrat Muhammad (peace be upon him) and says that those who follow his message of warnings and improve themselves will be benefited and true extent of this benefit will only be known in *akhirah*. A *momin* and *kafir* cannot be same, as light and darkness cannot be, or shade and sunshine cannot be. His duty was only to convey message. There has never been a nation where Allah did not send a messenger (Prophet) to convey these warnings. They had books to teach but many did not listen to them. They were punished by Allah.

**27-30** Allah produced such a variety of fruits from same source of water. The mountains have different colors with different shades. Some are white, some are red and some are black. Similarly humans have different colors and statures. There are innumerable creatures all having different shapes and colors. These variations show power of Allah and wise people understand it and are obedient. These people are traders who have no chance of deficit because Allah is buyer of their deeds.

**31-37** It was right time to send Quran. It will be passed on to people who are much better than other *umma*. But not all of them will be at same stage of piousness. Even those who are at the lowest level and commit sins will ultimately go to *jannah* after facing their punishment. They will live there in eternal peace with silken robes and gold ornaments. On the other hand those who will go to *jahannam* will plead for another chance to show obedience to Allah. They will be replied that Allah had given them wisdom and they did not use it throughout their life. Beside, Allah sent his Prophets to them but they did not listen. Their plea will

be rejected and they will face *jahannam* forever.

**38-41** Allah knows secrets of skies and earth and what is in the heart of a person. He made humans His deputy on earth so they should be thankful for that. Those who fail to do so are giving no harm to Allah but only harming themselves. Those who commit *shirk*, should think that what part of universe was created by those whom they worshipped. Surely they will not find any such thing. So, why they were committing such a sin? In fact, they were just following their ancestors who thought that these idols would intercede for them in front of Allah. They should know that on day of *qiyamah*, nobody will be able to intercede for other. They should know the powers of Allah who is controlling this universe and keeping such big objects in their orbits. If they get out of control no one else can bring them back to their paths. This does not happen because Allah is very kind and forgives.

**42-45** Before Islam, when Arabs heard how *yahood* and *nasara* had disobeyed the Prophets, they wished that if a Prophet was sent to them they would obey him and make a much better example. But when it actually happened and Allah sent the superior most Prophet to them, their (*kuffar*) arrogance prevented them from obeying him. Instead they confronted him. Allah says that ultimately they would suffer and would be the losers. They taunted that they were waiting for Allah's *azaab*. Allah says that they would face it because rules cannot change. They should take lessons from what happened to previous nations who confronted their Prophets. They were much stronger but were destroyed. If Allah started to punish them immediately for every sin, there would be no human left on this earth. He gives relaxation for a certain time so that they could convert and adopt pious living.

36

**Surah Ya seen** Makki 41 Aayaat: 83 Rakooah: 5

**Introduction:** The title refers to *haroof-e- maqtaat* in the first *ayah*. Its time of *nazool* is middle part of Makki life of Hazrat Muhammad (peace be upon him). He said about this *surah*: 1. Just as heart beats in a body, the beats of Quran are in this *surah*. It stirs the soul. 2. This *surah* should be recited on the death bed when a person is nearing death so that he/she is reminded of true faith and gets a true picture of *akhirah*.

I start with name of Allah who is very kind and merciful.

**1**

Ya seen

**2-5**

Allah says that the contents of Quran; its teachings and its coverage of all subjects

with eloquence testify that its messenger is sent by Allah and is showing the right path. Allah, who sent the Quran has ultimate power to punish the sinners and reward the believers.

**6-11** Allah addresses Hazrat Muhammad (peace be upon him) and says that he was given a very difficult task to guide a nation (*kuffar*) which had not seen a Prophet for centuries. They had no concept of *akhirah*, with lust of this world deep rooted in them. They did not care for moral values. He would try his best to guide them but it would be difficult and many would confront and challenge him. Such people were under total control of *shaitan*. He should not loose courage or feel saddened and continue with his duties. Finally, they were marked by Allah and sealed off from light of wisdom and *imaan*.

**12** Life after death is inevitable and in *akhirah* they (*kuffar*) will be punished for their deeds. Allah has record of every deed and it has been written in *loh-e-mahfooz*.

**13-21** These *aayaat* tell the story of a village where preachers were sent [most scholars agree that the village was near Antakiya. Similar story appears in Bible and Antakiya is mentioned. It is not clear whether the preachers were Prophets or their deputies]. Initially they were two persons and later a third joined them. They told the residents that they had not come by themselves but were sent by Allah. They should listen to the message. The residents replied with hostility and asked what made those preachers superior to others for making them believe. They were labeled as liars. The preachers said that Allah was witness to what they had conveyed. They should think deeply about the message and beware of punishment for rejection. The arrival of preachers coincided with a famine. The people blamed them for it and warned that if they continued their preaching they would be stoned to death. The preachers replied that real reason for famine was their disobedience and rejection of message of Allah. There was a pious person who lived on other side of the village and had spent his time in praying. He came to the place where this argument was going on to support and to protect the preachers. He said that the preachers were conveying the message of Allah, their character was spotless and there was no difference between their preaching and their actions. They were not asking for any reward for conveying the message. This all showed that their message should be listened to and accepted.

## Para 23 Wa Ma Liya

**22-32** He continued his address and asked what made them to disobey Allah who created them. It was a great deviation from right path to worship those who were helpless against hardships sent by Allah nor had the power to intercede. Then he declared without hesitation that he had been blessed with *imaan*. Allah declared his entry to *jannah* [he was killed brutally]. He wished that his fellow people had known that what was his reward and why he was so rewarded so that they could accept the right path. Allah says that those people were destroyed by a horrible sound. That was enough. Allah does not need to send armies. Allah says that all those who teased and disobeyed their Prophets were similarly destroyed never to recover again. Their story did not end there. They will face further punishment on day of *qiyamah*. *Kuffar* should learn from this story.

**33-36** Allah says that just as barren soil starts producing vegetation and different types of fruit, similarly life will be put in dead bodies. These crops are produced by order of Allah. No one else has the power to produce these fruits. So, why Allah should not be thanked and obeyed? Allah made pairs of living creatures which are apparent in some cases and hidden in others [now we know that every animal or plant has pairs of different sexes].

**37-40** Allah covers the darkness of night with veil of daylight provided by sun which has a set pattern of movement. The moon also has set patterns. It shrinks and expands (to naked eye). There is full moon and then it appears like a twig. It is not possible for night to overcome day, not for sun to catch the moon. These are signs of Allah.

**41-44** Allah saved mankind from extinction by guiding him (Hazrat Nooh) to make a boat (during the storm). In coming days, the idea spread and boats and ships started to be used for travel and trade. They are used to travel through huge, stormy oceans. If Allah wants, these vessels can be destroyed easily but usually it does not happen. This is to keep the business of this world running.

**45-47** Allah says that when *kuffar* were warned of day of *qiyamah* and urged to seek Allah's blessings, they did not listen. When they were asked by Prophets to help poor, they replied with scorn that why should they help those which were not helped by Allah.

**48-68** They (*kuffar*) challenged that if the warnings conveyed by Hazrat Muhammad (peace be upon him) were true, *azaab* should be brought immediately. Allah says that they should know that when first *soor* will be blown, *qiyamah* will come without warning and no one will have time to do anything and they will die. Then

second *soor* will be blown and all will become alive again and curse why they were disturbed from sleep. They will be told that the time to face reality had come. *Malaika* will push them to the place of judgment. No one will be able to run or hide. Every good and bad act will be accounted for. Those going to *jannah* will sit with their women under shade and will be served with anything they will desire. They will be presented *salam* by Allah. On the other hand, for those going to *jahannam*, mouth will be sealed and their hands and feet and other body parts will speak. Then they will know that their over cleverness had gone against them. If Allah wanted, He could have made them blind and disfigure them but He wanted to give them some time to rethink their attitudes. It would not be difficult. They should see how body powers diminish with old age.

**69-75** Allah says that what Hazrat Muhammad (peace be upon him) taught was not a poet's thought, it is the message of Allah. He had never said a verse in his life before Islam and it was not befitting his status. His job was to convey warnings to everyone, those who accepted him and also those who did not, so that they would not be able to say that they were not informed. And also to make people realize what blessings Allah has given, e-g., domestic animals which provide means of locomotion, meat and milk, and wool. So it is not wise to worship anybody else. These idols will not be able to help in time of need.

**76-80** Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not worry about these people (*kuffar*). He had done his duty. They will be judged and punished. They forgot the reality that in fact they were no more than a drop. Allah developed them as human beings with wisdom and power to speak. Now they were using it for challenging Allah's message. They questioned how it will be possible to give life back to a few bones of dead. They should remember that if they were developed from a drop, it was also possible for Allah to put life again in bones. They should also look at green trees, which are converted into wood for fuel after death.

**81-83** Allah is the supreme power. When He decides about something to happen, big or small, it happens immediately. And everyone has to return to him for accountability.

**Introduction:** The title refers to first *ayah* of this *surah*. Its time of *nazool* is middle part of Makki life of Hazrat Muhammad (peace be upon him). This *surah* describes unlimited powers of Allah, provides courage to Muslims by citing rewards in *akhirah*, and gives warnings to *kuffar* narrating stories of nations of past Prophets and describing their fate in *akhirah*.

**Background:** After migration of Muslims to Habsha (Ethiopia) only 40 persons were left in Makkah to face the atrocities of *kuffar*. *Kuffar* thought that it was a matter of days before Islam was wiped out.

I start with name of Allah who is very kind and merciful.

**1-10**

Allah says that all those who are in attendance (standing in rows) whether they are *malaika* waiting for orders (who stop humans forcefully from following *shaitan* and drive *shiateen* away) or pious humans saying prayers (and who urge others to do the same), they all declare that there is only one Allah to worship and He is the lord. He is master of skies and earth and whatever is in between, and the places from where sun and moon arise. He studded the sky with stars. Some of these stars are used to drive *shiateen* away. The *shiateen* try to reach the assemblies of *malaika* addressed by Allah in the uppermost skies but are driven away. And if they are able to get some information, hot stars are sent to hit them. They will always be humiliated like that.

**11-18**

Allah guides Hazrat Muhammad (peace be upon him) to ask the *munkareen* whether it was more difficult for Him to create the celestial bodies (sun, moon etc.) or to give life back to dead. Before asking such big questions they should realize their origin which was from sticking clay. He will again raise them from this clay. Hazrat Muhammad (peace be upon him) should not wonder why those people could not understand such clear things and why they mocked him. This was because they were not prepared to think. They could not visualize how their remains and those of their ancestors could be brought back to life. However, he should keep warning them that if they did not change they would be disgraced.

**19-26**

When they will rise from their graves after blowing of *soor*, they will realize that the day had actually arrived which was told by Prophets (which they thought would never come). *Malaika* will be ordered to gather all sinners at one place and be led towards *jahannam*. Before that, they will be asked why they were not helping each other.

**27-40**

They will start blaming others. Weaker will blame powerful ones that they had misled them and they followed them because of their power. They will return the argument by saying that they could not be blamed because of the state of mind they were in at that time. The weaker ones should themselves have analyzed and made decisions. They will all be punished according to severity of their crimes. Allah says that the *munkareen* were rejecting teachings of Hazrat Muhammad (peace be upon him) because of their arrogance, and because his teachings nullified their idols, even though they believed the truth in their heart. They dared call him a lunatic poet. They will have to pay the penalty for this arrogance.

**41-61** Those who will go to *jannah* will be paid great respect and offered fruits unheard of in this world. The alcoholic drinks that will be served will have no bad side effects such as drunkenness or ill effects. The *hoors* will be shy and not look at any other person. They will have big, beautiful eyes and their skin will be as white and smooth as an egg's surface. In social gatherings someone will say that I had a friend who tried to lure me into bad habits saying that it was unbelievable that people will rise from bones. He will be asked whereabouts of that friend. The reply will be that he must be in *jahannam*. Then they will be shown condition of that friend in *jahannam*. He will thank Allah for His guidance and curse that friend saying that if he had followed him he would also have fallen in *jahannam*. Then he will celebrate that he will not face any death and live in those happy conditions forever. Indeed this is called great success.

**62-74** In *jahannam* there will be a tree named *zakoom*. It will be the food. Eating it will result in terrible pains. Its fruits will have ugly fearful shape. When the residents of *jahannam* will feel thirsty they will be given boiling water which will burn their intestines. Then they will be returned to fire. These people faced this fate because they blindly followed their ancestors and did not listen to messengers of Allah. Only those will be spared who feared Allah.

**75-82** Allah reminds the story of Hazrat Nooh. He called for help and Allah saved him and family fathers of his race [it is said that all humanity has descended from his three sons Saam, Haam, and Yaaft]. Allah says salaam to him and says that he was among his honest servants so he was rewarded; whereas, all other persons of his nation were drowned.

**83-98** These *aayaat* relate to the story of Hazrat Ibrahim. He objected to useless and powerless stone idols which his nation worshipped. Why they doubted Allah and did not worship him? When the people of his nation went on a festival, he went to those idols and asked them to eat. Of course there was no response. Then he asked them to drink. He dismantled all of them except the biggest one and put axe on its shoulder. When people returned they became very angry and decided to put him in fire but it did not cause any harm to him. Details have already been given in Surah Anbiya.

**99-113** He had to migrate to Shaam. He prayed to Allah for children to help him in his mission. Hazrat Ismail was born and Allah ordered for his sacrifice. Hazrat Ismail remained steadfast when his father conveyed him the order of Allah. When Hazrat Ibrahim obeyed the orders, Allah replaced Hazrat Ismail with an animal (lamb). Allah says that in this way He rewarded his pious servant. Then Allah gave him the good news of birth of Hazrat Ishaq. Both his sons became forefathers of a

large nation with many Prophets. Details have already been given in Surah Anbiya.

**114-122** These *aayaat* relate to story of Hazrat Musa and Hazrat Haroon. Allah says that He blessed them by saving them (from Firon) and gave them a divine book. This was because they were among pious people. Details have been given at many places in Quran.

**123-132** These *aayaat* relates to Hazrat Ilyas [some scholars are of the opinion that he was from Hazrat Haroon's descendants. He was sent by Allah to a city Balbak in Shaam]. He warned people of Allah's anger as they worshipped an idol named Baal. He advised them to worship Allah who created everything and was Lord of the Universe. How a statue (Baal) could help them that they themselves had built? Most of the people did not listen to him but a few did. They will be spared of punishment. [Many scholars are of the view that Al Yaseen is other name of Hazrat Ilyas.]

**133-138** These *aayaat* relates to Hazrat Loot and his wife. This story has appeared in detail at many places in Quran [the destroyed towns of his nation can still be seen on way to Shaam from Makkah]. Allah addresses *kuffar* and asks them to take lessons from their destruction.

**139-148** These *aayaat* tells the story of Hazrat Yunus. This story has been told in detail in Surah Yunus and Surah Anbiya. He was travelling on a boat when it lost balance. People said that there was some slave among them. They wrote names on papers and picked one, and repeated this practice several time. Each time it was Hazrat Yunus's name. He was thrown in the river. It was a sort of warning from Allah because he had left his nation alone. He was swallowed by a fish [scholars agree that the river was Al Farat or Euphrates]. Allah says that because he was a pious person so the fish threw him out on the shore by order of Allah. He was very weak. Vegetation grew to give him shade and food. Slowly he recovered. Gradually number of his followers exceeded 100,000.

**149-166** These *aayaat* address the subject of false beliefs which *kuffar* had developed regarding *malaika* and *jinnaat*. They generally regarded *malaika* as daughters of Allah. Allah angrily asks them that would it be sensible to think that Allah chose sons for them and daughters for Himself. And they labeled *malaika* as females. Were *kuffar* present at the time of their creation? From where had they formed such beliefs? And they said that *jinnaat* are relatives of Allah. They should ask *jinnaat* what they thought of their own self. They know that they will also be held accountable. They have no powers. Similarly *malaika* know their limits and they cannot exceed them. They are always obedient and waiting for orders.

**167-179** Arabs used to complain that no Prophet was sent to them. If they had such guidance they would have been among the selected people of Allah. Allah says that when He sent a Prophet, they were rejecting him. They would soon face the punishment. In spite of temporary ups and down, the final victory always belongs to Prophets. Allah conveys to Hazrat Muhammad (peace be upon him) that he should wait patiently to see the destruction of *kuffar*. They were inviting *azaab*. They would soon face it. That day would be horrible for them.

**180-182** Allah is free of any deficiencies and His powers are unlimited. He sends *salaam* to Prophets which shows their status. He is master of all worlds.

38

**Surah Sad** Makki 38 Aayaat:88 Rakooah:5

**Introduction:** First word of the *surah* is the title. Its time of *nazool* is middle part of Makki life of Hazrat Muhammad (peace be upon him). It addresses *kuffar* who mocked Hazrat Muhammad (peace be upon him) and said that how a person like them could be a Prophet. It is reminded how ancient Prophets were similarly ridiculed but they dominated. Detailed stories of Hazrat Daud and Hazrat Suleman are given.

I start with name of Allah who is very kind and merciful.

**1-3** Allah says that the reason why *kuffar* were hostile towards Quran and Hazrat Muhammad (peace be upon him) was not any deficiency in Quran or in methods of Prophet, but their arrogance and habit of bragging. They would only see the right path when they would come out of this state of mind. They should know that similar state of mind led to destruction of many ancient nations by *azaab*.

**4-8** The *kuffar* used to say that a person who was similar to them in every respect could not be a messenger of Allah. A *malak* should have been a messenger. Hazrat Muhammad (peace be upon him) was a magician or an impersonator. They were also angry that he was preaching only one Allah. How they could dispense with all other idols which were considered to be doing different duties by their ancestors since unknown times. They argued that the reason he was advocating one Allah so vigorously was that he wanted to make all submissive to him so that he could become the ruler. Their argument went further and they questioned why Hazrat Muhammad (peace be upon him) was chosen as Prophet and why not some wealthy, more influential person among them was chosen. Allah says that they will forget all their arguments when they will face *azaab*.

**9-16** Allah is the Lord of earth and skies. His decisions cannot be questioned. The *kuffar* should assess their power before such arguments. They were totally powerless. Could they climb to skies by erecting ropes and had they the capacity

to manage the system of universe? In fact they were a defeated nation [it happened from Badar to conquest of Makkah]. They should remember what happened to nation of Nooh, Aad, Aika (nation of Hazrat Shoaib) and Firon (who used spikes to kill his opponents). They (*kuffar*) mockingly asked for punishment. They will get full punishment on day of *qiymah*.

**17-20** These *aayaat* relate to Hazrat Daud. Allah says that he was patient and suffered (during the rule of Taloot). Then Allah made him the ruler and he conquered his opponents. He was very powerful [it is generally thought that he was the first person to use iron]. Mountains obeyed him and they collectively prayed morning and evening. And all the birds were submissive to him. He had a very powerful country and Allah gave him the wisdom to analyze and make decisions.

**21-26** It is said that Hazrat Daud had fixed days for different jobs. One day he would look after affairs of his country, next day he spent with his family, and next day was fixed for prayers. On that day he would not allow anybody to meet him. One day two persons broke this rule, climbed the wall and presented themselves to him. In spite of all his power, he became confused who they were. If they were humans how they dared to do so, and why they were not stopped. Otherwise how they were able to climb tall walls? They said that he needed not be afraid or be worried. They were two brothers and wanted a straight forward and just decision about an issue. One of them said that the other had 99 lambs and he had only one. The other brother wanted to take that one to make a score of 100. He was clever and talkative so he had the support of others. Hazrat Daud questioned them and declared that indeed it was unfair and he would not allow it. He felt satisfied and that he had the capacity to solve such issues. But Allah warned him that this power was given to Hazrat Daud by Him. He realized his fault and asked for forgiveness. Allah forgave him and he is among His special people. Allah advised him to rule without any self-interest or desire. This thing takes one away from path of Allah and then he gets lost. Those who do so will face *azaab*.

**27-29** Universe was not created without purpose. Everything has its own job to do. A person should not do any act which will not be paid back in *akhirah*. For that it is necessary to control one's own desires and follow a system of justice and try to make Allah and his creatures happy. Those who follow the path of Allah and those who do not cannot be equal. Allah has made a system of justice (in *akhirah*). To make people able to differentiate between good and bad, Allah sent divine books for guidance [*zaboor* was sent to Hazrat Daud which gave him the wisdom].

**30-33** Allah blessed Hazrat Daud with a son, Hazrat Suleman, who was also a Prophet. The interpretation of these *aayaat* is not unanimous. Hazrat Suleman was

inspecting some horses to be used for *jihad*. He became so absorbed that he forgot to say his afternoon prayers. One view is that when he realized that he had missed the prayers, he said that it did not matter because he was spending his time in preparation of *jihad* for Allah. He patted the horses on legs and necks. The other view is that he felt bad about it and said that he should not have forgotten his prayers. And he sacrificed those horses.

**34** Allah says that He put Hazrat Suleman to test and placed an incomplete body on his throne. [According to Hadith, one day he swore that he would visit all his wives. All would deliver a baby to fight *jihad*. Although a *malak* urged him to say “Insha Allah” but he forgot. None of his wife became pregnant and only one delivered an incomplete dead baby. He felt ashamed and prayed to Allah for forgiveness.]

**35-40** Hazrat Suleman prayed to Allah to grant him an empire better than any empire. His wish was granted and Allah put winds and *jinnaat* under his control. On his orders they built big buildings and fetched pearls from sea bed. There were many *jinnaat* who disobeyed and were chained. He was granted unlimited authority without fear of accountability. But he himself led a simple life. Allah says that he is among selected ones and has special place in *jannah*.

**41-44** These *aayaat* relate to story of Hazrat Ayub. Details have already been given in Surah Anbiya. He suffered from a disease and attributed it to *shaitan*. Allah ordered him to kick the soil with his heel. As he did that, a spring gushed out. He drank that water and took bath with it. This practice gradually cured his disease. He had lost his family because of falling of the roof of his house. Allah rebuilt his family. This was a lesson that those who are patient are rewarded by Allah.

**45-48** Allah reminds the stories of Hazrat Ibrahim, Hazrat Ishaq, Hazrat Yaqub, Hazrat Ismail, Hazrat Yaseh, and Hazrat Zul Kufl and says that they were His selected people. They always kept themselves busy in prayers.

**49-64** Those who will enter *jannah* will be presented with fruits of various types and drinks, and they will have servants. The women to accompany them will be young. These are just some of the blessings. On the other hand, those who will be sent to *jahannam* will have hot water, pus and poisons to drink. First of all, leaders will be lined up for throwing into *jahannam*. They will be followed by others. Both groups will start accusing each other and each group will be demanding more punishment for other. They will be surprised not to see those Muslims whom they taunted and considered bad. Allah says that it seems improbable that those destined for torture will think about fighting with each other but it will happen.

**65-70** Allah guides Hazrat Muhammad (peace be upon him) to tell *kuffar* that his job was to warn them of coming *azaab* so that they were not caught unaware. They

will face Almighty Allah who controls everything and nobody can stop Him from doing what he wants. They should take the day of *qiyamah* seriously and not mock talk warnings about it. He should further tell them that he had no source of knowing what was being discussed and what was happening in the upper council of heavens. Allah informed him.

**71-88**

These *aayaat* addresses creation of humans. Details have already been given elsewhere. When Allah told that He was going to create a creature from mud and after He had put life in it, they should do *sajda*. All obeyed except *iblees*. When questioned, he replied that he was superior because he was made from fire. Allah expelled him saying that he was under curse till the day of *qiyamah*. He begged for reprieve till that day. He was given that reprieve. He said that he would conspire to take people away from right path except for a few. Allah said that he was permitted because such people will be fuel of *jahannam*. Allah orders Hazrat Muhammad (peace be upon him) to tell them (*kuffar*) that he had no personal interest in giving these messages. It was for their own interest to listen and to obey. Otherwise, the day of judgment is not far away.

39

### **Surah Az-Zumar** Makki 59 Aayaat:75 Rakooah:8

**Introduction:** The text of this *surah* has word *zumra* at one place. Its time of *nazool* is middle part of Makki life of Hazrat Muhammad (peace be upon him). Muslims were facing great difficulties. It describes unlimited powers of Allah, rejects the claims of *ahle kitab* such as trinity. Muslims are urged to remain steadfast and believe in rewards of *akhirah*.

I start with name of Allah who is very kind and merciful.

**1-3**

Quran has been sent by Allah who has powers of great wisdom. It should be followed in letter and spirit. Nobody can stop its spread because such guidance was never provided earlier. Allah guides Hazrat Muhammad (peace be upon him) to keep inviting people towards Quran and declare that Allah accept only total submission (not partial). Those who insisted on their thinking will never succeed (in *akhirah*). [The background of these *aayaat* is that *kuffar* used to argue that the idols they worshipped were stepping stones towards reaching Allah.]

**4-5**

Allah is the only creator. If He wanted children, He had to choose one of his creations. It is unthinkable and out of question so those who related some of the creations to Allah as sons or daughters (*nasara* believed Hazrat Issa and *yahood* Hazrat Uzair as sons of Allah; in addition *nasara* believed in trinity; *kuffar* considered *malaika* as daughters of Allah). He does not need it as He is master of Universe. Night overlaps with day and day overlaps with night. Similarly sun and

moon are doing assigned duties tirelessly. These outrageous claims were enough to make Allah wrap up the universe but He restrains and forgives.

**6**

Allah created Adam and then made a pair. He made eight pairs of domesticated animals (details have been given in Surah Inaam). During developmental stages, the baby passes through three types of darkness [that of abdomen, uterus, and placenta]. When Allah is the lone creator, He should be the only one to be worshipped.

**7-8**

Those who denied blessings and rights of Allah were damaging only themselves. Allah likes obedience and rewards those who obey. He knows even the hidden thoughts so on day of *qiyamah*, there will be fair accountability. It is nature of humans to pray for help during bad times and to forget Allah's guidance during good times. Allah guides Hazrat Muhammad (peace be upon him) to tell *kuffar* that they had limited time (in this world) to live luxurious life. Their final destination is *jahannam*.

**9-10**

A person who sacrifices his sleep for prayers and always has fear of Allah, cannot be same as the one who approaches Allah only in difficult times. Pious people are rewarded both in this world and in *akhirah*. If someone has problem in keeping his faith in Allah and cannot say prayers openly, he should migrate to a more favorable environment. It will be difficult with many hardships, but Allah's reward is great.

**11-20**

Allah guides Hazrat Muhammad (peace be upon him) to convey that he himself is the most obedient servant of Allah. Even if he commits a mistake he will be questioned on day of *qiyamah*. After this warning, they (*kuffar*) could decide what path to follow because whatever they would do, will be accounted for. They will be thrown in *jahannam*, which has clouds of fire below and above. On the other hand, those who would accept the teachings of Prophet should be conveyed the good news that they will go to *jannah* which has special balconies to sit and has flowing canals.

**21**

Allah sends rain which is absorbed by soil and flows in the form of springs. The water of these springs irrigates land and green crops and other vegetation emerges. When they ripe, they change their color and is disintegrated after a time (by nature or by users). There are lessons for wise people to learn from this process.

**22**

Those persons whose chests are filled by message of Allah have full belief and pass their life in peace. On the other hand are those whose hearts are hard as stone and no teaching can enter them. Such persons always wander aimlessly in dark.

**23**

There is no divine book better than Quran. It explains everything directly or after correlating different *aayaat*. Those who are able to understand, feel very humble and are afraid of Allah's powers. Their hearts start to shake and their skin becomes soft. The hair gets erected due to fear. This condition opens the way to success.

**24-28**

In *akhirah*, hands of criminals will be tied, so *azaab* will directly hit their faces. Such persons cannot be equal to those who will go to *jannah* and will have no fear or worry. Those who deny, should learn lessons from history when several nations were destroyed for disobeying Prophets, and *azaab* of *akhirah* is still waiting for them. The *kuffar* should understand that they will not be treated differently. They should try to understand Quran which gives clear messages.

**29-31**

Allah explains the difference between those who worship one Allah and those who worship many gods. It is like one slave who has only one master and has only to obey his orders against a slave who has several masters and have to satisfy everyone even though the orders are conflicting. Allah says that still there will be some who will not understand even these clear examples. On day of *qiyamah*, they will deny that they had received the message but it will be proved by statements of *malaika*, and their own hands, feet etc.

## Para 24 Faman Azlamu

**32-35** Allah says that those who worship others along with Allah or declare others (humans or *malaika*) as His children, and reject the teachings of Prophets are *zalim* (cruel) and only place for them can be *jahannam*. Those who preached truth and those who accepted it will be rewarded. Allah will forgive them for bad deeds of past.

**36-41** When Hazrat Muhammad (peace be upon him) conveyed the messages of Quran to *mushrakeen*, they showed anger and warned him of the impending wrath of their idols. Allah guides him to tell them that one who worships Allah needs not to be afraid of anything. In fact, it is Allah's decision whom to show the right path. Nobody can change the destiny. How a comparison can be made between creator of the universe and lifeless statues. Soon it would become clear who would dominate, those who worshipped Allah or those who worshipped idols. Allah consoles Hazrat Muhammad (peace be upon him) and says that he had done his duty of conveying Allah's message. He should not worry how some people responded to it. Allah will deal with them accordingly.

**42-45** Sleep is like death. Life is partially taken away [Baghwi says that Hazrat Ali explained it by saying that during sleep, *rooh* (spirit) leaves the body but remain connected with it through a ray, just like rays of sun warms the earth]. Those who want to think, have many lessons in it. Allah says that *mushrakeen* claimed that idols would intercede for them and that is the reason why they worshipped them. How they could do so? All decisions lie with Allah.

**46-52** Allah guides Hazrat Muhammad (peace be upon him) to convey to people that Allah will pass judgment on their disputes on day of *qiyamah* as He is creator of skies and earth and knows everything. The criminals will not escape harsh punishment even if they had all treasures of earth to offer as compensation. Then they will know how silly they were to mock the message of Allah. During their life, they call for Allah's help in difficult situation, but forget Him in times of leisure. They say that what they have got is due to their own skills. The blessings sent by Allah are in fact a test whether the beneficiary attributes them to his own skills or to Allah's generosity. Those who fail are punished [for example Qaroon]. Prosperous life in this world is not an indication of success.

**53-61** These *aayaat* provide hope to everyone for forgiveness by Allah. Allah says that nobody should lose hope and should always pray to Allah for forgiveness for whatever sin they committed. Allah is kind and generous. But such prayers should not be delayed because once the *azaab* is sent, there is no forgiveness. Those who fail to do so (*kuffar*) will regret their actions on day of *qiyamah*. Why they did not

understand Allah, His messages and Prophets, and why they taunted them? This was because of their actions that they will face such a bad day. They will wish to go back to this world and rectify their acts. But they will be told that they will do the same bad acts. Their faces will darken due to their lies. On the other hand, those who had fear of Allah will be free from any worry.

**62-67**

Allah created everything and is responsible for look after of His creations. He is master of everything. There can be none else who can be worshipped. Those who deny it cannot hope for betterment. It is sheer stupidity to invite Prophet of Allah to adopt their ways [it is said that these *ayaat* were sent when *kuffar* asked Hazrat Muhammad (peace be upon him) to join their ways of worship]. There should be no doubt that whosoever denied the message of Allah will face punishment. Anyone who understands the authority and powers of Allah can never even think of worshiping anybody else. On day of *qiyamah*, the whole earth will be squeezed in one fist of Allah and skies will be like folded sheets of paper in His right hand.

**68-75**

When *soor* will be blown for the first time, those who will be alive will go into a state of unconsciousness due to terror. When *soor* will be blown for the second time, everyone including dead will wake up and bewildered with what they will see. All will be brought before Allah for accountability. The earth will shine by *noor* of Allah. Prophets and witnesses will also be present. There will be complete justice. Those who denied Prophets will be sent to different segments of *jahannam* like a herd. The wardens of *jahannam* will ask them whether Prophets were not sent to them for guidance. They will reply that indeed they were sent but it was their mistake that they did not listen to them. Then they will be driven to their destinations. On the other hand, those who had fear of Allah will be sent to *Jannah* where they will be welcomed by the wardens by *salaam*. They will praise them as pious persons. They will reply by thanking Allah for fulfilling the promise. They will be offered a house in *Jannah* at a place of their choice. On the day of judgment *malaika* will be surrounding the area and praising Allah.

40

**Surah Al Mumen** Makki 60 Aayaat:85 Rakooah:9

**Introduction:** The title refers to description of a complete *momin* in the text. Its time of *nazool* is the time when many Muslims had migrated to Habsha (Ethiopia). This *surah* addresses *kuffar*, answers their queries and warns about the consequences of their attitude. Example of Firon is quoted who similarly tried to kill Hazrat Musa but was destroyed. It also urges Muslims to remain steadfast and face the hostilities of *kuffar* in a bold way.

**Background:** The *nazool* was just after the incidence when Uqba tried to strangle Hazrat Muhammad (peace be upon him) but he was saved by timely intervention by Hazrat Abu Bakar.

I start with name of Allah who is very kind and merciful.

1 Ha meem

2-9 Allah sent the book. He is supreme and knows everything. He forgives and accepts *tauba*. But He can also punish severely (*azaab*). He is the only one to be worshipped and everyone has to return to Him and judged. Nobody should be deceived that those who denied His message were still living lavishly and strolling in the cities. After a certain period of time, they will be punished in the same way as many ancient nations were punished by Allah by sending *azaab*. They included those who denied Hazrat Nooh and were split into factions. There were many others who denied Prophets sent to them. Allah consoles Hazrat Muhammad (peace be upon him) and promises that *kuffar* would be punished in the same way. On the other hand, *malaika* who hold the sky and are always busy in prayers, ask Allah for forgiveness of *momneen*. They say that *momneen* have tried to obey whole heartedly so their mistakes may be forgiven. Nor should they face hardships in this world, nor *jahannam* in *akhirah*. May Allah enter them in gardens of *jannah*; and also those persons among their relatives who are pious.

10-12 Allah will address *munkareen* and tell them that when they rejected His message He was displeased in the same way as they were when facing their punishment. They will say that they were given death twice and life twice. Was there any way to compensate for their sins? They will be answered that there was no further opportunity and they will have to face consequences of their deeds.

13-22 Allah shows His signs everywhere. For those who care to think, how they get fed and how they get other necessities of life, is sufficient for believe in Allah. Only He should be worshipped and it should be done without fear. He sent *wahi* to Prophets for guidance of mankind. One should fear the day when everyone, ancient or contemporary will be raised from graves, gathered in a big plain area and questioned. Nothing will remain hidden and there will be only one Lord. Hearts will be sinking and everyone will be tense. There will be no one to intercede. Those who worshipped idols should move around on earth and see the remnants of those who were like them but much more powerful and were destroyed by Allah. This destruction was punishment for their rejection of Prophets who were sent to them.

23-46 These *aayaat* address the story of Hazrat Musa and Firon. Details have already been given at several places in Quran. The *mojzat* of Hazrat Musa put fear in hearts of courtiers of Firon. Though Firon was himself shaken, he took a strong stand to suppress Hazrat Musa in an effort to protect his throne. He ordered his

murder. Hazrat Musa declared that he had the support of Allah so he did not fear Firon and his army. One person from Firon's nation (*qibti*) who believed in one Allah but had kept it a secret, spoke out in favor of Hazrat Musa. He said that if Hazrat Musa was a liar, Allah would punish him and Firon did not need to kill him. And if he was indeed a Prophet, Firon should be fearful of the consequences. He should be fearful of day of *qiyamah*. He further said the people of Misr (Egypt) realized that Hazrat Yusuf was indeed a Prophet but only after his death. He (Firon) should try to understand the message of Hazrat Musa before his heart was sealed by Allah. But Firon remained firm in his decision. As a result he and his companions were drowned in sea. They will be given harshest *azaab* in *jahannam*.

**47-50** In *jahannam*, people of Firon's nation will ask him and other rulers to help them out as they were suffering the punishment because of them. They will reply that they all were facing punishment according to the magnitude of the sins. The verdict had been given and there could not be any change. They will then ask the warden *malaika* to request Allah to give them one day off from *azaab*. They will also refuse to help and ask why they rejected Prophets sent by Allah with clear signs.

**51-56** Allah says that He helps His Prophets and pious people so that they succeed ultimately. There may be ups and downs before their success. Those who opposed them will be standing as criminals on day of *qiyamah* and witnesses will be given against them. They should take lesson from story of Firon and Hazrat Musa. How Firon was destroyed and how Allah made a weak nation, Bani Israel so strong and custodian of *Taurat*. Allah consoles Hazrat Muhammad (peace be upon him) that promises made to him by Allah would be fulfilled. He and his companions should remain steadfast and keep praying to Allah, asking for pardon for mistakes and calling for His help. Allah says that those who were confronting Hazrat Muhammad (peace be upon him) had no argument to deny his teachings. They just wanted to show their superiority. They should understand that only way for them was to accept leadership of Prophet. Otherwise they would be humiliated.

**57-60** Even *mushrakeen* agreed that universe was created by Allah. Allah asks that what thought prohibited them from accepting that He can give them a second life. It is much easier than creating a universe. Just as a blind person cannot be equal to one who can see, a *kafir* cannot be equal to a *momin*. One should pray to Allah for his/her desires. Not to pray and ask is arrogance. Such people will be humiliated and face *jahannam*.

**61-65** Allah made night to rest and provided light in day to work. Everyone

acknowledges these gifts of Allah so why He should not be worshipped. He made earth a place to live and erected skies as a roof (just like a building). He gave humans a beautiful shape and sources from which they could earn honestly. He is Lord of universe and the one who will live forever so only He should be called for help.

**66-68**

Allah directs Hazrat Muhammad (peace be upon him) to convey to others that Allah had sent him clear signs and to abstain from worshipping their idols and to be obedient to Him. He made humans from clay, then a drop of water which turns into a clot of blood, and then it becomes a child after many stages. The child develops into a full grown powerful person. Then decline starts and the person becomes weak. Some die early and some have long life. It is food for thought for wise persons. It is clear that He controls life and death and whenever He says something to happen, it happens immediately.

**69-78**

Those who commit *shirk* will face very harsh *azaab*. They will have a collar around their neck which will be tied with a chain whose other end will be in hands of *malaika*. They will be thrown in boiling water and fire alternatively. They will be asked to bring those whom they worshipped to help them. They will admit their mistake and ask for forgiveness. But they will not be forgiven because of their arrogance when they were on earth and denied Prophets. They will be thrown in *jahannam* to stay there forever. Allah consoles Hazrat Muhammad (peace be upon him) and says that promises made to him would definitely be fulfilled. And *kuffar* would not go unpunished in this world as well. He should take heart from the stories of ancient Prophets, some of whom are mentioned in Quran and some are not. None of them could change anything by their own unless Allah helped them. And ultimately, Prophets were successful.

**79-85**

Humans are benefitted by cattle. They use some of them as food, and use their wool, hide and hair for different purposes. They are used as means of transportation. Humans also use boats for transportation. These are all signs of Allah. There were more powerful nations in the past that denied the message of Allah and were destroyed. They mocked Prophets. Their ruins can still be seen. Those who reject the message of Allah will not be forgiven on day of *qiyamah* although they will beg for it.

**Background:** One of the leading chiefs of *kuffar*, Utba went to Hazrat Muhammad (peace be upon him) and said that he was creating rift in the nation by saying that their ancestors were wrong. Utba offered him wealth, position or anything he wanted. In reply Hazrat Muhammad (peace be upon him) recited this *surah* and went to *sajda* at the point in text where *sajda* is ordered. Utba went back and said to his companions that Quran was not magic or poetry and it was useless to tempt Hazrat Muhammad (peace be upon him). The chiefs replied that he also had come under spell of the magic.

I start with name of Allah who is very kind and merciful.

1

Haa Mim

2-8

It is great kindness by Allah that He sent an unmatched book Quran. The *aayaat* have different meanings and they cover every subject. It was sent in most eloquent Arabic language which is the native language of the area. But only wise and intelligent people can take benefit from it. Quran gives good news of rewards and prosperity and warns about punishment of *munkareen*. *Kuffar* not only did not try to understand it, but also discouraged Prophet Hazrat Muhammad (peace be upon him). They said that their hearts were covered by sheaths and their hearing capacity decreased when he spoke. So there was a barrier. Why he was wasting his time? Allah guides Prophet Hazrat Muhammad (peace be upon him) to convey to them that he was an ordinary person like them, not one of *malaika* or some other creature. So he should be easy to understand. Allah had picked him to convey the most pure and complete message of Allah. Whatever their response was, he was duty bound to convey the message. Allah alone should be worshipped and they should follow the path dictated by Him. And if they made mistake, they should ask for forgiveness. Those who worship others, are reluctant to spend on poor, and do not believe in *akhirah* are destined for destruction. On the other hand, the believers will get never ending reward.

9-12

Allah created the universe in two days. [Nobody knows the length of these days; the days we count are according to movement of sun and earth. Here the talk is of universe.] How others can be equated with Him? In another two days, He created sources for food and living such as mines, trees, fruits and animals. Then he created seven skies from material spread like smoke in another two days. Then skies and earth were connected to make a system. It means that in total, it took six days. He gave orders to His creations on each sky. The lowest sky was decorated with stars and *malaika* were appointed to guard this system.

13-18

Allah guides Hazrat Muhammad (peace be upon him) to warn *kuffar* that if they continued to reject the messages of Allah, they might face the same fate as Aad and Samood. Allah sent Prophets to them who tried to convey message of Allah from every angle [Hazrat Hud and Hazrat Saleh were prominent]. They refused to listen

and objected that Allah should have sent *malaika* as messengers, not human beings like them. When they were warned of *azaab*, they said that who could be more powerful than them. Aad faced *azaab* in the form of very strong gusts of wind for many days [seven nights and eight days; it flattened everything including houses and trees, and killed all humans and animals]. They will face even greater humiliation in *akhirah* and there will be nobody to help them. Similarly Samood refused to listen to Prophets. They faced earthquake with a terrible sound which killed them. Those who had adopted *imaan* were saved.

**19-25**

On day of *qiyamah*, there will be different groups of criminals and they will be made to wait for each other. Their body parts -- eyes, ears, and skin will speak and tell details of their deeds. They will become angry and question their body parts why they spoke against them. The body parts will reply that they had no option but to obey order of Allah. They could hide their sins from others but not their body parts. They will be reminded of teachings which they did not believe. If they really believed that Allah knew everything, they would not have committed these acts. Nothing will help them and fire will be their home. They were under influence of *shaitan* who had misled them.

**26-29**

Recitation of Quran attracted everyone. To counter it, *kuffar* used to make noises so that it could not be heard. Allah says that they will definitely be punished for this act. They will remain in fire forever. They will plead to show them those who misguided them, whether humans or *jinnaat* so that they could crush them under feet and throw them deep in *jahannam*.

**30-32**

Allah says that those who believed in Allah from their heart and remained steadfast, did not worship anyone else, and did not change their beliefs, recognized full authority of Allah, always prayed and thanked Him, will be welcomed by *malaika* near their death, in the grave, and when they will rise again assuring them *jannah*, and not to worry about anything. They will promise their friendship in *akhirah*. In *jannah*, these pious people will be getting anything they will desire.

**33-36**

Best is the person who dedicates his life as slave of Allah and urges others to follow his ways; and he is never afraid of declaring his views. Bad and good can never be equal. A *momin* should try to answer a bad act with a good act as far as it is possible. This will soften the opponent and he will listen more carefully. This patience is difficult and is a gift of Allah. Still there will be some who will keep responding aggressively. The best defense against them is to seek help from Allah.

**37-39** Allah says that sun, moon, and stars are all creations of Allah. The creator of celestial bodies should be worshipped, not sun, moon, or stars themselves. Those arrogant people who did not want to leave their practices and accept this message were only damaging themselves. Allah does not care for them. Uncountable number of *malaika* and other creatures are worshipping Him every moment. One of His signs is barren land which comes to life as rain falls on it. If He can give life to dead soil, He can also give life to dead human beings.

**40-46** Allah is aware of every act of deception of those who in spite of listening to clear message of Allah, try to confuse people and not only do not accept these messages but also urge others to do the same. Their arrogance would not go unpunished. How it is possible that a divine book which Allah Himself has declared to protect can convey lies? All Prophets had similar experiences. Some would listen to them, some would not. If Quran was sent in some other language than Arabic, very few Arabs would understand it. Those who believe in it, get the wisdom which removes darkness that had accumulated over centuries. Those who cannot understand its value should cure their blindness and deafness. Hazrat Musa faced similar situation. What happened to those who rejected him is a part of history. There will be no injustice in *akhirah*. Every good or bad deed will be rewarded fully.

## Para 25 Ilayhi Yuraddu

**47-49** Only Allah knows the time of *qiyamah*. None of the Prophets or *malaika* knows it. Allah knows everything. No seed sprouts, or a fruit emerges; or an infant grows in womb of a female without His knowledge. Only thing to remember for a human being is that *qiyamah* will come and they should prepare for it. Nobody will be able to get help from anybody else. Allah will ask *mushrakeen* to bring those whom they worshipped to their help. They will not accept that they worshipped someone else because they will know that it will be useless to call them.

**50-54** Humans always pray for well being when there is some hardship, but when situation improves, they claim that it was due to their wisdom and forget about *akhirah*. If someone reminds them of *akhirah*, they say that Allah will help them (as He did in this world) and they will be in peace. Allah says that *munkareen* should not forget that they will face intense *azzab*. Quran is a great guide which points towards weaknesses and foretells about *akhirah*. Those who do not follow it are causing a great loss to themselves. Allah foretells that soon the *munkareen* (those who deny) would see the signs of Quran's truth [this pointed to great conquests of Islam in subsequent years]. When Allah says that Quran is His words, it should be sufficient for anyone to believe. Nobody should think that he will not return to Allah. Everything is under His control.

42

### **Surah Ash Shura** Makki 62 Aayaat: 53 Rakooah:5

**Introduction:** This *surah* emphasizes the importance of mutual consultation. The title refers to it. Its time of *nazool* is during the period of migration to Habsha (Ethiopia). It addresses *kuffar* and following points are clarified: 1. Ancient Prophets conveyed same message which means that it was not their own thinking (otherwise there would have been differences). 2. *Kuffar* asked that if Islam is divine why Allah does not force every human to adopt it? The answer is given that Allah wants that people adopt it by their own will. Those who reject it will be punished in *akhirah*. 3. Nobody can become a Prophet by own discretion. It is an honor bestowed by Allah. It is the duty of a Prophet to spread the message of Allah.

I start with name of Allah who is very kind and merciful.

**1** Haa meem

**2** Ain Seen Qaaf

**3-6** Allah says that just like this *surah* was being sent (*wahi*) to him {Hazrat Muhammad (peace be upon him)} Allah kept sending the messages and this was the practice for ancient Prophets as well. That time might be near when skies will

burst open but *malaika* pray all the time and ask Allah for forgiveness of humans. Allah by His kindness accepts the prayers and had given some more space to *kuffar* to adopt the path of Allah. But the *kuffar* should not believe that their acts would go unnoticed and they will not be punished. Allah consoles Hazrat Muhammad (peace be upon him) that he should not worry about those who did not listen to him. His duty was only to convey the message.

**7-9** Allah addresses Hazrat Muhammad (peace be upon him) and says that Quran was sent in Arabic so that it could be spread in Umul Qura [Makkah] and adjacent areas [Arabia]. He should warn people to prepare for *akhirah* when there will be two categories, one that will go to *jannah* and other that will go to *jahannam*. If Allah wanted, there would have been only one category, but it is not according to His designs. So everyone should make Allah his friend and helper because He has supreme power and can give life to dead.

**10** Allah's decision about some issue must be considered as final whether it relates to beliefs, prayers or every day issues. These decisions can be interpreted from messages conveyed by Prophets. Nobody has the right to change them.

**11-12** Allah is the creator of skies and earth. He made pairs (male and female) in humans and animals. And spread their races on the face of earth. There is no one who can be compared to Allah. There is no one who can give orders and decisions like Allah. He is the only one who can listen to everybody. He is completely different from any of His creatures so it is not possible to visualize Him. He is the master of all of universe and provides means of living to everybody.

**13-15** Allah addresses Hazrat Muhammad (peace be upon him) and says that messages sent to him were same which were sent to Hazrat Nooh, Hazrat Ibrahim, Hazrat Musa and Hazrat Issa. It was ordered to all of them not to let develop differences within the religion. Allah says that when he {Hazrat Muhammad (peace be upon him)} presented religion to *mushrakeen*, they did not take it easily and acted as if something unnatural was preached to them. Otherwise, nothing can be more clear and apparent than *tauheed*. Those who question it were showing extreme ignorance. In fact, it is up to Allah whom to show the right path. These people and those who changed text of divine books were not ignorant; they did it deliberately in spite of understanding everything. Allah orders Hazrat Muhammad (peace be upon him) to remain steadfast against these oppositions and keep conveying messages of Allah and to make it clear that he believed in all previous divine books, and to do justice. After that, it was up to the listeners who followed him. But those who did not listen would themselves be responsible for the consequences. [These *aayaat* were sent in Makkah in early days of Islam. The orders to fight and kill the enemies were sent later.]

**16-18** Those who questioned Allah's religion and divine books will face painful *azaab*. Allah provided scales to do justice, which may be physical, related to wisdom or to morality. Allah's religion is the best scale. Everything should be judged by it. There should not be delay because it might be so that *qiyamah* was near. Those who did not believe in *qiyamah* were careless and even ridiculed it. But those who believed were afraid of it and knew that it cannot be avoided. So they prepared for it.

**19-20** Allah is very kind and gives means of living to all, more for some than others. Those who want to be rich in *akhirah*, Allah multiply their good deeds. And those who want reward in this world, get it; but they will have no reward in *akhirah*.

**21-23** Allah says that His word is final and it was conveyed by Prophets. How it could be challenged or something else be accepted? Those who do so will realize their misdeeds when they will face the day of *qiyamah*. The promise of *jannah* for pious people will be fulfilled definitely. Allah guides Hazrat Muhammad (peace be upon him) to tell others that he had no personal benefit in conveying message of Allah. Even if they were not ready to accept his preaching, he was one of them so they should not show hostility towards him and those who had accepted the religion. Allah multiplies the reward for good deeds.

**24-26** Allah says that *kuffar* accused Hazrat Muhammad (peace be upon him) of lying about Quran. They said that words of Quran were in fact his words. Allah says that if he {Hazrat Muhammad (peace be upon him)} had made alterations at any stage, Allah would have stopped *wahi*. In fact, all messages (which were sent earlier) would have been eliminated from his mind. Surely it was not the case. So *wahi* would continue and truth would prevail. It would become evident that Allah had sealed the hearts of liars. Allah listens to the prayers of pious Muslims and will reward them for their good deeds. Those who reject the teachings of Allah will face painful *azaab*.

**27-31** If Allah wanted, He would have made everyone rich but it would have resulted in anarchy and endless wars. There would not be anyone praying to Allah or caring for others. He knows how much to give and when. When people become distressed due to lack of food, He sends rain which results in ample food. It shows that everything is controlled by Him. He created skies and earth and the animals which are spread on the earth. He can gather them again [on day of *qiyamah*]. Hardships are results of some bad act. But in most cases Allah forgives.

**32-35** The mountains and ships are also signs of Allah. If there were no winds, ships would not travel. Mild winds are helpful but strong winds can cause destruction. This way Allah helps some and punishes others.

**36-43** After getting knowledge of Allah's powers, everyone should try to make Him happy. He/she should not be arrogant and get involved in this worldly life. If humans pass life according to dictates of Allah, they will have an everlasting luxurious life in *akhirah*. These pious people avoid major sins, vulgarity, and forgive if they become angry. They are regular in their *salaat*, consult each other and spend from what Allah has given them. It is better to forgive but revenge can be taken. If so, it should not exceed limits. Those who forgive, have Allah's respect and help.

**44-48** It is Allah's blessing that someone develops qualities of justice and patience and get elevated as a human being. But those who keep living a sinful life will face such harsh punishment in *akhirah* that they will plead for another chance to go to earth and lead a pious life. They will stand as frightened criminals and avoid looking into someone else's eyes. These *kuffar* not only destroyed themselves but their families as well. If the *azaab* was delayed in this world, it will not be delayed on day of *qiyamah*. No one will be able to deny his/her deeds. Allah consoles Hazrat Muhammad (peace be upon him) and says that his job was only to convey message of Allah. He was not responsible for those who did not accept it. They will face their punishment in the form of *jahannam*. Human beings are ungrateful by nature. In difficult times they complain and forget Allah's blessings. But true Muslims never forget these blessings.

**49-50** Good and bad times are decided by Allah. He is master of universe and has His own parameters. He grants only daughters to some, and only sons to others, or both, or keeps some childless. Everyone should accept His decisions and should not complain. Those who are blessed more should not be arrogant.

**51-53** With the given physical ability, no human has the capacity to be face to face with Allah. So Allah can communicate either directly by voice only [as happened in case of Hazrat Musa], or use *malaika* to send His messages to Prophets without them appearing physically [the commonest way of *wahi*], or *malaika* may appear physically and talk face to face with Prophet [as Hazrat Jibreel appeared on a few occasions before Hazrat Muhammad (peace be upon him)]. Allah addresses Hazrat Muhammad (peace be upon him) and says that He sent Hazrat Jibreel who taught him the book [Quran] and *imaan*. These are lights by which he shows the right path to those whom Allah choose. This is the path which takes one to Allah.

says that Hazrat Ibrahim also rejected advice of his ancestors because it was wrong. It is clarified that Hazrat Issa never committed shirk and declared himself as son of Allah. On day of *qiymah*, he will speak against those who said so. This example was relevant to *kuffar* because they believed in Allah but also believed in several gods.

I start with name of Allah who is very kind and merciful.

**1** Haa meem

**2-8** Allah addresses Hazrat Muhammad (peace be upon him) and says that Quran was sent in Arabic because it was his mother tongue. It would be easy for him to understand and spread the message. Quran's text cannot be changed and its teachings are irreversible. Quran and other divine books were written on *loh-e-mahfooz* before deliverance to respective Prophets. Those who challenged it should not expect that *wahi* would be stopped. Ancient Prophets were similarly ridiculed but Allah did not stop sending His messages. Those who rejected were much more powerful [than *kuffar*] but their complete destruction became a lesson for others.

**9-14** Allah addresses Hazrat Muhammad (peace be upon him) and says that if he asked them [*kuffar*] who made skies and earth they would admit that Allah made them. He should tell them that Allah made this earth a place of residence for them and provided sources of living. He sends water from sky according to requirement. Just like this water brings life to dead soil, He will put life in dead. All the living beings and other things are created by Allah. He provided animals and gave wisdom to make boats and ships for transportation. Humans should be grateful for this blessing. Anybody who sets for a journey should remember the last journey (*akhirah*).

**15-19** Instead of being grateful, many humans became disrespectful. They started to call fellow humans as Allah's children [*nasara* and *yahooos*], and some specifically suggested these as daughters [*kuffar*]. They themselves did not like daughters. They also declared *malaika* as females. [Actually they do not have any sexual differentiation.] Allah asks that did they witness it when the *malaika* were created. The *kuffar* will have to give answers for these statements on day of *qiymah*.

**20-25** The *kuffar* also claimed that if nothing could happen without Allah's will, and they were worshipping others, it meant that it was allowed by Him. If that was the case there would not be any bad people. But it is not according to Allah's plans to have all human beings as good persons. Allah asks that could they show any divine book to support their strange views. Their only logic was that they followed their ancestors. They were adamant and refused to listen to Hazrat

Muhammad (peace be upon him). Their behavior was similar to the nations of ancient Prophets. They (*kuffar*) should keep in mind the fate of those nations.

**26-30** Allah gives example of Hazrat Ibrahim who refused to follow the religion of his ancestors. And because they [*kuffar*] also acknowledged and respected him, they should follow his example. Allah had sent Hazrat Muhammad (peace be upon him) as Prophet because they had forgotten teachings of Hazrat Ibrahim. Allah gave him Quran which clearly conveys His orders.

**31-32** *Kuffar* asked why Quran was not sent to some chief of two cities [Makkah and Taif]. Allah says that it is Allah's decision and could not be questioned. He distributes wealth as He wants making some rich and others poor.

**33-35** Allah says that the wealth in this world has no value for Him. If there was not the danger of people becoming distracted and moving away from path of Allah, He would have given houses with roof, stairs, doors etc. made of gold and silver to *kuffar*. Something which has no value for Allah should not be made a measure for *nabuwat*. [There is a *hadith* that if the value of this world was equal even to a wing of mosquito, Allah would not have given a sip of water to *kuffar*.]

**36-39** A *shaitan* is made to accompany a person who avoids *zikr* and practical instructions for everyday life to misguide him at each step. He remains with that person till *jahannam*. At that point these people will curse *shaitan* and wish that they had not passed even a single moment in his company and there should have been a distance as great as between east and west.

**40-45** Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not worry because it was beyond his capacity to show right path to blind or make deaf to listen. His job was to follow the *wahi* he received with determination and keep conveying the message. Allah will deal with these people who confronted him and they will not go unpunished. Quran was a great blessing for him and his nation. If they were wise they would have respected and cherished it. Indeed, in *akhirah*, they will be asked about their attitude towards Quran. The path he was showing is the same which was shown by ancient Prophets. No Prophet preached *shirk*. He could verify it from ancient divine books.

**46-56** These *aayaat* relate to story of Hazrat Musa and Firon. Details have been given in Surah Al Aaraf and elsewhere. Allah says that Firon and his companions ridiculed the *mojzat* shown by Hazrat Musa. Allah sent warnings but they did not change their attitude. They refused to accept him as Prophet. They called him an expert magician. But when they got in trouble they asked him to pray to Allah. Once that trouble was over, they reverted back to their attitude. Firon addressed his nation

and said that he was the most powerful king [having built canals bringing water to his palace from river Nile]. He asked them that what was the importance of Hazrat Musa who could not speak clearly and was very poor in comparison to him? If he was deputy of Allah why he was not decorated [Firon used to dress his deputies with lavish clothes and gold jewelry]? His nation followed him and as a result was destroyed. It was made a lesson (by Allah) for those to follow.

**57-65** Allah says that when example of Hazrat Issa was given, *mushrakeen* made objections and quarreled [sometimes they said that *nasara* worshipped Hazrat Issa, so what was wrong if they worshipped their idols, sometimes they would say that Hazrat Muhammad (peace be upon him) gave example of Hazrat Issa to urge them to worship him. In fact there was no sincerity they just wanted to mess up the things]. How comparison could be made between those whom they worshipped and Hazrat Issa, who was sent to guide Bani Israel? But although he had some characteristics of *malaika*, it did not mean that he could be worshipped [as *nasara* did]. He was born without father and showed many *mojzat* to guide Bani Israel. When he will come to this world again, it will be a sign that *qiyamah* is near. He preached that no one should have any doubt about *qiyamah*, and should follow the path of *tauheed* and *imaan*. Then he declared as *halaal* some items which were considered *haraam* in the teachings of Hazrat Musa. His followers split in to sects and indulged in sins [some declared Hazrat Issa as son of Allah, some developed the concept of trinity].

**66-73** Those who do not believe in *qiyamah* in spite of clear statements and orders [by Allah] will believe only when they will face it. But it will be too late. On that day nobody will be able to help other and people will avoid others except for those whose friendships were for Allah and due to fear of Allah. They had followed orders of Allah steadfastly. They will have no worries. They will be sent to *jannah* where they will be served in utensils made of gold, and they will see such things which will please them. They will eat fruits of various types. They will remain there forever.

**74-77** On the other hand, the *azaab* for those who will be sent to *jahannam* will not be postponed or relented and they will have no hope. They denied Prophets who conveyed clear messages of Allah so they will deserve such punishment. They will cry and ask *Maalik* [the *malak* who is warden of *jahannam*] to request to Allah to give them death.

**78-80** They will be replied that it was no use to cry. They will have to stay in *jahannam* forever. Their punishment was because they did not like the truth and followed some blind [without wisdom] people. Allah says that Allah knew what was in their hearts [*kuffar*] and their conspiracies. *Malaika* were writing everything down and that material will be presented against them on day of *qiyamah*.

**81-89**

Allah guides Hazrat Muhammad (peace be upon him) to tell others that if Allah had children, he would have been the first person to worship them. It was a great sin to say that Allah had children. Allah is above all these things. He is the creator of skies and earth. Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not worry if those people were talking with stupidity and arrogance. That day is not far when they will be punished for these deeds. Allah is the only one to be worshipped and only He knows the time of *qiyamah*. On that day, no one will be able to intercede except for those who knew the truth and accepted it in totality in their heart [*salehein*]. If he asked them who created them, they would say Allah [so actually they did have a point to argue]. Allah would help him and he would be victorious. They would know that they were wrong [in this world by humiliation they will suffer and in *akhirah* where they will remain in *jahannam* forever].

44

### **Surah Ad Dukhan** Makki 64 Aayaat: 59 Rakooh: 3

**Introduction:** The title refers to smoke (*dukhan*) which is one of the subjects of this *surah*. Time of *nazool* is not clear but scholars think that it was probably before embracing of Islam by Hazrat Hamza. It warns *kuffar* and gives description of *jahannam* and *jannah*.

I start with name of Allah who is very kind and merciful.

**1**

Haa meem

**2-9**

Allah says that Quran was sent during a night of blessing [*laila tul Qadr*]. He conveyed complete guidance. It is the night when all big decisions are made [and transferred from *loh-e-mehfooz* to *malaika* for implementation; some scholars say that these decisions are made during *shab e baraat*, 15<sup>th</sup> of *Shabaan*]. Allah sent Quran to Hazrat Muhammad (peace be upon him) via Hazrat Jibreel. Allah sent this great blessing to guide humanity which needed it badly. If someone has the power to believe, his/her first belief should be in Allah and should worship Him. He has the ultimate powers to take and give life, and to create. Those who do not believe deceive themselves.

**10-16**

Allah says that Hazrat Muhammad (peace be upon him) should wait for the day when sky will be covered by smoke [there is difference of opinion about this smoke - some scholars think that it will be beginning of *qiyamah*—it will affect pious people only mildly but *kuffar* will lose their senses; others think that it refers to the famine *kuffar* of Makkah had to face]. They (*kuffar*) will plead to be relieved from this *azaab* and promise to live as good Muslims. They will be replied that time for *tauba* had passed. They did not listen to Allah's Prophet and called him mad and that he had learnt Quran from some other person. Allah says that even if they were pardoned, they would do the same things again.

**17-33** These *aayaat* relate to story of Hazrat Musa and Firon which has been described in great detail at various places in Quran. Allah says that He tested Firon and his nation by sending Hazrat Musa to them and see whether they accepted His message or not. Hazrat Musa showed him *mojzat* and asked him not to make slaves of Allah his slaves and to relieve Bani Israel. He added that if he (Firon) tortured him (Hazrat Musa), his crime would become more serious. When Firon did not listen to him, he prayed to Allah to punish him. As a result, Firon and his followers were drowned. Skies and earth did not weep on their fate [it is said that they weep on death of a pious person]. After that Allah gave power to Bani Israel and blessed them in several ways [e.g., by sending many Prophets among them].

**34-42** Allah says that they (*kuffar*) challenged that if Prophet {Hazrat Muhammad (peace be upon him)} was right, he should prove it by giving life to their ancestors. Allah questions that were they (*kuffar*) superior to nation of Tubah [Tubah was title of kings of Yemen as Firon was title of kings of Egypt; they were very powerful and ruled a large area] or those who were before them [Aad and Samood] who were destroyed. If not, how they (*kuffar*) could avoid *azaab*. Allah did not create skies and earth without a plan. That day (*qiyamah*) will surely come, justice will be done and they (*kuffar*) will be punished. Only those who will get *rehmat* from Allah will avoid punishment.

**43-50** Allah says that in *jahannam*, the sinners will have to eat from tree of *zaqoom* [scholars are unable to define it clearly]. It will feel like molten copper in the bellies or boiling water. Orders will be given to take the sinner to center of *jahannam* and water of *azaab* will be poured on his head. He will be asked that he claimed to be a chief but now will have to bear this punishment because he did not listen to messages of Allah and thought that he would not be punished.

**51-57** On the other hand, *mutaqueen* will live peacefully in *jannah* without any fear or grief. They will live together like frank friends and they will have silken dresses. They will be married to *hoors* with big, beautiful eyes and they will be provided with whatever fruit [and other eatables] they will wish. They will live like that forever. They are successful because they will earn these blessings of Allah and avoid His *azaab*.

**58-59** Allah addresses Hazrat Muhammad (peace be upon him) and says that the Quran was easy to understand and remember (by heart) for general public because it was sent in native language Arabic. So there was no excuse of not understanding the message of Allah. He should wait to see the fate of those who were his bad wishers.

**Introduction:** The title refers to word *jathiya* which is present in the text. Its time of *nazool* and contents are similar to Surah Ad Dukhan. It focuses on *tauheed* and warns *kuffar* regarding their fate if they did not change their attitude.

I start with name of Allah who is very kind and merciful.

1

Haa meem

2-11

Allah says that there are many signs for *momneen* such as creation of skies and earth and the system which operates them. There must be someone who has done all this. Similarly they can look towards their bodies and those of other animals [how they have been ideally made according to their requirements]. Falling of rain which gives life to dead soil is another sign, and so is the wind which changes direction. But those who are arrogant do not want to pay attention. They will be punished the same way as they were dismissing messages of Allah with disdain. Their wealth or their children will not be able to help them. Quran is a book of guidance with high stature which clearly separates right from wrong. Those who do not accept it should be ready to face the consequences.

12-15

Allah made powerful oceans submissive to humans so that they could use large ships and boats [to travel and to get food and riches]. It is Allah's blessing and this fact should not be forgotten. Wise people can easily understand that they could not make use of oceans without His help. So they should pass their live in obeying orders of Allah for better *akhirah*. Allah consoles Hazrat Muhammad (peace be upon him) by saying that he should not worry about retaliation against *kuffar*. Allah will punish them and give His blessings to *momneen*. Good or bad deed will affect a person himself. Allah cannot be benefited or harmed.

16-20

Allah says that He blessed Bani Israel by giving them *Taurat*, a kingdom, and wisdom. Many Prophets were sent among them and plenty of healthy food was provided. They had superiority over all nations. But they left the following of guidance provided by *Taurat*; and became arrogant and self-centered which resulted in subdivisions. It will be decided on day of *qiyamah* that who was right and who was wrong. Allah addresses Hazrat Muhammad (peace be upon him) and says that in this state of confusion, he was sent to show the right path. He and his followers should strictly follow the orders of Allah. The *kuffar* wanted to demoralize him by their harsh criticism and to create subdivisions. Pious Muslims cannot be friends of cruel and strayed *kuffar*. They are friends of Allah and should believe in His support. Quran is a great blessing for those who follow because it is full of wisdom.

**21-22** No wise person can ever think that Allah will treat a pious person and a criminal in the same way and they will have similar fate. They cannot be equal in this world or in *akhirah*. Allah did not create skies and earth without purpose. This one day (*akhirah*) will be the outcome of that plan.

**23-26** Allah says that the person who bows to his wishes and strays away from right path in spite of having knowledge is made blind by Allah and his heart is locked. It could be hoped that such persons would improve. They argued that there was no life after death. They did not listen to any argument. Their only demand was to bring their ancestors back to life to prove that there is life after death. It is not difficult for Allah who gives life and then takes it back, to give it again.

**27-30** On day of *qiyamah* they will know how they had deceived themselves. They will be shown the book in which their deeds were written and will get reward of what they did. They will not be able to deny anything because that book was very accurately written. Allah had full knowledge and He directed the writing of that book by *malaika*. On the other hand, those who believed and acted accordingly, will have blessings of Allah.

**31-35** Allah addresses *kuffar* and says that His Prophet made every effort to convey His message to them but they remained arrogant and steadfast with their criminal attitude. They did not believe in *qiyamah* and the picture which was described before them. They said that sometimes they tended to believe for a moment but then changed their minds. On day of *qiyamah*, those facts will confront them which they mocked. They will be left to face their fate and nobody will listen to them, in the same way as they did not listen to message of Allah in this world. They had never thought that one day they will return to Allah. They will remain in *jahannam* forever.

**36-37** Everyone should try to pass life according to guidance provided by Allah because He is supreme. He should thank and respect His blessings and try not to do anything to make Him angry.

## Para 26 Ha Mim

46

**Surah Al Ahkaf** Makki 66 Aayaat:35 Rakooah:4

**Introduction:** The title refers to use of word *al ahkaf* in *ayah 21*. Time of *nazool* is last days of Makki life of Hazrat Muhammad (peace be upon him). In this *surah* Allah describes His unlimited powers; there are new instructions for Muslims and warnings to *kuffar* for their behavior with examples of nations of ancient Prophets.

**Background:** After the failure of delegation of *kuffar* to persuade Najashi, the king of Habsha (Ethiopia) to hand over Muslim migrants, the atrocities of *kuffar* reached a higher level. They laid a siege on Shaab e Abi Talab where Hazrat Muhammad (peace be upon him) and his companions resided. This siege continued for 3 years. It was followed by death of Hazrat Khadija and Hazrat Abu Talib.

I start with name of Allah who is very kind and merciful.

1 Ha meem

2-6 Allah says that there is great wisdom in sending of Quran. Allah created the universe for a specific purpose and this system will continue for a specified time and its result will be the day of *qiayamah*. When they (*kuffar*) were warned about this day of fear, they ignored. Allah instructs Hazrat Muhammad (peace be upon him) to ask them to show anything which was created by those who were worshipped by them. Or did they have some book for guidance or some ancient knowledge for guidance? There is no greater sinner than the one who worships anyone other than Allah (objects or persons). On day of *qiayamah*, those which were worshipped will stand against their worshippers.

7-9 Allah says that they (*kuffar*) were not worried about their fate. Therefore, they did not listen to any advice or warning and dismissed the *aayaat* of Quran as magic. They accused that Quran was written by Hazrat Muhammad (peace be upon him) and he falsely attributed it to Allah. Allah guides Hazrat Muhammad (peace be upon him) to convey that to falsely attribute something to Allah was inviting his anger and punishment. And how someone who had never attributed anything false to a human being, could do so towards Allah? They should abstain from such accusations and start worrying about their fate. They should ponder upon what punishment awaited them for calling a Prophet of Allah a liar? They should take advantage of leniency shown towards them by Allah and adopt His messages. There were many Prophets in history, so there was nothing unusual if he { (Hazrat Muhammad (peace be upon him)) was chosen as a Prophet. His message was same as of those ancient Prophets and his arrival was foretold by those Prophets. He was not worried about the outcomes. His job was just to perform the duty assigned to him by Allah.

**10** Allah guides Hazrat Muhammad (peace be upon him) to convey that a Prophet from Bani Israel had told the truth of Islam. So if they did not accept it and remained arrogant, they would be punished as Allah does not forgive the sinners. [Arabs of Makkah were greatly impressed by the knowledge of *yahood*. They tried to get statements from them which would negate the claims of Hazrat Muhammad (peace be upon him). But those among them who were truthful never gave such statements. They confirmed that *Taurat* (and therefore Hazrat Musa) had foretold about Hazrat Muhammad (peace be upon him) and Quran.]

**11-12** *Kuffar* argued that if Islam was a better religion why most of its followers were poor and slaves? The wiser people with higher status in society should have adopted it. They would say that it was an old lie. Allah guides Hazrat Muhammad (peace be upon him) to tell them Islam was not an old lie but an old truth. It was preached by ancient Prophets and those who followed it were blessed. *Taurat* provided such guidance and Quran was sent to confirm it. Both warn the sinners and promise blessings for pious people.

**13-14** Allah says that those who declared themselves as slaves of Allah and remained steadfast have nothing to fear and they will not be sad [on day of *qiyamah*]. As a reward, they will remain in *jannah* forever.

**15-16** Like at many other places in Quran, after mentioning His right, Allah has mentioned the rights of parents [because, although He is the real creator, apparently parents are the reason for someone being in this world]. Allah says that humans are ordered for welfare of their parents. The mother keeps a human in her belly with hardship and delivers with pain, and then feed him/her for 30 months. He reaches the peak of physical and mental strength at age of 40. Father plays his part in upbringing. So humans should be grateful to their parents. They should pray and thank Allah for His blessing for themselves and their parents; and to guide them to perform good deeds; and to give pious children; and to ask for *tauba* and should pledge total submission. Allah accepts their good deeds and forgives their bad deeds.

**17-18** On the other hand are those who refuse to listen to good advice of their parents and treat them harshly. They refuse to accept the fact of *akhirah* saying that they had not seen anybody to get life after death. The parents pray to Allah to give them guidance and try to show them the right path. They reply by saying that they had heard many such old stories which could not be believed. These are the persons who will go to *jahannam* for sure. They wasted the natural instinct to follow the right path blessed to them.

**19-20** Allah says that there are several sections in *jannah* and in *jahannam*. The reward for every good and bad deed will be given with full justice. The good deeds

without *imaan* [by *kuffar*] might bring worldly benefits but will have no value in *akhirah*. They will have to bear the *azaab* for their arrogance.

**21-26** These *aayaat* relate to the story of Hazrat Hud and his nation Aad. Details have been given in previous chapters [it is believed that they lived in the area between Hazar Mot and Nijran]. Allah says that like other Prophets, Hazrat Hud preached them to accept submission to Allah and fear from punishment for their bad deeds. They were arrogant and told him that they did not care and if he was right he should bring *azaab* to them. He replied that he was just a messenger and did not know the time for the *azaab*. They saw dark clouds on horizon and were very happy because there was no rain for a long time. They did not know that it was the storm sent by Allah to destroy them. It lasted for seven nights and eight days and destroyed all humans, animals and trees. All that was left were the ruins of buildings. Lessons should be learnt that all their wealth, children, and physical power were of no use. There is no reason for anybody to be arrogant.

**27-28** Allah says that He destroyed dwellings in the surrounding area [nation of Samood and Hazrat Loot beside Aad; they were on travelling pathways of Arabs of Makkah]. Allah says that they did not accept the message and said that the idols they worshipped would bring them nearer to Allah. These idols could not help them at time of their destruction. False beliefs can never help.

**29-32** Allah says that He inclined *jinnaat* to pay attention to Quran. They came to listen and then went back to tell their nation that they had listened to a book which had been sent by Allah after He sent the book to Musa. This new book confirmed old books and taught true religion. So they should believe in it to get forgiveness for their sins and to save them from painful *azaab*. Those who did not believe will not be able to avoid punishment. [Hazrat Muhammad (peace be upon him) was saying Fajar prayers at a place Batan Nakhla when a group of *jinnaat* passed by. When they listened to Quran, they became attentive. They knew that it was conveying latest orders from Allah. Greater details are given in Surah Jinn. It is said that Hazrat Muhammad (peace be upon him) could not notice their presence at that time and details were conveyed later by *wahi*. Later on, many groups of *jinnaat* visited him to learn Quran.]

**33-35** Allah says that He created skies and earth in 6 days and did not tire [*yahood* said that after 6 days Allah tired and rested on 7<sup>th</sup> day]. He has the power to bring dead back to life. Allah consoles Hazrat Muhammad (peace be upon him) and asks him to be patient. Those who did not accept his teachings will be definitely punished. The life in this world is in fact not more than a moment. Those who challenged him to bring *azaab* would soon be facing it before they knew that it had come. He {Hazrat Muhammad (peace be upon him)} had fulfilled his duty so he should not worry.

**Introduction:** The title is because name of Hazrat Muhammad (peace be upon him) is mentioned in the text. Its time of *nazool* is early part of Madni life of Hazrat Muhammad (peace be upon him). It gives orders for the first time to fight with and kill *kuffar*. Directions are given how to treat the prisoners. Muslims at that time were still few in number, very weak and trying to find their feet in Madina. Allah also warns about the *munafqueen* as they would not like these orders to fight.

I start with name of Allah who is very kind and merciful.

**1-3** Allah says that those who rejected message of Allah and stopped others as well from accepting it will get no gain from their good deeds because these deeds are meaningless without *imaan*. On the other hand, those who believed in message conveyed by Hazrat Muhammad (peace be upon him) and followed him are guided by Allah to leave bad habits and they keep progressing. This way Allah clarifies His statements (so that there is no confusion).

**4 - 11** Allah orders to be harsh in *jihad* to kill the leaders and to break up groups of enemies. Once the fear is put in the heart of the enemy, the remaining can be taken as prisoners. These prisoners might accept the right path during prison by listening to Quran and by getting impressed by good behavior of captors. There is permission to release some as *ehsaan* (beneficence), or after taking *jizya*, or as an exchange for Muslim prisoners. It is not beyond the power of Allah to destroy the enemies as He destroyed previous nations but by *jihad* He wants to test who is ready to fight and ready to give life for Allah. Those who embrace *shahadat* will be rewarded by *jannah* and will have high status. They will themselves be able to identify their homes in *jannah*. Allah urges Muslims to go for *jihad* and assures them of His help which will keep them steadfast. On the other hand Allah destabilizes *munkareen* and they fall by losing their conviction. The fate of *munkareen* [those who denied ancient Prophets] should be a lesson. Allah is friend of Muslims. *Kuffar* could not boast of a friend who can help them.

**12-13** Allah says that Allah will reward believers with *jannah* which has flowing canals. On the other hand those who rejected His message and were engulfed in lust of this world are like cattle which eat greedily without knowing the outcome. They have a few days to enjoy but they should keep in mind those who were much more powerful but were destroyed by Allah. [The address is aimed at *kuffar* of Makkah who forced Hazrat Muhammad (peace be upon him) to leave the city. There is a Hadith which says that when leaving Makkah he said that it was the most loved city for him and by Allah and he would never have left it on his own.]

**14-15** Allah says that the fate of one who wants to follow the right path with full

sincerity and the one who stumbles in dark and is slave of his own wishes can never be the same. The former will go to *jannah* which has canals of water that never stinks; of milk that never changes taste; of wine which has the most superior taste; and of honey which is so clean that there is no foam on its surface. All their sins will be forgiven and there will be no accountability. On the other hand those who disobey (*kuffar*), will be given boiling water to drink which will cut their intestines.

**16-17** Allah tells Hazrat Muhammad (peace be upon him) that the *munafqueen* pretended that they were listening to him but actually they paid no attention and when assembly was over, asked others what was said by the Prophet to show that they ignored him. The result of this attitude was that Allah put a seal on their hearts. They were not able to do any good deed and became slave of their own wishes. On the other hand, those who were sincere became wiser and more pious each day.

**18-19** Allah says that they (*kuffar*) asked for *qiyamah*. They should know that its signs were already apparent. They had Quran as guide, history to tell the fate of those who disobeyed, and picture of *jannah* and *jahannam* had been shown to them. So, for what else they were waiting for to embrace *imaan*? The day of *qiyamah* will come suddenly and they will not be able to do anything. Allah urges that Hazrat Muhammad (peace be upon him) should pray for *tauba* for himself and for pious men and women.

**20-21** Allah says that Muslims were wishing for some *surah* conveying orders for *jihad* so that they could retaliate against *kuffar*. But when that *surah* arrived (at its appropriate time), *munafqueen* did not like it at heart and looked at the Prophet to exempt them. They were so frightened that their eyes became as lifeless as of a dead man. In normal times, they were never tired of showing their support and obedience but it would count only if it persisted in testing times.

**22-25** In spite of this cowardice and insincerity, they expected to be partners in governance so that they could make their gains and cause chaos. If they got power they would lose their senses of seeing and hearing and Allah would turn their hearts into stone. The reason for all their mischief was that they did not try to understand Quran. They were misled by *shaitan* that if they did not go for *jihad*, they would live longer.

**26-31** Allah says that they conspired with those who did not like Quran [*yahood*], and had assured them that they would not fight against them. They would not be able to avoid death and would suffer the consequences of their betrayal. All their good deeds will be of no use. If they [*munafqueen*] believed that their conspiracies would

remain a secret, they were wrong. When they would be tested they would easily be identified. If Allah wanted, He would convey their names to Prophet, but it was not necessary. He {Hazrat Muhammad (peace be upon him)} would pick them up by his wisdom. It is possible to hide something from other people but it is impossible to hide anything from Allah. *Jihad* is a test of *imaan* and it identifies those who are on the right path.

**32-38**

Allah says that they were only harming themselves. All their conspiracies would be exposed and their efforts would be of no use. War or any other act is accepted only when it is carried out to follow the path shown by Allah and His Prophet. When a good work is started it should be free of arrogance and should be completed. No *kafir* will be forgiven on day of *qiyamah*. Muslims are advised to be aggressive against *kuffar* and not seek peace because of hardships of *jihad*. If they do so, the enemy will try to dominate and Muslims will be on the back foot. However, if it is part of a strategy, it is allowed. Muslims should never worry. If they are on the right path and are steadfast, Allah will always help them and they will be victorious. Those who adopt *imaan* and *taqwa* and avoid the attractions of this world will be fully rewarded. To spend money for Allah is returning just a little amount of what Allah has given. Allah does not force to spend this money so that people do it happily. The purpose is to give benefit to their own self, not Allah. Allah replaces those nations with others who spend miserly in path of Allah.

48

**Surah Al Fath** Madni 111 Aayaat: 29 Rakooah: 4

**Introduction:** The title refers to first *ayah*. Its time of *nazool* is 6<sup>th</sup> Hijri.

**Background:** [Hazrat Muhammad (peace be upon him) saw in his dream that he entered Makkah peacefully and performed Umrah. When he conveyed this to *sahaba*, they all became very excited and assumed that Umrah would happen that year. Later he decided to perform the Umrah that year. He was accompanied by 1500 persons and animals of *hadi*. When this news reached Quraish of Makkah they decided not to let them enter although it was against their own traditions. At Hudebiya (new name is Shimisiya) the mare camel on which Hazrat Muhammad (peace be upon him) was travelling sat down and would not move in spite of all efforts. He decided to camp there. He sent a message to Makkah that he had not come for war. Purpose was to perform Umrah and they all would return back peacefully. When there was no reply, he sent Hazrat Usman and told him to convey to the Muslims who were still living in Makkah under oppression that the city would soon be conquered. There was delay in his return and rumor spread that he was killed. Sensing war, the Prophet took *bayet* from all companions. When *kuffar* heard about it, they became nervous, and let Hazrat Usman go back. Some chiefs of Makkah came to the Prophet and it was decided to write a peace treaty. There were many points which were not acceptable for majority of Muslims and they wanted to fight but Hazrat Muhammad (peace be upon him) agreed to most of the conditions laid down by *kuffar*. Conditions were: 1. they would not perform Umrah that year and come back to

do so unarmed, next year. 2. There would be no war for 10 years. 3. Any person going from Makkah to Madina would be returned but vice versa was not applicable.

After this treaty the Prophet sacrificed the animals at that place and removed *ihraam* and returned to Madina. This incident happened near the end of 6<sup>th</sup> Hijri. On the way back the *wahi* of this *surah* was conveyed. Next year, Khyber was conquered which was stronghold of *yahood* in the north. Only those who went to Makkah for Umrah were part of the army. They all performed Umrah according to treaty without any incidence. *Kuffar* could not keep the treaty and in retaliation, Makkah was attacked and conquered in *Ramadan*, 8<sup>th</sup> Hijri. Although on surface this treaty seemed against the interests of Muslims but time proved the wisdom of Hazrat Muhammad (peace be upon him)].

I start with name of Allah who is very kind and merciful.

**1-3**

Allah calls the treaty of Hudebiya as *fathe mobeen* (bright victory). Allah promises that He would guide him {Hazrat Muhammad (peace be upon him)} to conquer hearts of people and they would come in great numbers to become his followers. Allah would send such help that no one would be able to stop spread of Islam [it meant that contrary to popular belief, it was a victory at that time and would open ways for further victories later on. This resulted in better interaction between two rivals and accelerated the pace of conversion to Islam. Important figures like Hazrat Khalid bin Walid and Amar bin Al Aas embraced Islam during this period before conquest of Makkah. At time of this treaty there were only 1500 persons accompanying the Prophet but after 2 years, at time of conquest of Makkah, there were 10,000 persons.]

**4-7**

Allah says that He strengthened the *imaan* of Prophet's companions and they remained steadfast in support. This resulted in elevation of their status [as happened when they went out for *jihad*]. Only Allah knows at what time it is useful to fight and at what time it is useful to have a treaty of peace. When Allah orders for war, it should be obeyed without fear because He would send help [as happened in wars of Badar, Ahzab, and Hunain]. When He orders for peace, it should be obeyed even if a victory by fighting is probable. Allah promises *jannah*, the ultimate prize, to those men and women who were present at the time of this treaty and their bad deeds will be forgiven. Those who played tricks and betrayed Muslims will face painful *azaab*. Nobody will be able to save them. [This refers to *munafiqeen* who did not accompany Hazrat Muhammad (peace be upon him) thinking that Muslims would be destroyed by *kuffar*.]

**8-10**

Allah addresses Hazrat Muhammad (peace be upon him) and says that he was conveying the blessings of Allah and his fear to others. And on day of *akhirah*, he will intercede for his followers. The Muslims are urged to follow the directions given by Allah and conveyed by the Prophet and to help and respect him. They should keep praising Allah during *salaat* and otherwise. Those who did *bayet* at hand of the Prophet were in fact doing *bayet* at hands of Allah. [It was practice of Hazrat Muhammad (peace be upon him) that he took *bayet* at important moments, e.g., at

Hudebiya that they would fight till the end.] Those who betray a *bayet*, only harm themselves.

**11-14** Allah says that when he {Hazrat Muhammad (peace be upon him)} would return to Madina, *munafqueen* would present various lame excuses and request for pardon by Allah. They did not say what was in their heart. He should convey to them that he had no influence on Allah and He knows everything. They had thought that the Prophet would not return (would be defeated) so they played dirty tricks. Allah had prepared fire of *jahannam* for them. Allah is the Lord of earth and skies and He can be kind and forgiving, or He can punish anybody.

**15-17** Allah addresses Hazrat Muhammad (peace be upon him) and says that they (*munafqueen*) would show intention to accompany him (for conquest of Khyber) because there was less danger of life and greater expectation of booty. He should tell them that Allah had forbidden that they should not accompany. They should wait for much bigger battles to be fought in future. If they backed out from those battles Allah would punish them harshly. Only the blind, lame and sick were exempted. [Allah ordered conquest of Khyber to punish *yahood* who had betrayed in Ghazwa Ahzab and guided the enemy to attack Madina. Because it looked to be an easy expedition, *munafqueen* wanted to accompany. The future battles mean those which were later fought against Banu Hanifa and Hawazan tribes.]

**18-21** Allah says that He was pleased by the act (of *momneen*) of doing *bayet* under a tree. It showed their sincerity and love for Islam. So Allah blessed them with a victory which would open doors for many more victories in which there was no bloodshed and their families remained safe back home [for example conquest of Khyber which followed soon and brought a lot of wealth, and conquest of Makkah]. These included the victory which was temporarily delayed [conquest of Makkah].

**22-26** Allah says that if there was war, Muslims would have been victorious and no one would have saved *kuffar*. It is a rule (made by Allah) that whenever there is a war between those who are right and those who are wrong, ultimate victory is for those who are right. There were some miscreants but they were captured by Grace of Allah. These were among those who had stopped Muslims from going to Haram Sharif and sacrifice the animals. [*Mushrakeen* had sent some spies to kill Hazrat Muhammad (peace be upon him). They could not do that but tried to divide Muslims and even killed one person. They were captured and brought for justice before the Prophet but he forgave them.] The reason for avoiding war was that there were some Muslims inside Makkah and they would have been killed. The treaty helped them to leave Makkah later on and to convert many *kuffar* to Islam. Although this had many unreasonable clauses put by *kuffar* which were disturbing for Muslims, they

became satisfied when the Prophet agreed on them. They did so because they were on the right path. [These included 1. Not to stay more than 3 days in Makkah when Muslims would come for Umrah next year, 2. Not to bring arms, 3. Not to write Bismillah on the treaty 4. Not to write Prophet, only Muhammad bin Abdullah.]

**27-29**

Allah brought to reality the dream seen by Hazrat Muhammad (peace be upon him) that he was entering Makkah peacefully with shaved head and trimmed hair. The delay was due to Allah's will and had great benefits and brought a victory in immediate future [when Muslims could not enter Makkah due to the treaty many *sahaba* questioned his dream. He said that it would happen. It happened next year]. Allah sent his Prophet who preached the true religion which is superior to all other religions. He and *sahaba* were strong against *kuffar* but very kind with each other. They performed *rakoooh* and *sajood* to get blessings of Allah. This made their faces bright with *noor*. This fits the description given in ancient divine books about the companions of last Prophet. They grew as a team like a healthy crop. Many (*kuffar*) became jealous of them. Allah had promised them great rewards.

49

### **Surah Al Hujraat** Madni 106 Aayaat: 18 Rakoooh: 2

**Introduction:** The title refers to word *al hujraat* in 4<sup>th</sup> ayah. It is a Madni *surah*. It addresses companions of Hazrat Muhammad (peace be upon him) and advises them on the mannerisms of meetings with the Prophet and on some other aspects of social behavior.

I start with name of Allah who is very kind and merciful.

**1-5**

Allah addresses *sahaba* and says that they should be patient regarding guidance provided by Allah on certain matters and should not start commenting beforehand. They should listen carefully to what Hazrat Muhammad (peace be upon him) said and should not be disobedient by talking before he had finished his talk. They should obey whatever order was given by him, putting aside their own wishes and wisdom. Their unruly behavior might nullify their good deeds. They should not talk with each other during his talk and when they converse with him, they should do it politely and in low tone. Those people were not wise who talked to him from outside the room before entering it. They should have waited till he himself went outside the room to meet them.

**6**

Allah warns that news brought by some sinful person should be investigated for their truth before action is taken against someone else. It might be a conspiracy.

**7-8**

The *sahaba* should not mind if Hazrat Muhammad (peace be upon him) did not accept their suggestion. He had only to accept those suggestions which were

helpful. They were lucky to embrace *imaan* and develop an instinct to hate bad things. It was a great blessing of Allah.

**9-10** If there is an in fight between two groups of Muslims, effort should be made to resolve the problem and bring peace. But if this effort is not successful, all Muslims should unite against the group which is at fault till it is forced to request for peace. Then the two groups should be treated equally and judgment made on merit. They are fellow Muslims and should not be treated as enemies. [It also means that in such a situation, other Muslims should not be mere spectators and should intervene.]

**11** Allah warns that men should not taunt other men and similarly women should not taunt other women. Nor should they give derogatory names to each other. It is possible that others are better persons. Those who had this habit should ask for *tauba*. Allah is kind and will forgive them.

**12** Allah strictly forbids accusation and defaming of others, or to try to find other person's secrets. It is such a hated thing as if eating flesh of dead brother. Nobody would like to do that. One should always have fear of Allah who is very kind.

**13** Allah says that all humanity started from one man and woman so there is no superiority based on race, nationality etc. Different casts and tribes only serve for identification. Real superiority is based on how pious is someone and how the orders of Allah are obeyed.

**14-18** Allah guides Hazrat Muhammad (peace be upon him) to convey that to become Muslim one should become a follower of Islam. He/she cannot claim that they have been blessed with *imaan* [it means that it is important to be practical and to obey all orders]. The persons with real *imaan* never doubt any message conveyed by Allah, and do not hesitate to give their wealth and life for Allah. Only Allah knows who has true *imaan* because He knows everything that is in Universe. Those who adopt Islam have done no favor to the Prophet. Instead they should be grateful to Allah for blessing them with *imaan*, if they were really blessed.

50

**Surah Qaf** Makki 34 Aayaat: 45 Rakoooh:3

**Introduction:** The title refers to the word in the first *ayah* of the *surah*. Time of nazool is before migration to Habsha (Ethiopia). It addresses *kuffar* and focuses on unlimited powers of Allah, the *akhirah* and the *azaab* awaiting them.

I start with name of Allah who is very kind and merciful.

**1** Qaf. Allah swears of Quran which has great status.

**2-11** Allah says that Quran is superlative and its status is highest as it cancelled previous divine books and astonished everyone by its wisdom, eloquence and guidance. It has no deficiency. Those who do not accept it wondered that how someone who was from among them could deliver it. How was it possible that after disintegration following death they would be brought back to life? Allah says that He has complete knowledge of disintegrated body parts so it is not difficult for Him to recollect them to make a structure and put life in it [now we know about DNA which can survive for very long periods under environmental conditions and theoretically it is possible to reconstruct a whole living creature from this blueprint]. Everything had already been written in *loh-e-mahfooz*. These people not only wondered but also denied *nabuwat*, Quran, and life after death. Anybody who denies these facts becomes more and more confused. They should look at the enormous structure of sky which is standing without pillars, and the stars which decorate it at night. It has no hole or crack. Allah spread the earth for cultivation of different plants and sent water (rain) to grow fields and gardens, and produced long dates with layers of pulp. If Allah can provide these means of living He can also put life back in dead. They should think on such open signs and find the reality.

**12-15** Allah says that lesson should be learnt from stories of nations of Hazrat Nooh, Samood, Aad, Firon and nation of Hazrat Loot. They rejected the Prophets sent to them. Allah has not tired, so He can give life again as He gave it once.

**16-19** Allah knows even the thoughts which pass through the mind of a person. He is closer to jugular artery (in the neck which supplies blood to brain; if it is cut or blocked death occurs immediately). [It means that Allah is nearer to a person than even his own life.] Two *malaika* (*karaman katbeen*) are deputed by Allah for each person, one on the right side who notes down good deeds and other on the left who notes down the bad deeds. When a person is nearing death, every message conveyed by Prophets appears true. Nobody can escape death.

**20-29** Even greater shock is waiting when *soor* will be blown on day of *qiyamah* which was warned about by every Prophet. Every person will be accompanied by two *malaika*, one will be guiding the way and other will be carrying the book with details of his deeds [probably they are same *malaika* mentioned earlier]. He/she will be told that the vision which was blurred by lusts of world was now clear and they could see that messages conveyed to them were true. One *malak* will give details of the deeds. For those who were *mushrakeen*, orders will be given to throw them in *jahannam*. *Shaitan* will try to clarify his position by saying that the person was responsible for his own deeds; he was not misguided by him. The criminals will try to give clarification but they will not be allowed. There will be complete justice and each one will be punished or rewarded according to deeds.

**30-35** The *jahannam* is so vast that it will keep asking for more criminals. The *jannah* will not be far away and criminals will be told that had they obeyed the orders, they would have earned it. Those who will be entering *jannah* will be welcomed and blessed by *malaika* and blessings of Allah will be conveyed to them. They will get whatever they will want in addition to blessings which are beyond their imagination. These people will stay in *jannah* forever.

**36-40** Allah says that many ancient nations were given punishment in this world [before *akhirah*]. They were much more powerful than *kuffar* (of Makkah) and had occupied many cities. But when *azaab* came they found no place to hide. Only those are able to take lesson from these stories which possess the ability to listen, and wisdom to analyze. Allah is supreme and tireless ruler. He created skies and earth in six days and did not tire. It will not tire Him to send *azaab* to these people. Allah consoles Hazrat Muhammad (peace be upon him) and says that he should be patient and keep praying Allah before dawn and dusk, and at night after doing *sajda*. [According to some scholars, initially only three *salaat* were ordered --- *fajar*, *asr*, and *tahajjud*. According to a Hadith, before dawn refers to *fajar*, before dusk refer to *zuhr* and *asr*, and at night refers to *maghrib* and *isha salaat*.]

**41-45** On day of *qiyamah*, *soor* will be blown from a near place [some scholars say that it will be blown from a stone in Bait ul Maqdas. Others think that the meaning is that everybody will feel that it is blowing near to him/her]. Allah controls life and death and eventually everyone has to return to him. On day of *qiyamah*, earth will burst open and dead will converge on the place of judgment. People of all era will be at one place. It will not be difficult for Allah. Allah guides Hazrat Muhammad (peace be upon him) not to use force or to insist while preaching religion. But he should continue to convey the message by recitation of Quran.

51

### **Surah Adh-Dhariyat** Makki 67 Aayaat: 60 Rakooah: 3

**Introduction:** The title refers to first word of the *surah*. Time of *nazool* is before migration to Habsha (Ethiopia). This *surah* focuses on unlimited powers of Allah and urges *kuffar* to understand and accept the concept of *akhirah*. They are also warned of their fate if they did not.

I start with name of Allah who is very kind and merciful.

**1-6** Strong winds give rise to clouds filled with water which are blown over great areas. Then before rainfall, pleasant currents of air are felt. The rain falls at different places according to allowance made by Allah. This system does not operate aimlessly so how a huge system like Universe can be operating without aim [according to scholars (and they quote Hazrat Ali), *dhariyat* means wind, *haamilaat* means clouds, *jaariaat* means stars, and *maqasimaat* means *malaika*.]. It will have a befitting end

and that is called *akhirah*.

**7-14** Allah swears on the sky which has so many stars that it looks like a net and it is a pathway for stars and *malaika*. Only those would accept *qiymah* and *akhirah* who have blessing of Allah to think about these celestial creations. Those who are not blessed would not pay attention. They distort Allah's message and reject it because they are drowned in lust of this world. They mockingly asked the time of *qiymah*. Why it was delayed? Allah says that they should wait a little more for the day when they will be put on flames and told that this was the day they were anxious to see.

**15-23** On the other hand are those who accepted the blessings of Allah happily. So they will be rewarded [in the form of *jannah*]. During their life on earth, they spent most of their night in praying and near dawn asked for forgiveness because they could not fulfill the required amount of prayer. They asked for forgiveness and never felt arrogant for the time they spent on prayers. They became more and more fearful of Allah. They spent money on poor with open heart. This should all be done with fear of accountability by Allah. No one should fear that giving money to someone else would make him poor. He will get what is destined for him whatever may happen.

**24-30** Allah sent *malaika* to Hazrat Ibrahim in disguise as humans. He took them as humans and paid great respect. But he felt something unusual about them. He served food but they did not eat. Then he understood that they were not humans. Details have been given in Surah Hud and Surah Hijr. When they told Hazrat Ibrahim that he would have a son, his wife Hazrat Sarah was listening from behind the door. She was so surprised that she slapped her forehead and said how a woman who could not have a child in youth would do so in old age. They replied that it was Allah's order and she should not be surprised [scholars say that historical evidence points towards the birth of Hazrat Ishaq].

## Para 27 Qala Famah Khatbukum

**31-37** Hazrat Ibrahim asked the *malaika* about their mission. They told him that they had come to kill the nation of Hazrat Loot by a rain of stones. The stones were marked and would hit only their targets. Only the family of Hazrat Loot was saved. The evidences of that destruction were still present to serve as a lesson.

**38-46** The story of Hazrat Musa is also a lesson. Allah sent him to Firon with clear signs but he rejected Hazrat Musa and called him insane and a magician. As a punishment he and his people were drowned. When nation of Aad rejected signs of Allah, they were destroyed and cut to small pieces. Similarly nation of Samood was struck to the ground with a divine sound and they were not able to get up again. The nation of Hazrat Nooh was destroyed in similar manner. Details of all these stories have been given in detail in previous chapters.

**47-55** Allah created a vast thing like the sky and it is not difficult for Him to create even greater things. Everything in Universe is in His control so His criminal has no place to run away. In every creature He created pairs [scholars regard day and night, sky and earth, light and darkness, health and disease as pairs as well beside male and females]. Everyone should look up to Allah. If he/she does not do it, consequences will be fearful as they are when someone else is worshipped. Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not be saddened by reaction of *munkareen*. All ancient Prophets faced similar situation. It is as if the *munkareen* left a will for coming generations to tease the Prophets. But it is not a will it is just that they all were mischievous. He should continue to convey message of Allah. Those who did not accept it will face the consequences.

**56-60** Allah created humans and *jinnaat* for His worship. He does not want that they pay something daily or feed Him. He is the most powerful and He gives means of living. If the *munkareen* failed to see the right path it should be understood that their time was up and they would face the same fate as those (who disobeyed) in the past [in this world as *kuffar* faced destruction at Badar; and in *akhirah*].

52

**Surah At-tur** Makki 76 Aayaat: 49 Rakooah: 2

**Introduction:** The title refers to first word of the *surah*. Time of *nazool* is before migration to Habsha (Ethiopia). It starts with description of unlimited powers of Allah. Then the happenings of *akhirah* are described followed by punishments and rewards. Finally *kuffar* are warned not to call Hazrat Muhammad (peace be upon him) a poet or magician; and that they should stop *shirk*.

I start with name of Allah who is very kind and merciful.

**1-16**

Allah swears in the name of Toor Mountain (the place where He talked to Hazrat Musa) and the written book [scholars have different interpretations, some say that it refers to *loh-e-mahfooz*, others think that reference is towards Quran] and Bait- ul- Mamoor [some scholars think that it refers to Kaaba, others say that reference may be towards the Kaaba for *malaika* which is on 7<sup>th</sup> sky], and the elevated roof [it may be a reference to the sky we see or the highest sky], and foaming rivers [of this earth or the one which is between the highest sky and lower skies]. All these references show that Allah is supremely powerful so why He would not send *azaab* to those who disobey Him and who has the power to stop it? On that day (day of *qiyamah*), sky will tremble and burst. The mountains will be dislocated and spread like flakes of cotton in the atmosphere. That day will be the day of destruction for those who are engrossed in lust of this world and reject *akhirah*. *Malaika* will throw them in *jahannam* saying that it was the fire which they did not believe. They will be told that this was the *jahannam* about which the Prophets warned and they were rejected. They will know that it is not magic or some trance. They will cry for help but there will be no one to help them. Even if they will not cry, there will be no help. They will have to bear the punishment for the crimes they committed.

**17-28**

On the other hand those who had fear of Allah will have no worry and will be at complete peace with them. They will have all the facilities for leisure. They all will live and meet each other as kings. They will be married to *hoors* having beautiful eyes. Those who passed a pious life on earth and their children also passed a pious life will be joined again in *jannah*. Complete justice will be done but Allah. He may waive off punishments for some and elevate their status. Residents of *jannah* will be presented with meat and fruits of their liking. They will be presented with liquor (alcohol) which will give pleasure but will not intoxicate nor will it urge for sins. These things will be served by handsome young boys (*ghalman*). The residents of *jannah* will talk to each other and say that they were fearful of their fate when they were on earth. Allah blessed them and they were saved from fire of *jahannam*. Indeed He is merciful.

**29-34**

Allah guides Hazrat Muhammad (peace be upon him) to tell them (*kuffar*) that he was not a magician or guided by *jinnaat*, or insane because such persons cannot talk so wisely. He should tell them that he was a Prophet and keep preaching them without getting discouraged by their reaction. He should also tell them that he was neither a poet like those in the past which were forgotten after their death. They should wait for their destiny. They had little wisdom if they could not understand the difference between a true Prophet and a magician or poet. Allah says that in fact, they knew everything but did not accept it because of their mischief. They understood that Quran was divine and could not be matched but still they denied it.

**35-38** Allah asks that did they (*kuffar*) think that they got born by themselves? Or they thought that they themselves were God and created skies and earth? They knew that there was a creator but they were deprived of *imaan*. Or did they think that they were made masters of His treasures or they forcefully got that control? And therefore why they should be obedient? Or did they claim that they had a stair and had access to skies and could directly take orders from Allah so they did not need a Prophet?

**39-43** Or did they think that Allah was inferior to them because they said that they had sons and Allah had daughters [*malaika*] so they would not bow to Him? Or did they not listen to him {Hazrat Muhammad (peace be upon him)} because he wanted big reward or because they thought that they could learn all by direct *wahi* to them? None of these things are true. Their only intention was to deceive and play games so that the message of Allah could not be spread. They should know that all their tricks would only harm them and they would be destroyed. Did they have gods who would save them?

**44-49** Allah says that they (*kuffar*) understood everything but due to their arrogance they were rejecting the messages of Allah. Even if a wooden plank was thrown from the sky they would not accept and say that it was some sort of a cloud which had thickened and fallen. So nothing good could be hoped from them. Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not worry about *kuffar* and let them enjoy the latitude Allah had given to them till the time they would face *azaab* and they would not be able to avoid it. Many of them were not aware that they would be punished in this world as well [as happened in Badar]. He should keep himself busy in his prayers especially after sleep, during *salaat* and after meetings; and at the time of *tahajjad* and *fajar*.

53

**Surah An-Najam** Makki 23 Aayaat: 62 Rakooch: 3

**Introduction:** The title refers to first word of the *surah*. Many scholars think that time of *nazool* is during Ramadan of 5<sup>th</sup> year after *nabuwat*. This was the first *surah* which had an *ayah sajda* in its text. It clarifies that the messages conveyed by Hazrat Muhammad (peace be upon him) were *kalam-e-Ilahi* and that he himself had seen the messenger Hazrat Jibreel. It is emphasized that the idols which were worshipped by *kuffar* were totally useless so they should abandon *shirk*.

I start with name of Allah who is very kind and merciful.

**1-18** Allah says that as stars of the sky take a prescribed route from their appearance to disappearance and never change it, Hazrat Muhammad (peace be upon him) was following the guideline given by Allah very strictly. Not a single word he

conveyed as a message was his own. These messages from Allah were conveyed by someone who is very powerful and with vast authority (Hazrat Jibreel). When Hazrat Muhammad (peace be upon him) saw him for the first time he was sitting on upper edge of sky [east from where sun rises; this happened in early days of *nabuwat* and Hazrat Muhammad (peace be upon him) felt that all the sky from one end to other. It had great effect on him and Allah sent Surah Muddathir to soothe him]. He (Hazrat Jibreel) descended from his seat and came so near to Hazrat Muhammad (peace be upon him) that distance between them was equal to two bows and he conveyed *wahi*. Allah gave him the conviction that what he was seeing and feeling was true. So what he {Hazrat Muhammad (peace be upon him)} was conveying to masses was true and should not be questioned. He saw Hazrat Jibreel one more time at *sidra tul mintha* which is near *jannah* (during *mairaj*). His vision did not detract or crossed limits and he saw great specimens of Allah's creations. [There were so many *malaika* around that tree that their number equaled the leaves. The scene was so attractive and beautiful that it could not be described in words. Among humans only Hazrat Muhammad (peace be upon him) had the power to see it fully. He did so. He did not try to look around because it was not allowed.]

**19-28**

They (*kuffar*) should feel ashamed of talking about their idols *laat*, *uzza* and *mannat* along with Allah. [*laat* was idol of people of Taif, *mannat* of people of Oas, Khuzrij and Khazaya tribes, and *uzza* of Quraish and Bani Kanana tribe.] They called them daughters of Allah. How unjust they were to assign daughters to Allah and sons to themselves. They thought that those idols will intercede for them (on day of *qiyamah*). They should know that on day of *qiyamah*, even *malaika* will not be able to intercede for anyone. They called *malaika* as females. This was all because they did not believe in and cared about *akhirah*.

**29-32**

Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not pay attention to what *kuffar* said. He should ignore them and should not expect that they would listen. They did not understand that they will have to answer for every act. Allah is master of Universe and fully capable of giving punishment or reward. Allah is so kind that He forgives for small sins after *tauba*. Anyone who is blessed with *tawakal* should not boast about it. One should not forget that Allah made humans from clay and how the development took place in mother's belly. The real *muttaqeen* always feel that they have lot of deficiencies and they should improve.

**33-49**

Allah refers to a person who got inclined towards Islam but then retreated. Did he have knowledge of unseen and did he think that someone else would bear his punishment and he would escape. [It is said that these *aayaat* refer to Waleed bin Mughira. He got interested in Islam and having fear of *akhirah* was about to accept Islam but some *kafir* offered to bear his punishments (in *akhirah*) if he was paid a handsome amount. He paid some amount but refused to pay the remaining.] He should have known what was preached by

Hazrat Ibrahim and Hazrat Musa that everyone has to bear his load and no one else can share it. Everyone has to return to Allah who is the only one to have the power to punish or to give reward and to kill or to give life. He made pairs of males and females from a drop. It is not difficult for Him to give life again. He can make someone rich or poor. He is also the creator of *sharaa* [*sharaa* is a big star which was worshipped by many Arabs].

**50-62**

Allah destroyed Aad (nation of Hazrat Hud) and Samood, and nation of Hazrat Nooh before them who were even more cruel, and those who were destroyed by stoning from sky (nation of Hazrat Loot). It was a blessing from Allah (for mankind) that these nations were eliminated. Hazrat Muhammad (peace be upon him) was giving warning and conveying fear of anger of Allah as did the ancient Prophets. The day of *qiyamah* was near and instead of becoming fearful, the *kuffar* were mocking its description. They should do *sajda* and show their obedience.

54

**Surah Al-Qamar** Makki 37 Aayaat: 55 Rakooah: 3

**Introduction:** The title refers to word *qamar* (moon) in first *ayah*. The time of *nazool* is during Makki life. It describes the *mojza* of “*shak-ul-qamar*” (breaking of moon) which happened five years before Hijra to Madina. Happening of this *mojza* clearly indicated that this celestial system can be destroyed anytime by Allah.

I start with name of Allah who is very kind and merciful.

**1-8**

The moon split, and day of *qiyamah* was near. When they (*kuffar*) saw this sign they declared it as magic. [Before Hijrah, Hazrat Muhammad (peace be upon him) was in Mina surrounded by *kuffar*. They demanded some *mojza*. He asked them to look towards the sky. As they looked up, the moon split and one part moved towards west and other towards east. When everybody had seen it fully, the two pieces rejoined. This is called “*shaq-ul qamar*”. But they dismissed it as magic done on them or the moon and said that such magics were spelled by ancient people as well who claimed to be Prophets.] Allah says that they would suffer for their arrogance. They should have paid attention to Quran which is a great source of guidance. Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not expect anything good from such stone hearted people. He had performed his duty. They will face judgment on the day of *qiyamah*. They will be shivering with fear and will not dare to raise their eyes. On that day dead will rise from graves and swarm towards the place of judgment like locust.

**9-17**

Allah says that nation of Hazrat Nooh rejected him [and threatened to stone him to death]. They declared that he was insane so what he said was not worth listening. He tried his best (for hundreds of years) but with no result. At last he prayed to Allah to punish them. Water erupted from sky and from within the earth. Allah

guided him to make a boat and that saved him. No trace was left of those who rejected him. It was an example of *azaab* sent by Allah. Quran tell these stories so that they are easily understood and provide guidance.

**18-22** Allah reminds the *azaab* sent to Aad. They were big and strong people but the storm slapped them to earth like a tree of date palm which falls after being uprooted (as described elsewhere in Quran, the storm raged for seven nights and eight days).

**23- 32** Similarly Samood rejected the Prophet (Hazrat Saleh) sent to them. They said that he was a man like them and he was alone without power and support. How he could make them subordinate? If they followed him it would be a big mistake. He was telling a lie when he claimed to be a Prophet. In which respect he was superior? To prove him wrong, they demanded that a mare camel should emerge from stones. It emerged and wherever she went, other animals fled. So it was decided that one day she would be allowed to drink water and one day (alternate), other animals would drink water. But they cut the legs of that mare camel [scholars say that there was a bad character woman who had many animals. She urged her lover to cut the legs]. A *malak* shouted a loud scream. It was so frightening that they could not bear it and died. They fell to ground like a trampled crop.

**33-40** There were those who rejected Hazrat Loot [to reject one Prophet means rejection of all Prophets]. They were made blind and *azaab* was sent in the form of a gust of stones. Allah saved him as at late night (before the *azaab*) he left that place with his family. Allah rewards those who obey Him. His nation which was addicted to homosexuality became totally out of control when they saw *malaika* in the form of handsome boys.

**41-42** Allah sent His message to Firon but he rejected and was destroyed.

**43-55** Allah asks that were the *kuffar* (of Makkah) better in any manner than *kuffar* of past that they would not face *azaab*? Or had Allah sent a decree that they would not be punished whatever mischief they committed, or that they would be saved by their big numbers? They would soon learn the reality of their big numbers and would be defeated by Muslims [it happened in Ghazwa Badar and Ghazwa Ahzab]. Allah says that their real defeat will be on day of *qiyamah* when they will be thrown into *jahannam* with heads down. Allah had set the time table and it could not be changed. Everything had been scripted in *loh-e-mahfooz* [the age of this world and time of *qiyamah* had been fixed]. When He wants to do something it just happens immediately. Every good and bad deed is being recorded and will be presented on day of *qiyamah*. The *mutaqaen* will be rewarded and will reside in an elated place (*jannah*).

**Introduction:** The title refers to first word of the *surah*. The time of *nazool* is during Makki life. This *surah* is focused on elaborating the unlimited powers of Allah and His blessings for humans and *jinnaat*. It also gives description of day of *qiyamah* and rewards and punishments in *akhirah*.

I start with name of Allah who is very kind and merciful.

**1-9**

Allah says that Quran is the greatest blessing among all His blessings. It is great kindness of Allah to give such a gift to mankind which has very limited powers and is very weak. Allah is the teacher of Quran. Allah blessed humans with powers to communicate with others and to understand each other. This helps them to understand Quran and to spread its teachings. The rising and setting of sun and moon, changes in their appearance, and their effect on crops and weather, all operates under a system and these objects dare not change it. Similarly trees and other vegetation are always busy in praying to Allah. They have been ordered to serve humanity. In every creation, Allah has kept a balance [e.g. between sky and earth, day and night]. If this balance is disturbed, the systems will stop working. So humans should also be careful about it and not try to tilt the balance (should do justice with each other).

**10-15**

Allah spread the earth for humans so that they could move around and search for ways of living (business etc.). The earth provides fruits and grains. The grain which serves as food for humans and husk serves as food for animals. Then there is vegetation which does not serve as food but provides fragrance (flowers). Which of these blessings, humans and *jinnaat* can deny? Allah created humans from clay and *jinnaat* from fire.

**16- 25**

(which of these signs, you will deny?) *فِي أَيِّ الْأَنْعَمِ مَا تَلَدُّبُنَّ* is repeated 31 times in this surah. [Scholars say that signs refer to blessing or power according to context. Because whenever this *ayah* is used it refers to either some blessing of Allah or to His power. Here it has meanings of blessing as well as power because in these and preceding *aayaat*, both are mentioned.] Allah is master of two East and two West [scholars describe it as two different positions of sunrise and sunset in winter and summer]. It brings changes in climates and provides the variety of crops and several other benefits. He makes the rivers of different constituents to run side by side without mixing (this subject has been discussed in detail in Surah Al Furqan). From water channels, Allah provides precious materials such as pearls. Allah gave humans the power and intellect to build huge ships to take benefit from these water channels. Allah asks “which of these signs, you will deny?”

**26-28**

Every creature in Universe begs to Allah to fulfill their needs. Nothing can survive without it for even one moment. He provides according to His plans.

Allah asks “which of these signs, you will deny?” Everything and every creature will face an end except the Almighty Allah.

**29-31** Allah says that every day He has something to do. But this business will be over soon. Then He will arrange accountability. The criminals will be punished and those with good deeds will be rewarded. Allah asks “which of these signs, you will deny?”

**32-34** It is impossible to run away from the Empire of Allah because no one can be more powerful and there is no other place to go. This is also a blessing that Allah explains everything in simple and detailed manner. Allah asks “which of these signs, you will deny?”

**35-36** The very visible flames of fire and sparks with fumes will be thrown at criminals and no one will be able to avoid them and therefore the punishment. To punish the criminals and to warn about the punishment of crimes is also a blessing of Allah. Allah asks “which of these signs, you will deny?”

**37-40** On day of *qiyamah*, the sky will burst and turn pinkish red. Dead will be raised from graves and [at that moment] there will be no questioning. Allah asks “which of these signs, you will deny?”

**41-45** The sinners will be easily recognized by their faces [dark faces and sick eyes]. They will be dragged by holding their hair or legs. They will be reminded that it is *jahannam* which they denied and will be thrown into it where they will face the *azaab* of boiling water and fire. Allah asks “which of these signs, you will deny?”

**46-53** Allah has two magnificent gardens waiting for those who had His fear and did not stray from right path. These gardens will have trees with fruits of different types and they will provide shade. They will never dry or stop from providing the fruits. Allah asks “which of these signs, you will deny?”

**54-61** There will be grand bed sheets laced with silken cloth and covers on which these pious people will lie and sit. The fruits will be in their reach and they will not have to make an effort. There will be pious, shy women never touched before by a man or *jin*. They will be as beautiful as gems. Allah rewards all good deeds. Allah asks “which of these signs, you will deny?”

**62-78** Allah says that there will be two other gardens which have dark green vegetation and trees. They will have fruits including dates and pomegranate. There will be two springs. And there will very beautiful women (*hoors*) with good manners. They will not wander about. They will not have been touched by a man or a *jin*.

They will provide company. Allah asks “which of these signs, you will deny?”

56

**Surah Al-Waqia** Makki 46 Aayaat: 96 Rakooh: 3

**Introduction:** The title refers to the word in the first *ayah* of the *surah*. The time of *nazool* is early part of Makki life after *nabuwat*. Its contents also focus on unlimited powers of Allah; and rewards and punishments in *akhirah*.

I start with name of Allah who is very kind and merciful.

**1-6** Allah says that *qiymah* will definitely occur and those who reject it will face the reality. When the time will come, nobody will be able to avoid it or delay it. That day, some people will be elevated and some will fall in abyss. The earth will tremble and mountains will be crushed to small pieces which will be carried by wind.

**7-14** On day of *qiymah*, humans will be segregated into three categories, those who will go to *jahannam*, those who will go to *jannah* and very special ones who will be placed in highest categories in *jannah*. The blessed ones will be standing on right side and their book of deeds will be handed over to their right hand. The cursed ones will be standing on left side and their book of deeds will be handed over to their left hand. The blessed ones will be more in *awaleen* than in *aakhreens*. [Scholars differ in their interpretation of *awaleen* and *aakhreens*. Most popular view is that *awaleen* means those who were in days of a Prophet or in next few decades, and *aakhreens* are those who belonged to later periods].

**15-23** Residents of *jannah* will sit on beds covered with clothes woven by gold threads. No one will be facing back of other and they will be served by handsome boys. They will serve wine which will not cause headache or intoxication. And whenever they will wish for a fruit or meat, they will be served immediately. The fruits will be as clean as pearls.

**24-34** No one will conspire against or tease others. Everyone will be saying *salam* to others [including *malaika*]. There will be no difficulty. This life will be eternal. There will be no extreme weather and shadows will be long.

**35-40** The women of paradise (*hoor*) and those from this world will have eternal youth and will be full of love; and they will all be of the same age.

**41-56** The fire of *jahannam* will have dark smoke. It will be hot and the residents will be bearing it all the time. This will be their punishment for rejecting the Prophets and

questioning *aakhirah*. When they will be hungry, they will be given the tree of *zakoom* to eat and boiling water to drink.

**57-62** Allah asks that why *kuffar* did not accept that Allah created them once and will do so again. They should think over that who developed them in the womb of mother from a drop of water? He has the power to give and take life. How it will be difficult for Him to give life again?

**63-67** Allah asks that when seeds are thrown on soil who nourishes them in the soil and then make them grow, and protect them as a crop? If Allah wants He can send a calamity to destroy them and those who deny His powers will not be able to do anything.

**68-74** Allah orders the rain to fall and stores it in water reservoirs. Did they (*kuffar*) have the power to bring down rain from clouds? If Allah wants He can turn sweet water in to water which cannot be drunk or used for irrigation. And who made trees which give fire which is useful [in Arabia there are many trees which produce a spark on friction]? They should think about *jahannam* on seeing these trees. They should thank Allah for these blessings.

**75-82** Allah swears of disappearance of stars at dawn and says that Quran is very respectable. It is not magic or poetry. It is a sacred book which was sent for guidance of humanity. So those who deny it or fail to take advantage of its teachings are indeed unlucky.

**83-96** Allah asks *kuffar* that did they think that they were master of themselves and nobody was controlling their destiny. If so why they were so helpless when one of their relatives was facing death? In fact Allah and His *malaika* are nearer to that dying person but cannot be seen. If the dying person was a pious man, he would go to a place of peace otherwise he will face punishment for his crimes. So they should believe in *akhirah* and prepare for it by praying and doing good deeds.

57

**Surah Al-Hadid** Madni 94 Aayaat: 29 Rakooh: 4

**Introduction:** The title refers to mention of iron in the text. It describes unlimited powers of Allah and makes it clear that everything belongs to Allah; humans are just the managers.

I start with name of Allah who is very kind and merciful.

**1-6** Everything in the Universe is busy in praising Allah. Allah is master of Universe and no event can happen without His orders. He gives life and death. He existed when nothing existed and He will exist even if nothing will exist. His creations

are beyond what is seen and what human wisdom can visualize. He knows what is apparent and what is hidden in someone's mind. He created sky and earth in six days. He knows what is on the surface of earth and what is inside it. Allah changes the lengths of days and nights. Similarly He knows what falls down from the sky and what ascends to it. Details have been given in Surah Al Araf and Surah Saba.

**7-9**

Allah says that a person is not owner of his wealth. Owner is Allah, that person is just a manager. And that wealth keeps changing hands. What prevents some people from embracing *imaan*? The message is to realize to them the real creator and people had accepted it throughout generations. Messages in Quran are meant to remove confusions and lighten the hearts. Quran is a great blessing of Allah.

**10-11**

Why people do not spend in path of Allah? They should recognize that their wealth actually belongs to Allah. So they should not be reluctant. If Allah wants, He will take their wealth from them forcibly. One should not think that he will become poorer (by spending in path of Allah). Allah says that who spent in path of Allah before the victory and those who did so after it were not equal [some scholars think that "victory" means conquest of Makkah, other says it means Hudaibiya peace treaty]. Those who spent before victory have higher status. Allah knows the value of every act and rewards accordingly.

**12-15**

When people will be moved from the place of judgment on day of *qiyamah*, they will have to pass over *pul sarat* which will be in darkness. However, light of *imaan* and good deeds will help people to cross it. Those who will be able to cross will enter *jannah*. A wall will be erected between good and bad people. It will have a door through which pious people will pass into *jannah*. Those remaining behind will cry and call those entering *jannah* giving reference of their relationships. They will be replied that their bad deeds led them to this state and to remain in *jahannam* was their fate [some scholars think that *kuffar* will be directly thrown into *jahannam* but *munafqueen* in *umma* of Prophets will be asked to pass over *pul sarat*. They will cry for light to be able to cross it but their request will be rejected].

**16-19**

Allah says that time had come for *momneen* to fill their hearts with Quran and *imaan* and pray to Allah for *tauba*. They should keep their hearts soft (receptive to guidance) and not follow the example of those who became stone hearted. Those who had a dead heart will put life in it by praying for *tauba*. Those who spend in path of Allah with open heart without expecting any reward from anyone else should remain satisfied that Allah will give manifold rewards. People with true *imaan* are those who believe in His Prophets and those who rejected the Prophets will go to *jahannam*.

**20-21**

Allah says that this worldly life is nothing more than fun. After childhood is youth

in which everything is at its prime. It gradually decays with old age as grass become yellow with age and then is trampled. So everyone should think of *akhirah* and have fear of Allah who is master of earth and skies and should seek for *jannah* which is as vast as skies and earth.

**22-24** Whatever happens in this world [changes in weather, calamities like earthquakes etc.] is according to the script written in *loh-e-mahfooz*. Allah has not to seek knowledge from anywhere else. He knows everything. One should not be too worried about mishaps or over joyous in happiness and should refrain from bragging. One should not be afraid of spending for Allah. Allah does not need it but it is good for the spender.

**25** Allah sent Quran to guide people on a straight path doing justice to themselves and others [to keep a balance]. Allah created iron and kept its deposits inside the earth. It helps to make weapons and serves many other purposes. Those who fail to follow the guidance given in Quran will have to be controlled [scholars think that mention of iron means that weapons will have to be used]. It is a test that which person helps Allah's Prophets against their enemies and which fails to do so.

**26-29** Allah selected the lineage of Hazrat Nooh and Hazrat Ibrahim for nominating Prophets. All Prophets had the same message. Some of the people accepted that and others denied. Allah sent Hazrat Issa with *Injeel*. He and his followers were very kind hearted and cooperative with each other. They started to isolate themselves from routines of this world [due to cruelty of rulers] which was against the teachings of Allah. Allah rewarded the sincere followers of Hazrat Issa but most of them did not follow his guidance. The followers of Hazrat Muhammad (peace be upon him) should always fear Allah and follow his guidance. Allah will increase their *ajar* two times and they will be a source of enlightenment for others. Allah will forgive their sins. Those who complained that they had no Prophet for guidance had their wish and they should value it.

## Para 28 Qad Samia Allahu

58

**Surah Al-Mujadila** Madni 105 Aayaat: 22 Rakooah: 3

**Introduction:** *Mujadila* means to discuss and this word is derived from the word *tujadeluka* in the first *ayah*. Time of *nazool* is 5 Hijra. It warns that orders of *Sharia* should not be manipulated. Some new orders are given and Muslims are warned about *munafqueen*.

I start with name of Allah who is very kind and merciful.

**1-4** Allah gives verdict that by calling someone as mother due to respect does not make her equivalent to real mother who has given birth. Allah does not like that someone calls someone else with disregard to real relationship. If someone calls his wife as mother by mistake he should free a slave before resuming marital relations. If this is not possible, two months continuous fasting should be observed, and if even that is not possible 60 needy people should be fed. One who neglects these limits will face *azaab*. If anyone had done so before adopting Islam, it was forgiven. [Before Islam if somebody called some woman mother, he could not marry her for whole life. After advent of Islam one Muslim (Oas bin Samat) called his wife (Khola bin Saabla) mother. She came to Hazrat Muhammad (peace be upon him) to tell what had happened. He said that she was no longer wife of her husband. In reply, she argued that this way their home would break. She maintained that her husband did not really want to divorce her. Allah sent these *aayaat* (saying that He listened to their talk) and as a result her problem was solved.]

**5-6** A *momin* should not transgress the limits set by Allah. Those who ignore these limits should be ready to face *azaab*. Every act is noted. A human being might forget all the acts but they are recorded and safe.

**7** It is not only the acts of humans Allah knows, but everything that is happening in the Universe is known to Him. Allah gets knowledge of whatever is spoken or whispered. So if there are three persons in consultation, they should keep in mind that there is a fourth one, if five, there is a sixth one [some scholars interpret that it means that to reach a decision a group in odd numbers is preferable so that a majority opinion is obtained].

**8-10** Allah addresses Hazrat Muhammad (peace be upon him) and says that there were some who did not stop whispering in spite of clear instructions (*munafqueen* and *yahood*) and those whispers were sinful and treacherous and they disobeyed by saying that his orders could not be followed. Allah warns that such whispering was guided by *shaitan*. But this act would not be able to harm true Muslims who should keep following the right path.

**11-13** Allah guides that Muslims should not sit in a congested way in a gathering. They should sit scattered so that others who come later find it easier to sit. And when asked to stand, they should stand. Allah will remove their difficulties by His blessings. Allah orders that any Muslim who wanted to say something privately (as a whisper) to Hazrat Muhammad (peace be upon him) should come after giving *sadqa*. But poor were exempted [this order greatly reduced the number of such people especially the *munafqueen*]. In next *ayah* (13) this order was reversed [because the desired results were obtained].

**14-22** Allah refers to *munafqueen* who made friends with those with whom Allah is angry (*yahood*). They could not be counted on either side. They swore falsely (and deliberately) when they claimed to be among the Muslims. They did not understand but they were sowing problems for themselves. Their strategy of making friends with Muslims to save their property and misguiding others secretly would lead to humiliation in this world and they will face *azaab* in *akhirah*. They will try to deceive but they will not succeed. They will dare to do so because they were governed by *shaitan*. Ultimately Allah's Prophet would be triumphant. Allah had firmly entrenched *imaan* in hearts of *momneen*. Allah blessed their hearts with divine light (*noor*). They did not care of confrontation with their relatives if they were a hurdle in following the path guided by Allah. They were blessed by Allah [e.g. Hazrat Abu Obaida killed his father; in Ghazwa Ohad, Hazrat Abu Bakar confronted his son Abdur Rehman; Hazrat Umar faced his uncle Aas bin Hashaam].

59

**Surah Al-Hashr** Madni 101 Aayaat: 24 Rakooah: 3

**Introduction:** Title refers to description of day of *qiyamah* and *akhirah* in the text. The time of *nazool* is after Ghazwa Uhad. As Muslims were gaining strength and winning battles, rules for distribution of wealth after a victory are outlined and Muslims are warned about tricks of *munafqueen*.

I start with name of Allah who is very kind and merciful.

**1-4** Allah says that everything in skies and on earth prays to Allah who has ultimate wisdom. Those who can see should take lesson from how *munkareen* were defeated and expelled in spite of their forts which they thought to be very strong. They were taken by surprise and intimidated. Their houses were destroyed by their own self, and by Muslim armies. They faced *azaab* in this world (leaving their homes) and will face it in *akhirah* because they confronted Allah and His Prophet. [Banu Nazir, a tribe of *yahood* lived a few miles to east of Madinah. They were rich and proud of their fortifications. After migration of Hazrat Muhammad (peace be upon him) to Madinah, they promised not to help enemies of Islam. But later they developed relations with

*kuffar* and their chief Kaab bin Ashraf went to Makkah with 40 companions to sign a treaty. On orders of Hazrat Muhammad (peace be upon him) he was killed. Later they tried to kill Hazrat Muhammad (peace be upon him) and his companions by deceit (by invitation to visit them). At last Muslim army very swiftly encircled them and took them by surprise. They did not fight and pleaded for mercy. They were ordered to leave Madinah and allowed to take movables with them. They tried to destroy their houses so that they could carry woods etc. The immovable property was confiscated and it was used to rehabilitate *muhajreen*, and to fund household of Hazrat Muhammad (peace be upon him).]

**5**

Allah says that it was Allah's order that Muslim army cut some trees of date palms and left some intact and this act had great wisdom. [When Banu Nazir closed doors of their forts, Hazrat Ali ordered to cut their trees and gardens so that they did not hinder attack of Muslim army. But some trees were left undisturbed so that they could serve Muslims after victory. *Kuffar* taunted and said that cutting of trees was an act of mischief.]

**6-10**

The orders regarding distribution of wealth, equipment etc. seized after victory over enemy are that four parts to be given to soldiers [they have complete control over it just like a property] and one part to be spent in path of Allah. Orders are also given about the seized wealth without a war [*sayee*]. All the seized material should be placed in treasury and used for general benefit or benefit of the army. They should be controlled by the ruler at that time {Hazrat Muhammad (peace be upon him)}. Allah orders that decision of Hazrat Muhammad (peace be upon him) should be considered final. Those who would disobey would face *azaab*. *Muhajreen* were most deserving because they sacrificed their homes and property and left Makkah empty handed. Next were *ansaar* of Madina who had already accepted Islam before migration and welcomed *muhajreen* with open arms and did not hesitate to share. Next were those who entered Islam later on and were praying to forgive those who accepted Islam before them and to eliminate all bad feelings and be very soft with each other [some scholars interpret it as a prayer for all Muslims].

**11-17**

Allah warns Hazrat Muhammad (peace be upon him) regarding *munafqueen* [Abdullah bin Abi and his companions] who sent messages to enemies of Islam [Bani Nazeer who were *yahoo*] that they should not worry and think that they were alone. If Muslims forced them to leave their homes, they (*munafqueen*) would help them. Allah says that they were liars and would not fight for *yahoo*. They were just inciting them to war against Muslims [their lie was indeed exposed as they did not help *yahoo* when Muslim army laid a siege]. And even if they actually took side with *yahoo* they would be defeated and there would be no one to help them. They would not take sides with *yahoo* because of fear of military strength of Muslims, not because of fear of Allah. If they had fear of Allah they would have been true Muslims. They could not face Muslim army in open war but could give some fight behind cover of walls and trees. However, when they fought with each other [for example war between Oas and Khizraj tribes], they fought hard. Muslims should not

fear or get deceived by apparent unity of their enemies (*yahoood* and *munafqueen*). In fact, their hearts were not with each other and they wanted to achieve personal goals. They should have taken lessons from recent happenings [defeat of *kuffar* at Badar]. They were misled by *shaitan* but when they would face consequences, he would leave them alone saying that he was afraid of Allah.

**18-20** Allah says that one should be wary of what was sent for the life after death. Allah has knowledge of every act so a life based on *taqwa* avoiding sins should be adopted. Lessons should be taken from the fate of those who forgot messages of Allah. They were forgotten by Allah and met calamities which destroyed them. Everyone should strive for *jannah*.

**21-24** Allah says that Quran is so powerful that if it was sent to a mountain it would have crashed into pieces [scholars interpret it as that those who are not influenced by Quran have hearts even harder than stones of a mountain]. Allah is free from any weaknesses. He protects and He has no partner. He creates and gives shape. He has names which describe His power and everything in skies or on earth praises Him. He is Aziz (having absolute control) and Hakeem (having absolute knowledge). [Scholars say that recitation of *aayaat* 22-24 has great spiritual and religious benefits.]

60

### **Surah Al-Mumtahina** Madni 91 Aayaat: 13 Rakoooh: 2

**Introduction:** This surah orders to test the women who migrated claiming that they had embraced Islam. *Mumtahina* refers to a woman who has been tested.

I start with name of Allah who is very kind and merciful.

**1-6** Allah addresses Muslims and says that they should not make friends and send messages to enemies of Allah who had rejected His message. They were the people who forced Hazrat Muhammad (peace be upon him) and other Muslims to leave their homes and tortured them. It did not make sense that they (Muslims) had set out for *jihad* and yet they were trying to establish contacts with enemies. This effort was exposed and Allah informed His Prophet. [When *kuffar* broke the peace treaty after 2 years, Hazrat Muhammad (peace be upon him) started preparations for war. Orders were given to keep everything very secret. But one Muslim, Hatib bin Abi Balta'a sent a letter to *kuffar* of Makkah that Hazrat Muhammad (peace be upon him) planned to attack them at night. Allah informed Hazrat Muhammad (peace be upon him). He ordered Hazrat Ali and some other *sahaba* to find a woman who was on way to Makkah carrying the letter. They moved quickly and found the woman at exactly the same place as indicated by the Prophet. She handed over the letter without hesitation. Hazrat Muhammad (peace be upon him) summoned Hatib bin Abi Balta'a and inquired why he sent the letter. He replied that he was not a *murtad*. Only motive was that *kuffar* would not harm his relatives in Makkah in exchange of this favor. According to him, he thought that this information would not have altered the outcome and thus would not have

harmed Islam. Indeed he had written in the letter that even if Hazrat Muhammad (peace be upon him) attacked Makkah alone, he would be victorious because it was promised by Allah. He was forgiven especially keeping in mind that he had fought in Ghazwa Badar and Allah had forgiven sins of all who fought that war.] Allah warns that there should be no expectation of any positive response from *kuffar* whatever friendly approach was adopted. If they became dominant they would not spare anybody. Children or relatives will not be able to help in *akhirah* [for whom Hatib wrote the letter]. They will reap what they sowed. So it was not wise to enrage Allah for them. They should follow the example of Hazrat Ibrahim who dissociated himself completely from those who did not accept message of Allah. He prayed for his father but when he got guidance from Allah he did not repeat it. He prayed for forgiveness of those who were bearing hardships for adopting the right path and to give them strength to fight enemies of Allah.

**7-9**

Allah says that it was possible that those who were bitter enemies might become friends [as happened after conquest of Makkah], so they should not soften their resolve. Allah allows friendship with those *kuffar* who did not fight against Muslims and remained neutral. But those who had fought against and teased Muslims should not be spared and should be treated as enemies.

**10-12**

Allah guides Muslims to judge the women who had migrated whether they had done so for *imaan* or for some ulterior motive. [This relates to treaty of Hudaibia in which it was agreed that those men who travelled to Madina from Makkah would be returned. But there was confusion regarding women because if they were returned after they had embraced Islam, their marriage with *kuffar* would have been *haraam*. These *aayaat* give orders on this issue.] Husband of a woman who embraced Islam should pay *mehr* to *kafir* who was her husband (after becoming Muslim that marriage dissolved automatically) and then agree to pay *mehr* for his marriage. Similarly if a man had embraced Islam but his wife remained a *kafir*, the *kafir* who would marry her should pay *mehr* to her former husband who was now a Muslim [*kuffar* did not agree so following *aayaat* were sent].

If the *kafir* refuses to pay *mehr*, Muslims should refuse to pay entire *mehr* to a *kafir* reciprocally - only that should be paid which is left after compensating the Muslim who was refused payment of *mehr* by the *kafir* [some scholars interpret that if there is no compensation for Muslim husband, *bait ul maal* should pay]. Those women who embraced Islam should take oath that they would not steal, have illicit relations or kill their children [killing of children especially daughters was a common practice in Arabs before Islam]. They should pray for forgiveness of such crimes committed in past.

**13**

Allah warns Muslims not to make friends with those who invited anger of Allah. They did not believe in *akhirah* and did not expect anything to happen after death.

**Introduction:** The title refers to emphasis in the text on lining up according to a plan during a battle. The time of *nazool* is the period between Ghazwa Badar and Ghazwa Uhud. Muslims are advised to stand with their Prophet as a unit, not to split as Bani Israel did, and to be aware of conspiracies of *munafqeen*. It also outlines benefits of *jihad*.

I start with name of Allah who is very kind and merciful.

**1-4**

Allah says that a person should claim to do only that much which can actually be done. Allah does not like the person whose act is different from what he speaks [it is said that some Muslims said that if they had the knowledge, they would adopt those acts which were liked most by Allah]. Allah likes those persons the most who fight like a lead fortified wall (that cannot be broken) during *jihad*. Although many would act accordingly, but there would be some who would not [as happened at Uhud] so tall claims should not be made.

**5-9**

Hazrat Musa complained to his nation that he had shown them clear signs (*mojzat*) so there was no reason why they should tease him and not accept him as a Prophet. He felt greatly aggrieved by their acts [making of a cow and worshipping it and refusal to do *jihad*]. But they did not change their ways and gradually their hearts hardened and there was no room for improvement. As a result they were cursed by Allah. Hazrat Issa preached to his nation that he had come to confirm what was sent by Allah in *Taurat*. And to give the good news that he would be followed by a Prophet named Ahmed [scholars are of the view that although ancient Prophets indicated about the arrival of Hazrat Muhammad (peace be upon him) but no one foretold with such clarity as Hazrat Issa did]. He (Hazrat Issa) showed *mojzat* but they were declared as magic. They [*yahood* and *nasara*] changed the context of holy books and added lies but light of Allah's messages would spread in any case. Allah had sent his Prophet Hazrat Muhammad (peace be upon him) with the superior most religion to guide mankind. He does not care if some people did not like it [although the scholars of *yahood* and *nasara* tried to omit all material which hinted towards arrival of Hazrat Muhammad (peace be upon him) but still there were several indications which could not be omitted].

**10-14**

Allah guides Muslims that best trade was to adopt *imaan* in totality and to spend in the name of Allah and to do *jihad* so that they will be benefited in *akhirah*. Their sins will be forgiven and they will reside in *jannah* which has flowing canals and gardens with luxury houses. And in this world, they would enjoy victories in near future [these promises were fulfilled and Islam spread rapidly]. Allah urges them to be partners of Allah as were those who stood for Hazrat Issa (*hawari*) and though they did not belong to influential families they spread his

word. Later Bani Israel split into two groups one showed belief in him but second refused to recognize him as Prophet. They fought and argued but at last those who believed were victorious [*nasara* dominated *yahood*].

62

**Surah Al-Jumua** Madni 110 Aayaat: 11 Rakooh:2

**Introduction:** The title refers to directions regarding prayers of *juma* in the text. The time of *nazool* of first *rakooh* is after battle of Khyber and that of second *rakooh* is just after *Hijra*. It refutes claims of *yahood* that they were privileged people. Reasons are given why they lost favor of Allah and Muslims are warned to take lesson from the mistakes of *yahood*.

I start with name of Allah who is very kind and merciful.

**1-8**

Allah addresses the residents of Arab as *ummiyeen* which means illiterate. They had no divine book for guidance, very few of them could read or write and they were engulfed in idol worship. Allah sent a Prophet among them who conveyed the greatest divine book to them although he could not read or write. His teachings forced scholars to listen and follow him. He is Prophet for non- Arabs as well (whole world) as Islam spread beyond Arab world. Muslims should realize the true status of their Prophet. They should keep in mind what happened to *yahood* when they did not follow their book and Prophet (Hazrat Musa). They were like donkeys carrying books on their back. Those who ignore foretelling in ancient divine books regarding a Prophet who would be superior to all, actually rejected words of Allah. Such people are no more guided by Allah. The claim of such scholars [of *yahood*] that they were real friends of Allah and would go straight to *jannah* after death was false. If they were sincere in their claim, they would be wishing for death to reach their destination. But they were cowards and afraid of death. They wanted to live longer because of lust of this world, not because they wanted to accumulate good acts. Nobody can run away from death and will have to face judgment on day of *qiymah*.

**9-11**

These *aayaat* highlight the importance of *Juma* (Friday) prayers. Muslims should rush for prayers once they hear *adhan* [it means to go to mosque without wasting time, not running. This is *faraz* for all Muslims accept those who are ill or are in travel]. During *Juma* prayers and *khutba* (sermon), they should not pay attention to anything else. [According to scholars, once during *khutba* people heard the announcement of arrival of a caravan with food. Those were days of food shortage so people rushed out of the mosque. Only 12 persons were left to listen to Hazrat Muhammad (peace be upon him).] After *Juma* prayers they could do business as usual. [Saturday was sacred day for *yahood* and business was prohibited for the whole day.]

**Introduction:** The title refers to focus on *munafiqeen* in the text. The time of *nazool* is after Ghazwa Bani Mustalaq when conspiracies of *munafiqeen* were at their peak. Muslims are warned about their behavior.

I start with name of Allah who is very kind and merciful.

1-4

Allah says that when they (*munafiqeen*) would come to meet Hazrat Muhammad (peace be upon him) they would say that they sincerely believed him to be a Prophet sent by Allah. Allah warns him that they were liars and did not believe what they said. In fact they were habitual liars and whenever they were in danger of being exposed, they would swear lies. In fact, they manipulated in such a way that those who wanted to accept Islam would not do so. Such people would believe their devilish talk because apparently they were Muslims [some scholars are of the view that they were tolerated and not killed because apparently they had accepted Islam]. The outcome of all these acts was that Allah had sealed their hearts. Allah warns Hazrat Muhammad (peace be upon him) that he should not be misled by their impressive appearance and attractive talk. They were like a piece of dead and dry wood placed against a wall. It looks impressive but cannot stand on its own. But it can be used as fuel. Similarly these apparently respectable persons will be fuel of *jahannam*. Because their treachery and manipulation was always on their mind, they had become cowards because of fear of being exposed. They were very dangerous enemies.

5-8

When their conspiracies were exposed and they were urged by their close ones to go to Hazrat Muhammad (peace be upon him) and request him to pray for their forgiveness, they would not do so due to arrogance. Allah says that they would not be forgiven even if Hazrat Muhammad (peace be upon him) prayed for them. They urged others not to spend for welfare of companions of Hazrat Muhammad (peace be upon him). They did not understand that all wealth of Universe was under control of Allah. They boasted that they would kick out weak persons from Madinah. They did not know that real power was with Allah, His Prophet and his followers. [Scholars relate these *aayaat* to an incidence in which two men fought with each other during a travel. One was a *muhajir* and other was an *ansaar*. Both called their friends and situation became worse. Abdullah bin Abi exploited the situation and accused *ansaar* of sheltering *muhajreen* and giving them financial support. This provided them (*muhajreen*) time to gather around Hazrat Muhammad (peace be upon him) and support him. He (Abdullah bin Abi) urged *ansaar* to kick them (*muhajreen*) out of Madinah on their return. Hazrat Zaid bin Arqam conveyed this talk to Hazrat Muhammad (peace be upon him). When Abdullah bin Abi was interrogated on his return, he did not confess. Instead he blamed Hazrat Zaid bin Arqam of trying to create a rift. As a result, people started to blame him. When the news reached Hazrat Abdullah bin Abdullah, son of Abdullah bin Abi who was a sincere Muslim, he stood in front of his father with sword in hand and

forced him to confess. These *aayaat* clarify that situation.]

**9-11** Allah addresses Muslims and advises them not to get involved in lust of this world. Children and wealth which does not take focus away from Allah and prayers is acceptable, otherwise peace of heart will be lost and *akhirah* will also be spoiled. One should not delay spending in path of Allah because death can come at any time. Its time cannot be changed.

64

**Surah At-Taghabun** Madni 108 Aayaat:18 Rakooah: 2

**Introduction:** The title refers to the word *at-taghabun* in the text. It is a Madni *surah*. It describes unlimited powers of Allah, warns *kuffar* regarding *azaab* in *akhirah* and urges Muslims to adopt *sabar* and think about rewards in *akhirah*.

I start with name of Allah who is very kind and merciful.

**1-6** Every creature praises Allah. He is master of whatever exists on earth or in skies. He is capable of doing anything. He created mankind. All humans should have *imaan* but they split into two groups, one who had the wealth of *imaan* and the other which rejected (*munkareen*). Allah always knows that who will join which group and as a result will be rewarded or punished. He created man as the most superior creature in appearance and intellect. There were ancient nations which were destroyed. This was because they rejected Prophets sent by Allah and argued that *malaika* should have been sent as Prophet. Allah did not care for them. [This is a warning for *kuffar* of Makkah.]

**7-10** They (*kuffar*) also rejected life after death. Allah says that it is not difficult for Him to give life again. It will happen and *akhirah* cannot be avoided. So they should believe in Allah's Prophet and Quran. Only *imaan* is not enough, teachings should be practiced regularly. On day of *qiyamah*, those destined for *jahannam* will be losers and those destined for *jannah* will be winners. Their sins will be forgiven and they will remain forever in gardens with flowing canals underneath.

**11-13** No hardship occurs without the will of Allah. Because it is will of Allah, a *momin* should not be saddened and accept it with *sabar*. *Momneen* should always obey the orders of Allah and His Prophet. If they do not do so, they will harm themselves. None else except Allah can be depended upon.

**14-18** Allah says that one should be careful not to overindulge with his wife or children. It means that the teachings of Islam should not be forgotten and *akhirah* should always be in mind. Of course, it is applicable only on those wives and children who keep putting forward new demands and are uncooperative. Allah says that they should be forgiven (in matters where it is possible) and efforts made to

improve their behaviour. This is in fact a test by Allah. Allah helps those who spend for Allah and do not have lust for this world. Allah rewards them manifold.

65

### **Surah At-Talaq** Madni 99 Aayaat: 12 Rakooah:2

**Introduction:** The title refers to guidelines given regarding divorce in the text. Its time of *nazool* is just after Surah Baqarah and it provides further explanation of guidelines.

I start with name of Allah who is very kind and merciful.

**1-3**

Allah addresses Hazrat Muhammad (peace be upon him) to convey the right method for divorce. When someone decides to divorce his wife, he should keep in view *iddah* (as described in Surah Baqara, its duration is three menses). So the right method is to divorce during intervening days (between menses) so that there is no confusion in calculation [it is mentioned in *hadith* that during this intervening period there should be no cohabitation]. Three *talaqs* should not be given at once; the woman should not be forced out of the house, and the woman should not leave the house (temporarily) without reason. Those who exceed these limits are sinners. It is possible that there is a change of mind. When the time of *iddah* is nearing its end, there are two options for the husband: either to reverse his decision (if it was *talaq e raji*, i-e, only one or two times) and she remain in *nikah* (there should be two witnesses), or to separate her with honor. Those who fear Allah and follow His orders are helped by Him to overcome their problems.

**4-7**

If the woman is old or there is problem with menses the period of *iddah* is three months. For pregnant woman, the period of *iddah* is till time of delivery. The husband should provide residence (*sakna*) and other facilities such as food and cloths (*nafqa*) till the end of *iddah*. The woman should not be teased. If after childbirth, the woman feed the baby with her milk, it should be acknowledged and rewarded [it is not mandatory, some other woman can be hired]. It is the duty of father to look after the child according to his resources. If Allah's orders are followed, Allah will increase the resources of father.

**8-12**

Allah warns that the guidelines given by Him [especially regarding women rights] should be followed otherwise His *azaab* would destroy them as was the case of several ancient nations. Those people became very arrogant, so such a punishment was inflicted that was not seen before. They lost the credit for any good acts they had done in past. That was their punishment in this world and horrible *azaab* is waiting for them in *akhirah*. Allah guides Hazrat Muhammad (peace be upon him) to convey to Muslims that they should always have fear of Allah and avoid such mistakes. He {Hazrat Muhammad (peace be upon him)} conveyed and

clearly explained the *aayaat* of Quran to bring his followers out of the darkness of *kufr* into light of *imaan*. Those who believe in Allah will be rewarded with *jannah* with gardens and flowing canals. Allah made seven skies and earth which are governed by His orders. So it should be known that Allah is capable of doing anything and has knowledge of everything.

66

**Surah At-Tahrim** Madni 107 Aayaat: 12 Rakooh: 2

**Introduction:** The title refers to incidence of Tahrim which is mentioned in the text. The time of *nazool* is 9 Hijra.

I start with name of Allah who is very kind and merciful.

**1-5**

These *aayaat* relate to the incidence (incidence of Tahrim) when there were some misunderstandings among wives of Hazrat Muhammad (peace be upon him) and as a result he isolated himself for one month (this topic has been discussed in Surah Al Ahzab as well). Allah addresses Hazrat Muhammad (peace be upon him) and says that he should not abstain from what has been declared *halaal* in order to please his wives. Allah says that they (two of the wives) should not wonder how their private talk got known to Hazrat Muhammad (peace be upon him). He was informed by Allah. If they asked for *tauba* they would be forgiven but if they decided to confront him, they should know that he had support of Allah, Hazrat Jabreel and other *malaika*. If he {Hazrat Muhammad (peace be upon him)} left all of them, Allah would grant him wives who would be obedient, practicing *salaat*, asking for *tauba*, and having habit of fasting. [When Muslims became stronger and richer, the wives of Hazrat Muhammad (peace be upon him) felt that they had not become as affluent as they should have been. They demanded increase in their allowances which was beyond his means. It was his routine that he visited his wives after *asar* prayers. Hazrat Zainab presented honey to him as a routine. This was not liked by others. So he promised to Hazrat Hafsa (daughter of Hazrat Umar) that he would stop this practice but she should not convey it to Hazrat Zainab. This forced him to isolate himself for one month. Similarly he promised not to visit Hazrat Maria before Hazrat Hafsa. But in both cases she shared with Hazrat Aisha. Allah conveyed this to His Prophet. When he inquired, Hazrat Hafsa wondered how he knew it. She thought that might be Hazrat Aisha conveyed this to him. These *aayaat* conveys that he should not have bowed to demands of his wives because what he was doing was *halaal*. Such promises could be revoked by giving *kuffara*. These *aayaat* also warn Hazrat Hafsa and Hazrat Aisha].

**6-7**

It is mandatory for a Muslim to instruct and guide his/her family towards teachings of Islam. This is an effort to save them from the fire which has humans and stones as its fuel (*jahannam*) and it is managed by harsh and powerful *malaika* who do not disobey orders of Allah. Those who reject message of Allah will get the reward they deserve.

8

Allah urges Muslims to pray for *tauba* by clear heart [it means that he/she never thinks of that sin again]. It is probable that the sins will be forgiven and reward will be *jannah* having gardens with flowing canals underneath. His Prophet {Hazrat Muhammad (peace be upon him)} and his true followers emit light on their right and left; they pray that this light is not extinguished [most scholars think that it means light of *imaan*].

9-12

Allah guides Hazrat Muhammad (peace be upon him) that he should deal with *kuffar* and *munkareen* with a firm hand. They did not deserve any leniency. The wives of Hazrat Nooh and Hazrat Loot were *kafir*. Their relationship with Prophets could not save them from *azaab*. Similarly wife of Firon [Aasia] was a pious woman but she could not save him. She had prayed for a house in *jannah*. [She was responsible for upbringing of Hazrat Musa. When Firon learnt about her ideology, he tortured her. During the torture she was shown a house in paradise, which made it easy for her to bear the pain. At last she was killed by Firon. In *hadith* it is written that Hazrat Muhammad (peace be upon him) talked about her along with Hazrat Mariam]. Allah kept Hazrat Mariam away from men and put a life in her [made her pregnant]. She believed in divine books and followed the orders.

## Para 29 Tabarak Al-Ladhi

67

**Surah Al Mulk** Makki77 Aayaat: 30 Rakooah: 2

**Introduction:** The title refers to a word in the first *ayah*. The time of *nazool* is after migration to Habsha (Ethiopia). Allah describes His unlimited powers and invites humans to think about various signs. He also warns about the *azaab* in *jahannam* for non-believers.

I start with name of Allah who is very kind and merciful.

**1-2**

Allah is master of Universe and has absolute control. He created the cycle of death and life to test and judge [to follow the right path and avoid this fate; time before birth may be considered as death. In one life the humans are tested and in next they are rewarded]. He has absolute power and no one can escape His grip. He is also very kind.

**3-6**

There are seven skies placed layer by layer. [There is a Hadith that the distance between two skies is 500 years. It is not clarified whether the blue sky we see is counted among these seven skies or not.] All creations of Allah, living or non-living, are perfect. Those who find fault in them are short of wisdom. All the universe is integrated into a flawless system and no flaw can be detected [some scholars think that these *aayaat* specifically refer to sky which has no seam or partitions]. Allah challenges to show any deficiency and says that who tries to do so will have tired eyes but will not find a deficiency. Allah placed stars as lamps which provide many benefits to humans. This topic has been discussed in detail in Surah Al Hijr. In this world, fire is thrown on *shiateen* [in form of leonids and comets] and they face *jahannam* along with *kuffar* in *akhirah*.

**7-14**

The *jahannam* will roar in a frightening voice with rage. *Malaika of jahannam* will ask them [*kuffar*] whether they were not guided by anyone to follow the right path and avoid this fate. They will reply ashamedly that indeed they were guided by the Prophets but they did not listen and rejected them. They did not know that what the Prophets were saying, was true. They will be replied that though they had admitted their fault but it was useless. Their fate will not change. On the other hand are those who believe in Allah without seeing Him. They understand the powers and authority of Allah and are always fearful. Allah cannot be seen but He can see everybody and what he/she thinks. He is the creator and therefore knows everything.

**15-18**

Allah flattened the earth and made it submissive to man so that he could find means of living on plains and on mountains. But he should never forget that he has to return to Allah. He has the power to bury alive (during earthquakes) or to send stones from skies to punish the arrogant. Such *azaab* was faced in the past by those who disobeyed.

**19-24** Allah invites to think about how the birds fly. How they move by flapping their wings and do not fall on earth (due to gravity). Allah designed them in such a way and gave them such power that they can remain in air for hours [some birds, e.g., humming bird have heart beat of 1400 per minute]. Those who deny the message of Allah and worship others should know that only Allah can help them. If Allah decides to block means of living for mankind who has the power to stop Him? Allah says that they (*kuffar*) knew at heart that no one could benefit or harm them except Allah but their arrogance stopped them from accepting it. Only that person can reach his destination who prefers to walk in a straight line. What chance has a person who crawls and prefers to follow an uneven path? Allah blessed mankind with power of sight, hearing and understanding but there are only a few who thank Allah for these blessings. Many of them (*kuffar*) use these gifts against Him. They should worry what they will have to show when they will be presented in court of Allah.

**25-29** *Kuffar* used to ask that when the day of *qiyamah* would come. Allah guides Hazrat Muhammad (peace be upon him) to tell them that the time was known only to Allah. He had performed his duty by warning them. When that time will come those arrogant people will lose senses with fear. They will not be able to avoid painful *azaab*. Because Muslims believed in Allah, they will be forgiven for their sins.

**30** Allah controls all means of life and death. If all water in springs and wells goes down in the earth (as happen in summer), who else can bring it out as clean water in sufficient quantity to sustain life. So a true *momin* should always have full faith in Allah.

68

### **Surah Al Qalam** Makki 2 Aayaat: 52 Rakooh: 2

**Introduction:** The title refers to a word in the first *ayah*. *Qalam* means pen. The time of *nazool* is early part of Makki life after *nabuwat*. This *surah* consoles Hazrat Muhammad (peace be upon him) and urges him to show restraint in response to atrocities of *kuffar*. It also provides answers to queries of *kuffar* and warns them about punishment in *akhirah*.

I start with name of Allah who is very kind and merciful.

**1**

Noon. Allah swears in the name of pen and what is written with it.

**2-13**

Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not care if *kuffar* accused him of being insane, or that he was under influence of *shaitan* because he was preaching something which was totally against their routine of life. To call a person insane who talks very wisely, has great convincing

power and has high moral values is itself insanity. His {Hazrat Muhammad (peace be upon him)} efforts and achievements will be written in golden words and those who opposed him will be eliminated. Their opposition increased the rewards (to be given by Allah) and a person of his status should not worry about such people. He talked in language of Quran which is the best language and by nature he was a moderate person. They (*kuffar*) understood it and soon it would become clear to all that who was insane. Allah knows who would follow him and who would oppose him and soon it would become apparent. He should be steadfast and rigid against the bargaining offered by *kuffar* (that if he showed some leniency about their practices, they would not oppose him). Their aim was to diffuse his efforts. He should continue to perform his duty of conveying the message of Allah. He should not worry about the results. He should not listen to those who swore for their lies. They stopped others from good deeds and were great sinners.

**14-34**

Allah says that a person should not be considered respectable and follow able if he is rich and appears lucky. The real values are good character and habits. So arrogance regarding wealth or number of children is wrong. These blessings are a test for such people. For example, owners of a garden were tested [these were three sons of a kind rich man who had died]. They planned to deprive the poor of their part from the crop. They would go to the garden to pick the entire crop so that when needy came there would be nothing to give. They were so arrogant that they did not say Insha Allah. One night a fire destroyed entire crop. One of them [middle one] reminded others that they had not listened to him when he had asked to remember Allah and not violate His rules. They admitted their mistake and hoped that Allah would forgive them and bless them with an even better garden. Disaster comes suddenly and disaster of *akhirah* is the greatest. On the other hand, blessings seen in this world are nothing as compared with those in *jannah*.

**35-42**

It is not possible that those who obeyed the message of Allah and those who did not will be treated equally. Those who claimed so [*kuffar*] had no book to support their illogical reasoning. Their claims were based on the belief that idols they worshipped would help them in *akhirah*.

**43-47**

The day when *saaq* will be opened, they will not be able to do *sajda* [in hadith it is written that *saaq* will be some special prowess of Allah; all believers will be able to do *sajda* on seeing it but *munafqueen* and non- believers will not be able to do so]. They will be so ashamed that they will not be able to lift their eyes. The reason why they will not be allowed to do *sajda* will be that they refused to do so during their life on earth. Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not worry about delay in punishment for *kuffar*. It was Allah's plan and they will not escape *azaab*. Only reason for not accepting His message was arrogance.

**48-52**

Allah guides Hazrat Muhammad (peace be upon him) and says that he should not act like Hazrat Yunus who was so angry with his nation that he prayed for their destruction [and may be something else]. If Allah had accepted it, he would have lost his status. After that Allah raised his status and blessed him with pious followers. He should not worry about the reaction that *kuffar* showed after listening to Quran [they acted as if he {Hazrat Muhammad (peace be upon him)} was not in his senses]. They did so to destabilize him. Quran is a source of wisdom and guidance and there is no reason why it should not be believed.

69

**Surah Al Haaqqa** Makki 78 Aayaat: 52 Rakooah: 2

**Introduction:** The title refers to first word of the *surah*. The time of *nazool* is early part of Makki life after *nabuwat*. It describes day of *qiyamah* and emphasizes that Quran is word of Allah, not poetry of a human being.

I start with name of Allah who is very kind and merciful.

**1-12**

Allah says that the day of *qiyamah* is inevitable. On that day right and wrong will be separated completely and everything will become clear. Those who doubt it will be the losers and will have to bear the extreme anger of Allah. Human mind cannot visualize the terrible events of that day. The events which some disbelievers had to face in this world are just an indication. Samood and Aad did not believe in *qiyamah*. Their fate is for everyone to see. Samood were destroyed by an earthquake with a horrible noise, and Aad were flattened by a storm which was so rapid that it was difficult even for *malaika* to control it. It lashed for seven nights and eight days and they were uprooted as if they were hollow stems of date palm. They all died. Similarly Firon was destroyed when he refused to obey Prophet of Allah. The storm in days of Hazrat Nooh was so terrible that nobody would expect to escape from it. But Allah saved Hazrat Nooh and his followers. It was unimaginable that a boat would survive in that storm. It served as a lesson for all generations to come that how Allah can separate good from bad.

**13-24**

On day of *qiyamah*, *soor* will be blown and earth and mountains will be disintegrated into pieces. The sky will be ripped open in the middle and *malaika* will shift to its edges. Eight *malaika* will be supporting the throne of Allah. Everyone will have to appear in the court of Allah. Those who will be handed over their book of life activities in right hand will be very happy. It will mean that they were rewarded for their fear of Allah and good acts. They had restrained themselves from sins and faced hardships. They will go to *jannah* where they will live a care free life and get whatever they will desire.

**25-37** Those who will be handed over the book to the left hand will desire that they had not known what is meant by accountability and death had finished them forever. They will lament that their wealth was of no help and there will be no explanation to offer. *Malaika* will be ordered to put a collar around their neck, throw them in the fire of *jahannam* and tie them in the chain which is 70 yards long [this measurement is not yard of this world] in a way that they will not be able to move even slightly. This will be the punishment for defying Allah, not giving other humans their rights, not helping the poor or urging others to do so. They did not make Allah their friend so how they will expect Allah to be their friend. They will be given washings of wounds so they will not be getting any satisfaction but they will have to eat it.

**38-52** Allah says that the above description regarding *jannah* and *jahannam* is not poetry or lies of some so-called priest. It is Quran, the *kalam-e-Ilahi*, which was sent to the most superior Prophet through a very respectful *malak*. Quran is a *mojza*, and all humans and *jinnaat* put together cannot create something like it. It is guideline to understand principles of creation of universe and it is guidance for all humans. No Prophet would add or subtract something from *kalam-e-Ilahi* by himself because in that case he would face most severe punishment. Those who have fear of Allah take guidance from it and those who do not fear Allah, rejects it. But time will come when they will repent as they will face horrible *azaab*.

70

### **Surah Al Maarij Makki 79 Aayaat: 44 Rakooah: 2**

**Introduction:** The title refers to Allah. The time of *nazool* is early part of Makki life after *nabuwat*. It addresses *kuffar* and says that the *azaab* they were inviting would definitely arrive. It gives description of day of *qiyamah* and *jahannam* which was waiting for them.

I start with name of Allah who is very kind and merciful.

**1-3** *Kuffar* used to ask Hazrat Muhammad (peace be upon him) in a taunting way that why the *azaab* he had warned about was not coming to destroy them. Allah says that they were asking for a calamity which was their destiny and could not be avoided. It was their foolishness that they were asking for it.

**4-7** The souls (*rooh*) of *momneen* and *malaika* ascend towards Heavens to meet Allah. This is a stepwise process. Those who are more pious are able to go farther. On day of *qiyamah* whose length is 50,000 years (these are not years of our calendar) the souls and *malaika* will be presented in front of Allah. Judgments will be made and destinations (*jannah* or *jahannam*) will be decided [according to a *hadith*, the length of this day will appear to be as small as a time needed for a *salaat* to a person with *imaan*]. Allah consoles Hazrat Muhammad (peace be upon him) and says that

he should not feel discouraged by attitude of *kuffar*. If they thought *qiymah* as improbable, actually it was almost imminent.

**8-18** On that day sky will look like molten copper. The broken mountains will be flying like flakes of wool of different colors. No friend will be able to help. And everyone will be thinking of himself only. The sinner will wish to give anything to earn a reprieve but there will be no reprieve. That fire (of *jahannam*) will not spare anybody. It burns the skin and reaches the liver. Initially it will lure the sinners so that they will start moving towards it.

**19-35** Allah says that humans in general lack in courage and *sabar*. In poverty, disease, and hardships they become panicky and lose heart. On the other hand, when they become rich and are healthy, they do not think of good deeds and do not spend in path of Allah. But *momneen* pray *salaat* regularly, put aside some money to help the needy, believe in the day of *qiymah*, are afraid of Allah's punishment, and do not indulge in *haraam* sexual activities. They keep their promises; do not give false testimony; and are careful about their *salaat*. These are the people who will live in *jannah* which has gardens.

**36-44** When *munkareen* listened to Quran and description of *jannah*, they approached Hazrat Muhammad (peace be upon him) in packs but they did not abandon taunting and non-serious attitude. Allah says that in spite of this attitude, they still expected a place in *jannah*. It will never happen. They should know what they were made of (lowly earth). Only *imaan* could elevate them to deserve *jannah*. Allah swears of *mashariq* (plural of *mushrik* which means east) and *magharib* (plural of *maghrib* which means west) that he could replace them with better and more obedient nation [scholars explain the use of plural as different points of rising and setting of sun over the year]. Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not care about their attitude. They will see their fate on the day of *qiymah*.

**Introduction:** The title refers to story of Hazrat Nooh in the text. It tells that Hazrat Nooh passed through similar phases of hardship as Hazrat Muhammad (peace be upon him) was facing. Those who rejected him were all wiped out.

I start with name of Allah who is very kind and merciful.

**1-8** Allah says that He sent Hazrat Nooh to warn his nation of the impending storm and *azaab* in *akhirah*. So they should abandon *kufr* and submit themselves to Allah. If they adopted *imaan*, their previous sins would be forgiven and they

would be spared of *azaab*. They would live their normal period of life. But if they remained defiant, the impending *azaab* would not be delayed for a moment.

Hazrat Nooh tried to guide his nation for a long time [950years] but did not succeed. At last he complained to Allah that he tried his best, day in and day out, but instead of reforming, those people started to avoid him and refused to listen. They did not want to see him and when he talked, they put fingers in their ears. He tried to address them in meetings and gatherings but their arrogance did not allow them to listen to him.

**9-20**

He held meetings privately with each of them. He gave the message that although they had refused to listen to messages of Allah for a long time, still it was not too late. If they asked for forgiveness, Allah would forgive them. If they became obedient to Allah, He would send rain to relieve them from famine [which they were facing for many years]. It would bring prosperity in the form of bumper crops, healthy animals, and healthy humans. They should admit that Allah is supreme and be afraid of Him. They should realize how Allah originated them and how they developed in mother's womb, and after birth how they passed through different stages. They should also think over how Allah created seven skies, one over another. He created sun as a burning lamp [which has original light and transmit heat as well] and moon to provide light [it is not mentioned that it is a source of light. Now we know that it reflects light of sun and is itself not a source]. The source of creation of humans and their survival is soil [man is made from soil and the source of food directly or indirectly is soil; *halaal* animals are herbivorous and therefore they also depend on soil]. After death, humans are put back into soil and Allah will raise them again on day of *qiyamah*. Allah laid earth like a floor so that humans can move around and benefit from its resources.

**21-28**

Hazrat Nooh prayed to Allah and said that his nation did not listen to him but they did listen to influential persons in the society who did not believe in religion and thus deprived others from it. They urged them not to listen to him (Hazrat Nooh) and in fact to torture him. They warned their next generations not to listen to him and to remain steadfast on their ancestral religion; and to worship the idols named *wadd*, *sawa*, *yaghoos*, *yaood* and *nasr*. He prayed to Allah to let them become more intense in their atrocities so that they became fully deserving of *azaab*. If they survived, they would misguide other nations in the world. Allah sent *azaab* in form of a huge storm and they all drowned, but in fact they put them in fire of *jahannam*. None of the idols they worshipped could save them. He prayed for his forgiveness if he had committed a mistake, his family, and those who listened to him and followed him.

**Introduction:** The title refers to description of *jinnaat* in the text. The time of *nazool* is probably early days after *nabuwat*.

I start with name of Allah who is very kind and merciful.

**1-6** One morning when Hazrat Muhammad (peace be upon him) was reciting Quran, a group of *jinnaat* passed by. They were so impressed that they adopted *imaan*, conveyed it to their nation and said that it could only be divine (this incidence is narrated in Surah Al Ahkaf as well). Allah conveyed this to Hazrat Muhammad (peace be upon him). In coming days, many groups of *jinnaat* visited the Prophet and learnt Quran. Allah instructs Hazrat Muhammad (peace be upon him) to tell them that Allah is supreme and He does not need wives or children [many *jinnaat* had such misleading beliefs like humans]. *Jinnaat* felt ashamed and said that they were misled by some among them especially *iblees*. Quran clarified their mischief. [Before Islam, most of Arabs believed *jinnaat* to be supreme. This made *jinnaat* arrogant].

**7-15** The talk of Muslim *jinnaat* to their nation is narrated. They said that as most of *jinnaat* thought, humans also believed that they would not be given life after death and will not be raised from graves. They also believed that the lineage of Prophets had ended. But they listened to Quran which tells about an eminent Prophet who preached about life after death and accountability of every act. They said that when they approached sky, there were great checks in place and nobody could get nearer. If one of the *shiateen* tried to do so to get some news, he was bombarded by fireball comets. According to their understanding, this rise in vigilance was because of the arrival of new Prophet and Quran. They did not know the outcome, whether human race would accept the message or whether they would be destroyed if they did not. They urged all [there might be sects in *jinnaat* as well] to accept the new Prophet and Quran, otherwise they would be destroyed and would not find any safe place in universe. They said that they felt proud that as soon as they listened to Quran, they accepted it immediately without hesitation. They felt safe and assured that no good deed would go unaccounted. After arrival of Quran, there were two types of *jinnaat*, those who adopted *imaan* and those who did not and therefore, became fuel of *jahannam*. The talk of *jinnaat* ends here.

**16-17** Allah addresses both humans and *jinnaat* and says that if they had followed the path shown by Him, He would have showered apparent and hidden blessings on them. [It is a general statement; of course there are always those who try to follow the right path and are blessed.] Then, they would be tested and those who succeed would have gained elevated status and those who would not pass the test would lose what they had gained [some scholars relates it to famine faced by *kuffar* of Makkah. Allah urges them to

adopt *imaan* collectively so that this *azaab* was lifted]. Those who do not pray cannot have peace of mind.

**18- 28**

Allah guides that mosques are only for praying to Allah. They should not be used to pray to someone else. When Hazrat Muhammad (peace be upon him) stood up and recited Quran, people flocked in huge numbers and listened to him. Allah directs him to convey to *kuffar* that they should point out what they found wrong in his preaching. Only thing he urged the masses to do was to pray to Allah and not to worship anyone else. But if their intention was to intimidate him, they should know that he was supported by Allah. Their superior numbers would not help them. It was up to Allah to make them follow the right path and to punish if they did not. He {Hazrat Muhammad (peace be upon him)} himself did not have this power. His only job was to convey the message. Allah does not give His secrets. Not even the Prophets knew the exact time of *qiyamah*. He shares some of His knowledge with Prophets through *wahi* and takes measures that His messages are conveyed exactly. There is a system in place to make such checks. So a *wahi* cannot be manipulated.

73

**Surah Al Muzzammil** Makki 3 Aayaat: 20 Rakooh: 2

**Introduction:** The title refers to a word in first *ayah*. The time of *nazool* of first part is early days after *nabuwat*, and of second part is during stay in Madina.

**Background:** This is among the earliest Surah which was sent by *wahi* in Makkah. It is said that initially when Hazrat Muhammad (peace be upon him) received the *wahi*, he was so frightened that he shivered and called *zam looni zam looni* which means cover me with a cloth. So Allah called him with this name in this Surah (Muzzamil means the one who wraps himself in a cloth) and the next Surah. Another version is that Hazrat Muhammad (peace be upon him) was so aggrieved when he heard that *kuffar* called him a sorcerer that he put a cloth around his body].

I start with name of Allah who is very kind and merciful.

**1-10**

Allah addresses Hazrat Muhammad (peace be upon him) and instructs him to stand and pray at night but he could rest for a short time [some scholars think that it meant one third to half night rest]. He should recite Quran slowly so that every word is clearly spoken. Allah was going to put a heavy responsibility on his shoulders [it means that he would continually receive Quran as *wahi* and to spread the message would be a very difficult job. It is mentioned in Hadith that during *wahi* Hazrat Muhammad (peace be upon him) felt greatly strained. He sweated during winter and if he was riding an animal it would become uncomfortable]. Allah says that it is not easy to spend night in praying as one has to sacrifice the sleep but it provides concentration and praying is very effective. [This order to pray at night remained enforced for nearly one year after which it was relaxed as mentioned in *ayah* 20]. At day time he would be busy in preaching and worldly

matters. But he should always feel linked with Allah and depend on Him. He should bear with courage and *sabar* (patience) the taunts of *kuffar* [who called him magician, sorcerer etc.]. He should avoid them but should remain informed about what they were thinking and planning. He should keep preaching but should not retaliate on their misdeeds.

**11-19**

Allah consoles Hazrat Muhammad (peace be upon him) and says that those who denied His messages but were still living a lavish life were not far away from meeting their punishment. They will be served with food that cannot be swallowed and horrible *azaab* in the form of ferrets and huge flames is waiting for them. The day of *qiaymah* will start with loosening of bases of mountains and they will fall like sand dunes. Prophets will point out who followed them and who did not. Allah sent a Prophet to Firon (Hazrat Musa) just as He had sent a Prophet {Hazrat Muhammad (peace be upon him)} to them (people of Makkah). Firon did not listen to him and faced *azaab*. How they expected not to be punished if they denied His Prophet? The day of *qiaymah* will be so gruesome that they will appear old. It is promise of Allah that day of *qiaymah* will definitely come. So people should make a decision.

**20**

Allah appreciates the efforts of Hazrat Muhammad (peace be upon him) and his companions to obey the order for praying at night. They spent sometimes one third, sometimes half and sometimes two third of night in praying. Allah says that He knew that they could not maintain it forever. So the order was relaxed to recite Quran and pray to the extent that can easily be done, because some may be sick, some may be busy in earning livelihood and some may be fighting in path of Allah. But they should say *salaat* regularly and give *zakaat*. They should give loan to Allah in the form of good acts. It will be returned with benefits. They should always ask for *tauba* [because mistakes will always happen].

74

**Surah Al Muddathir** Makki 4 Aayaat: 56 Rakooah: 2

**Introduction:** The title refers to a word in first *ayah*. The time of *nazool* is Makki life just after *nabuwat*.

I start with name of Allah who is very kind and merciful.

**1**

Allah addresses Hazrat Muhammad (peace be upon him) as one who had wrapped himself in a quilt. (The background has been explained in beginning of Surah Al Muzzammil).

**2-7**

Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not be intimidated by weight of *wahi* nor by the *malak* who delivered it. He

should stick to his job of putting fear of Allah in hearts of people and to make them realize the punishment of *kufr* and bad deeds. He should convey to them the might of Allah. Allah further advises him to preach cleanliness of clothes and body before praying; and to preach that if someone is provided help, there should not be an expectation of any return from that person. This act should only be done to please Allah.

**8-10** Allah warns about day of *qiayamah* when *soor* will be blown. There will be no relief for *munkareen*. In fact, their torture will keep increasing. On the other hand, if there will be a little difficulty for *momneen* it will be eased.

**11-26** [According to scholars these *aayaat* are related to Waleed bin Mugheera who was only son of his father, was very rich and among most prominent *Quraish*]. Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not feel aggrieved by attitude of such *munkareen*. He should be patient and not worry why they were not punished. Allah promises that they would not go unpunished. He [Waleed bin Mugheera] had affluent sons [he had 10 sons; there were so many servants that they did not need to go away from their home] and great wealth. [His influence grew to such extent that all *Quraish* accepted him as leader]. In spite of these blessings he never thanked Allah but still expected that he would get all promised blessings of *akhirah*. Allah says that he had no reason to have such expectations when he questioned the *aayaat* sent by Allah [it is said that after these *aayaat* his fortunes started to decline rapidly and he died as a beggar]. For getting popularity, he scorned Quran and declared it as magic. Allah says that he will be punished and thrown in *jahannam* [according to scholars he was impressed by Quran and declared it a message of Allah but later he changed his stance under influence of Abu Jahal].

**27-31** Allah says that no body part of those who will be thrown in *jahannam* will be spared of burning. Once burned, they will be returned back to original form to be burnt again. And this cycle will continue forever. There are nineteen *malaika* who manage *jahannam*. Their powers are much superior to humans. [Their leader is named Maalik. It is said that *kuffar* taunted that they were in thousands so they would easily overcome the *malaika*. So Allah clarified that they were *malaika* not humans, so there was no comparison. Some of the scholars interpret that there will be nineteen types of *azaab*]. By the reaction of people Allah judges who has *imaan* and who is among *munkareen*, otherwise Allah did not need to declare such numbers. Only Allah knows the extent and numbers of His troops.

**32-47** Allah swears of moon, receding night and emerging morning that *jahannam* will be one of the big coming events. Allah describes it to warn and to put fear in hearts. Everyone is busy in daily routines. It is up to them to take lesson or to ignore. Those who are on right path will be presented their books [of deeds] in right

hand. They have nothing to worry. They will live without restrictions in gardens of *jannah*. They will have company of other people in *jannah*. They will ask those in *jahannam* why they met such fate. They will reply that they did not understand the rights of Allah and their fellow beings. They did not accept the messages of Allah. Instead they argued and created doubts in their own minds. And above all they did not believe in day of *qiyamah*.

**48-56**

On day of *qiyamah* no one will be able to intercede for a *kafir*. Allah says that they (*kuffar*) were warned in clear terms about their fate but there was no change in their attitude. They behaved like donkeys when they ran away from teachings of Prophet. Every one of them wished that *wahi* was sent to him instead. It could not happen because they did not deserve it. In fact, they had no fear of *akhirah* and such demands were just to tease. Any person, who puts fear of Allah and prays sincerely for *tauba*, shall be forgiven.

75

**Surah Al Qiyamah** Makki 31 Aayaat: 40 Rakooh: 2

**Introduction:** The title refers to day of *qiyamah* mentioned in the first *ayah*. The time of *nazool* is Makki life just after *nabuwat*. Allah describes His unlimited powers and answers the query of *kuffar* that how it was possible to bring dead people back to life.

I start with name of Allah who is very kind and merciful

**1-15**

Allah addresses humans and swears of day of *qiyamah* that they will be brought back to life and there will be accountability of good and bad deeds. Allah also swears of those who feel ashamed if some bad deed is done. Nobody should wonder how it will be possible to reassemble the bones which have turned to dust. Allah says that He had the capacity even to rearrange fleshy tips of fingers [now we know the meanings; fingerprints of each person are different so to reassemble them in precisely the actual form for each person from decayed material which has disappeared is much more difficult than assembling bones]. Allah says that those who deny *qiyamah* do so because they do not want to have any restrictions in their remaining life. If they admitted, it would be difficult for them to pass uninhibited life. Signs of *qiyamah* will be appearance of very bright light (a reflection of Allah; *tajali*), moon will lose its light, and sun and moon will merge together. There will be no escape and everyone will have to face accountability. All good and bad deeds will be counted. No excuse will be accepted.

**16-19**

Allah addresses Hazrat Muhammad (peace be upon him) and says that he should not worry about remembering the *wahi*. He (Allah) would take care of that. So he should not try to keep pace with the messenger (Hazrat Jibreel) but concentrate on what was said. Allah would give him the capacity to reproduce it and

communicate it to masses. [Initially when Hazrat Jibreel brought *wahi*, Hazrat Muhammad (peace be upon him) used to repeat it in heart so that he might not forget it. After this *wahi* he just concentrated on the message and as promised by Allah, when Hazrat Jibreel had gone, he would recite it without any problem].

**20-21** Allah addresses those who denied *akhirah* and says that this denial was not based on any logic, but because of the lust of this world. Because the luxuries of this world can be enjoyed immediately so they are preferred, thinking that *akhirah* was far away.

**22-36** On day of *qiyamah*, the faces of *momneen* will be fresh and their eyes will be lit up on seeing Allah. On the other hand those who had not accepted the message of Allah will be in great trouble. Their face will be dark because they will understand that time of accountability had come and there was no escape. The journey for *akhirah* starts when the breath reaches the throat (about to die) [because clavicle is near the throat so it is mentioned; because lower portion is dead so legs cannot be moved]. At that time no doctor or anyone else can interfere. The dying person understands that time had come to depart from loved ones and *rooh* was about to leave the body. This is one hardship he faces and other one waiting for him is accountability in grave and *akhirah*. How careless was one who did not prepare for this journey. He did not adopt *imaan* or prayed *salaat*. He was arrogant. Now it will all be bad news for him. He will face punishments dictated by Allah because he deserved them. There will be no pardon.

**37-40** The reality of humans is a drop of semen that dropped into a womb of a woman. It turned into a clot and then passing through different stages took the form of a human (either boy or girl), grew up, got wisdom and continued this cycle. Allah asks that if He can do this, is He not capable of giving life to dead?

**Introduction:** The title refers to a word in first *ayah*. The time of *nazool* for most of this *surah* is Makki life of Hazrat Muhammad (peace be upon him). The time of *nazool* of some contents is Madni life. Allah describes the origin of mankind and the rewards and punishments in *akhirah*.

I start with name of Allah who is very kind and merciful

**1-4** Allah says that there was a time when humans did not exist. Allah creates a human by two types of water (semen containing sperms and ovum from female). The fertilized embryo is changed to a piece of flesh through several stages which then progresses to a human being which can see and listen and has several qualities which are not present in animals. These qualities were given to put humans to test and note how they used them? Due to external influences they

divided into two groups. Some recognized Allah and His messages and some denied them. On day of *qiyamah*, collars will be put around necks of those who denied and they will be chained.

**5-11** On the other hand, those pious people who had fear of Allah will reside in *jannah*. They will be presented with liquor containing *kafoor* [scholars do not have clear idea but they generally think that it will be something cool and refreshing with fragrance]. The source of this liquor will be under their control and they will be able to get it when they will desire. These are the people who fulfill the promises made to Allah and are afraid of day of *qiyamah*. They feed disabled, orphans and prisoners. They do so to please Allah and do not expect any reward from those people. Allah will save them from hardships of that day (*qiyamah*).

**12-22** They will live like kings. They will sit on thrones in gardens of *jannah* wearing silken robes. The weather will be mild without unpleasant winter or summer. The branches of trees will be loaded with fruits which they will be able to pluck and eat sitting on their thrones. The utensils will be made of silver but will be transparent like glass. They will be served according to their desire. There will be another type of liquor from fountain of *salsabeel* which will provide warmth. They will always be served by young handsome boys who will look like spread jewels when they will walk around. It will be a place to be seen to be believed. The dresses will be thin or thick according to desire. They will have bracelets made of silver and drink a type of liquor which will purify them. This will be their reward.

**23-26** Allah consoles Hazrat Muhammad (peace be upon him) and urges him to remain steadfast against *kuffar*. But he should continue preaching and conveying message of Allah. He should not accept any suggestion of *kuffar* [it is said that people like Utbah and Walid tried to lure him towards monetary benefits]. He should keep praying in the morning and evening, and at night.

**27-31** The *kuffar* were indulged in lust of this world so they were not listening to Hazrat Muhammad (peace be upon him). They were ignoring day of *qiyamah*. They did not believe that life could be given again. Allah says that the power with which He gave life for the first time will not deteriorate and He will be able to give life again. He {Hazrat Muhammad (peace be upon him)} should convey this message. It was up to them to accept or reject. Allah addresses him and says that what he wished was only that which Allah wanted him to wish. It is up to Him to guide some to right path and some to reject it. They will face painful *azaab*.

**Introduction:** The title refers to a word in first *ayah*. The time of *nazool* is early part of Makki life after *nabuwat*. This *surah* describes blessings of Allah for mankind and the rewards and punishments in *akhirah*.

I start with name of Allah who is very kind and merciful

**1-7** Allah swears of soft and pleasant wind which brings relief. It may then turn into storm which causes damage and discomfort [some scholars interpret it as those deeds which provide pleasure in this world but will cause great discomfort in *akhirah*]; and the winds which carry moisture [clouds] to distant places to provide rain water for land; and those which split the clouds after rain. Allah swears of *malaika* who bring *wahi* warning about *akhirah* and conveying promises (of Allah).

**8-19** Allah swears of day of *qiyamah*, when stars will lose their brightness; and skies will burst open and cracks will appear. Mountains will fly like flakes of wool. Prophets will appear accompanied by their *umma*. All the pending matters will be decided [such as punishment to *kuffar*]. Those who rejected the message of Allah will be in great trouble. What they did not expect will be before them [*munkareen* rejected *akhirah* and did not accept that dead will get life again]. They will be totally confused and ashamed of themselves. They should learn from history that they would not be spared even in this world. So many nations were destroyed by Allah because they rejected His messages and messengers. It will not be difficult for Him to destroy all at once. So if they (*munkareen*) did not believe in *akhirah* they were harming themselves.

**20-28** Allah asks that did He not create humans from a drop of water and kept it at a safe place to grow (womb of mother) for a specified period before birth; and after birth to grow to adulthood. If He could do so, why He is not capable of giving life again? Those who did not accept it will be ashamed of themselves on day of *qiyamah*. Allah created this earth to sustain the life and as a destination for dead. This earth has hard and big mountains and at the same time, rivers and springs as source of drinkable water which is liquid and necessary for life. So if they (*munkareen*) did not believe in *akhirah* they were harming themselves.

**29-40** On day of *qiyamah*, *kuffar* will be ordered to go under a three pronged shade [scholars interpret it as a smoke which will rise from *jahannam* and will split into three parts, one will be over the heads of *kuffar*, second will be on their right side and the third will be on their left side]. They will stay there till accountability will be completed. It will not provide protection from heat. Huge sparks of size of a palace will appear from this shade and fall on them. They will be so solid that they will look like yellow camels. The *kuffar* will not be able to speak because they will have nothing to say. Their

apologies will not be accepted. They will be told that time for *tauba* had passed and they will be judged (and punished or rewarded). They will be challenged to have consultations and try to escape their fate. So if they (*munkareen*) did not believe in *akhirah* they were only harming themselves.

**41-50** On the other hand those who feared Allah will be in cool shade along flowing canals. They will be presented with any type of fruit they will desire. They will be free to enjoy themselves with eating and drinking. That is how they will be rewarded. Those who denied and were passing luxurious life had only a few days to do so [*kuffar* taunted Muslims and claimed that they will have better living in *akhirah* in the same way as they were enjoying it in this world]. On day of *qiyamah*, they will repent their acts. Allah asks that what they were waiting for after arrival of Quran? They were only harming themselves.

## Para 30 Amma

78

**Surah An-Naba** Makki 80 Aayaat: 40 Rakooh: 2

**Introduction:** *Naba* means news. The description of day of *qiyamah* and *akhirah* is called *naba e azeem* or big news. The time of *nazool* is early part of Makki life after *nabuwat*.

I start with name of Allah who is very kind and merciful.

**1-5** Allah says that nature and dimensions of *qiyamah* are beyond the imagination of those who question about its time. They will know the reality when they will face it. All Prophets explained it but people had different interpretations [e.g. some say that only soul will ascend, others say that body will also ascend] because it is beyond their mental capacity to understand it.

**6-11** Allah says that He made earth like a bed where humans can work and rest. He made mountains which stabilized the trembling earth like nails [now we know that earth crest is much thicker beneath big mountains]. Allah created pairs [of two sexes] to provide comfort to each other. He created sleep so that tired bodies could refresh. And he provided night as a cover [some scholars think that it means the darkness which helps in sleeping, and to do jobs which are difficult to do at day time]; and day to find means for fulfilling the needs of their family.

**12-16** Allah created seven skies which are so well built that there has never been any breach in them. He created sun which provides heat and light. And clouds filled with rain and winds which carry them. He also created gardens of various types having different trees and fruits.

**17-20** All this will come to a logical end on day of *qiyamah* whose time has been fixed. *Soor* will be blown and people will be segregated into groups. The sky will split and doors will be formed. The mountains will be crushed into sand.

**21-30** Allah says that the *jahannam* is waiting eagerly for sinners. This will be their permanent residence. Ages will pass but there will be no respite for them. There will be nothing to provide comfort. They will be given boiling water which will burn their mouths and cut their intestines. Their food will be pus flowing from wounds. The *kuffar* will be facing what they did not expect to face. That is why they denied the message of Allah. Allah has counted for every act and there will be complete accountability. Their *azaab* will not be relented. It will become more and more severe.

**31-40** On the other hand, *momneen* will be rewarded with gardens having grapes. There will be beautiful women of same age and clean liquor without side effects. There will be no deception and nobody will have a quarrel with others. This will be their reward after accountability. It will be Allah's blessing which will be much more than what was deserved. Nobody has the capacity to argue. That day *rooh* [some scholars interpret it as *rooh-ul-qudus*, i.e. Hazrat Jibreel] and *malaika* will be standing in lines waiting for orders. Nobody will be able to talk without His permission. Everybody should prepare for that day because it is inevitable. *Kuffar* will be wishing that they had remained in the soil and not faced that day.

79

**Surah An-Naziat** Makki 81 Aayaat: 46 Rakooah: 2

**Introduction:** The title refers to first word in first *ayah*. The time of *nazool* is early part of Makki life after *nabuwat*. It describes unlimited powers of Allah and rewards and punishments in *akhirah*.

I start with name of Allah who is very kind and merciful.

**1-5** Allah swears of those *malaika* who take soul out of the body [e.g. Izrael]. When they liberate the soul of a pious person from the body, he is happy but a bad person does not want this to happen, so it is taken away forcibly. After doing their job, these *malaika* ascends towards the skies as easily as someone floats in water and act quickly on orders received (from Allah) about these souls.

**6-14** When earth will tremble on blowing of first *soor*, and then by subsequent *soors* [word *radifah* is used which most of the scholars translate as second *soor*], they [*kuffar*] will be anxious and perplexed. Their hearts will be beating viciously and they will be so ashamed that they will not be able to raise their eyes. They will be recalling their taunts of non- belief to Muslims when they were warned about *akhirah* and that they will be raised again from graves after they had turned to dust. All persons will gather at one place and no one will have the capacity not to obey the order when they will be snubbed [blowing of *soor*].

**15-26** Allah narrates the story of Hazrat Musa which has been described in detail in Quran at several places. Allah talked to him at Tuwa and guided him to go to Firon and convey His message. When he counter argued, he was shown the *mojza* of stick (conversion to a python). Firon declared it as magic and called magicians from his land for competition. He claimed himself to be God. As a result he was drowned.

**27-33** Allah addresses *kuffar* and asks that why they doubted that they will be given life after death? He created sky as a dome and then flattened it. It has different appearances at night and at day time. He spread earth as a floor and created rivers and springs to provide greenery and fodder to sustain life of humans and cattle, and erected mountains. If He can do all these things, there is no reason for disbelief in life after death.

**34-46** On day of *qiayamah*, *jahannam* will be made very visible. Every person will be worried about accountability of deeds. Anyone who had fear of Allah and day of *qiayamah*, and thus restrained from bad deeds, will be sent to *jannah*. Those who asked about timing of *qiayamah* should be told that it is known only to Allah. The job of Prophet was only to convey the message. Those who argue should know that in *akhirah* they will look back at their life in this world as if it was just like passing an evening or a morning.

80

### **Surah Abasa** Makki 24 Aayaat: 42 Rakooh: 1

**Introduction:** The title refers to first word in first *ayah*. The time of *nazool* is early part of Makki life after *nabuwat*.

I start with name of Allah who is very kind and merciful.

**Background:** One day Hazrat Muhammad (peace be upon him) was having a meeting with some chiefs of Quraish and conveying message of Allah. The meeting was interrupted by a blind Muslim (Ibn Um Maktoom) who wanted to clarify meanings of an *ayah*. He { Hazrat Muhammad (peace be upon him)} felt a little disturbed and showed his annoyance thinking that he could have come later.

**1- 17** Allah addresses Hazrat Muhammad (peace be upon him) and says that he should not have shown anger on disruption caused by a blind man. He should have respected his disability, poverty and real thirst for knowledge. He should not have preferred those whose arrogance did not allow them to bow in front of Allah and His Prophet. Allah will not hold him responsible why they did not accept Islam. So he should not prefer them over true Muslims. This attitude might discomfort them [it is said that Ibn Um Maktoom embraced martyrdom during war of Qadsia]. He did not need to focus too much on those chiefs. His duty was just to convey the message. Their acceptance of Quran would give no extra credit to Quran. It is divine and sent by Allah through *malaika* as *wahi*. But humans do not recognize its true worth and do not give it the respect that should be given.

**18- 23** Humans should consider their origin --- a useless drop which had no intellect or beauty. So should those who are so worthless ignore the guidance sent by Allah and not be ashamed? Allah made their body in perfect proportions and gave them intellect to pass life easily. He gave them wisdom to bury the dead. Who gave them life and then took it away has the power to give it again. But they do not obey Him as they should.

**24- 32** Allah says that humans should think about how a delicate blade of grass can rip apart hard soil and come out. He produces grain, grapes, vegetables, olive, palm dates, and other fruits in the same way. He produced all these eatables to feed humans and their cattle.

**33-42** When *soor* will be blown, it will be such a sound that will make people deaf. No one will have time to think of others. The faces of *momneen* will be lit up with *imaan*. The faces of *kuffar* will be dark due to their deeds. They will be the people who were persistent in their denial of message of Allah.

81

**Surah At Takwir** Makki 7 Aayaat: 29 Rakooah: 1

**Introduction:** The title is derived from first *ayah*. The time of *nazool* is early part of Makki life after *nabuwat*. It gives description of day of *qiyamah* and *akhirah*. It also emphasizes that Hazrat Muhammad (peace be upon him) was indeed conveying messages of Allah.

I start with name of Allah who is very kind and merciful.

**1-14** Allah says that at that time (*qiyamah*), sun will lose its brightness, stars will break [and lose their light], and mountains will leave their place and move around. It will be so frightening that no one will care of full term pregnant mare camels [in early days of Islam, a full term pregnant mare was the most precious commodity in Arab society]. Beasts of jungle will become so frightened that they will mix up with domestic animals. The oceans will start boiling. People will be segregated according to their deeds. Those who buried their daughters alive will be questioned what was their sin which deserved death [it was a common practice due to different reasons such as poverty and thought of accepting someone as son in law]. Books of good and bad deeds of everybody will be opened. The cover of sky will be torn off and those things will become visible which were hidden. Fire of *jahannam* will be lit up and *jannah* will be brought closer so that *momneen* can see it. Every one shall know his/her baggage of good and bad deeds.

**15-23** Allah swears of stars (and planets) which change their track and those which disappear and reappear; and the time when darkness takes over; and the time when brightness takes over. The message of Allah (Quran) is sent through two very respectable figures, one is Hazrat Jibreel and other is Hazrat Muhammad

(peace be upon him) so there should be no doubt in it. Hazrat Muhammad (peace be upon him) lived among them [for forty years] and they all praised his honesty and intellect. So how they could now label him as a liar, or a mentally ill person? He had seen Hazrat Jibreel on eastern horizon very clearly so it cannot be argued that he could not recognize him as a messenger.

**24-29** Allah says that Hazrat Muhammad (peace be upon him) was giving information about happenings in past or those in future; and he warned about punishments and gave good news of rewards. He did not ask for any reward as a magician or a priest would do. Nor his words could represent *shaitan*. Why *shaitan* would like well-being of humanity? So what he said (from Quran) was total truth and an advice for human beings. Everyone should benefit from it. But only those will be benefitted who will be guided by Allah the lord of universe.

82

**Surah Al Infitar** Makki 82 Aayaat: 19 Rakooh: 1

**Introduction:** The title is derived from a word in first *ayah* which means to burst open. The time of *nazool* is early part of Makki life after *nabuwat*. It gives description of day of *qiayamah* and *akhirah*.

I start with name of Allah who is very kind and merciful.

**1-5** That will be the day (day of *qiayamah*) when sky will rip apart, and stars will fall. Oceans and rivers will start boiling. The soil will turn over and dead will come out of graves. There will be accountability and no good or bad deed will remain hidden.

**6-19** Allah questions human beings that why they wandered away from right path. Why they became arrogant and repaid His kindness with *kufr* and disobedience? They should know that besides being very kind He can also be very harsh and angry. They should think how perfectly He made their body with just the right proportions among organs. He gave everyone distinct features. To give them life as human beings is His great gift. Should they challenge and disobey Him? The reason for their disobedience is that they do not believe in the day of judgment (*qiayamah*) and accountability. They think that there will be no record of their deeds. They should know that very respectable *malaika* called *kiram ul katbeen* keep record of every deed of every person and that record will be presented on day of *qiayamah*. Pious persons will be sent to *jannah* and sinners will be thrown into *jahannam* and they will have to live there forever. Human mind is not capable of really visualizing the hardships of

that day. No relationship will work and nobody will be able to intercede for other. Allah will be giving orders directly.

83

**Surah Al Mutaffifin** Makki 86 Aayaat:36 Rakooh: 1

**Introduction:** The title is derived from a word in first *ayah*. The time of *nazool* is early part of Makki life after *nabuwat*. It warns those who are dishonest in measurements and details punishments and rewards in *akhirah*.

I start with name of Allah who is very kind and merciful.

1-6

Allah warns harsh punishment for those who are careful of full measurements when they receive goods but deceive and give lesser amounts in exchange [in early days of Islam, trade by exchanging of commodities was very common]. If they were aware of the day of *qiyamah* when every act will be judged, they would never do such acts. On that day, they will be standing before the Lord of universe.

7-21

Nobody should have doubt that day of *qiyamah* will happen. In fact, one who does not believe in *qiyamah* is rejecting the presence of Allah. These people dismiss Quran as stories of old nations. In fact, their hearts are rusted. They will not be allowed to see Allah on day of *qiyamah*. There are separate places for those who will go to *jannah* and those who will go to *jahannam*. The record of those who will go to *jahannam* is kept in *sijjin*. On the other hand record of those who will be blessed with *jannah* will be kept in *alliyeen*. *Malaika* see their record happily [scholars say that *sijjin* is below 7<sup>th</sup> sky and *arwah* of sinners and *kuffar* are kept there. *Alliyeen* is above the 7<sup>th</sup> sky and *arwah* of pious people are kept there.]

22-36

Residents of *jannah* will sit on comfortable and decorated beds/chairs and travel to different parts. Their faces will be lightened up due to *deedar e Ilahi*. They will be served with special liquor having seal on it. This seal will be made of special clay with fragrance. It will be served as pure or as cocktail [with other fragrances such as rose]. They were taunted by *munkareen* that they were giving up lusts of this world for supposed lusts of *jannah*. They labeled Muslims as insane that they had given up those pleasures just on the advice of one person {Hazrat Muhammad (peace be upon him)}. In *akhirah*, situation will be reversed and *momneen* will laugh on *munkareen* that how short sighted they were to earn *jahannam* forever.

84

**Surah Al Inshiqaq** Makki 83 Aayaat: 25 Rakooh: 1

**Introduction:** The title is derived from a word in first *ayah* which means to burst open. The time of *nazool* is early part of Makki life after *nabuwat*. It gives description of day of *qiyamah* and *akhirah*.

I start with name of Allah who is very kind and merciful.

**1-5** Allah says that (on day of *qiayamah*) sky will be ordered to burst open and it will have to obey the orders of its Master. The earth will be flattened and will be ordered to bring to surface whatever is hidden.

**6-15** Allah says that it will not be easy to meet Him. There will be difficulties step by step. However, those who will be given the book of their deeds in right hand will not be interrogated in detail and they will go happily to their companions. But those who will be given book of deeds in left hand from their back side will cry for death to avoid impending *azaab*. These will be those persons who ignored *akhirah* and indulged in lust of this world. They did not believe in *akhirah* and accountability. But Allah was monitoring their deeds.

**16-25** Allah swears of red sky at dusk, and night which put a cover on everything, and full moon, and says that everybody has to move step by step [scholars explain it as life followed by death followed by *barzakh* (time in grave) followed by *akhirah*] so preparation should be made for this journey. If these people (*munkareen*) did not have the wisdom to understand this, they should have consulted Quran but actually they did not give any response to the message of Allah. They saw Muslims doing *sajda* but they did not. In fact, they propagated against Quran in toxic words. Allah directs Hazrat Muhammad (peace be upon him) to convey to them the horrible *azaab* in waiting. On the other hand those who believed and acted accordingly will get unlimited *ajar*.

85

**Surah Al Burooj** Makki 27 Aayaat: 22 Rakooah: 1

**Introduction:** The title is derived from a word in first *ayah*. The time of *nazool* is early part of Makki life after *nabuwat*. It warns *kuffar* regarding their atrocities with examples from past how people with similar attitudes were punished. It also consoles Muslims that their hardship will be rewarded in *akhirah*.

I start with name of Allah who is very kind and merciful.

**1-3** Allah swears of *burooj* in the sky [there is difference of opinion among scholars regarding the word *burooj*; some think that it refers to 12 destinations sun covers during its movement in a day (according to old astrology); some refer this word to those parts which are guided by *malaika*; and some relate this word to big stars], day of *qiayamah* and days of *shahid* and *mashhood* [majority of scholars think that *shahid* refers to *juma* (Friday) and *mashhood* to *urfa* (day of Hajj)].

**4-11** Allah says that those who dug trenches were destroyed. They lit a big fire with a lot of fuel and watched the misery of Muslims after putting them in that fire. Their (Muslims) guilt was that they believed in Allah who rules the universe and

knows everything. [The word *ashab ul akhdoor* is used. There are different explanations but most scholars agree on following story. There was a *kafir* king who had employed a magician. When that magician was nearing death, he requested the king to appoint an intelligent boy to whom he could transfer his knowledge. King appointed the boy and started to visit the magician every day. On the way, a true Christian priest lived (he is referred to as Muslim because he followed true Christianity). The boy started to visit him as well and adopted the true religion. One day that boy saw a big animal which was blocking the road. He prayed that if the Christian was on right path, the animal be killed by his stone. He threw the stone and animal was killed. People thought that he had special powers. A blind person requested him to give him sight. He replied that only Allah could do that. When the king heard about this incident, he called the boy, the blind person and the priest. He killed the blind person and priest and ordered the boy to be thrown down from a tall mountain. Those who took the boy to a high mountain fell and died but he was unharmed. The king tried to drown him but he remained safe. The boy asked the king to kill him in name of Allah by using an arrow. Those who were witnessing embraced Islam on seeing his belief and bravery. The king became very angry and ordered to dig trenches and fill them with fire. He announced that those who would not denounce Islam would be thrown in that fire. But no one denounced and all were thrown in fire. The king and his companions took pleasure from the burning of faithful]. Allah says that anyone who would try to dissuade Muslims from their belief [including *kuffar* of Makkah] would be thrown in *jahannam* where *azaab* of fire is waiting for them. The Muslims should not be disheartened by the difficulties they faced. *Jannah* with flowing canals is waiting for them.

**12-16**

Allah gives harshest punishment to criminals and cruel persons. They should not think that they will not be apprehended. Allah gives them life and then takes it away. He will give them life again. On the other hand, He is very kind towards those who obey Him. He puts cover (ignore and forgive) on their shortcomings and shower them with His blessings. A person should always hope for His blessings and at the same time be afraid of His punishment.

**17-22**

Allah refers to ancient nations which were showered by His blessings for a long time but when they disobeyed and adopted *kufir*, *azaab* was sent and they were eliminated. *Kuffar* should take lesson from these stories. Those who deny continuously cannot escape punishment. Their rejection of Quran was meaningless because it would not affect its status in any way. Quran is written in *loh-e-mahfooz* from where it was sent to Hazrat Muhammad (peace be upon him) under full protection.

86

**Surah At Tariq** Makki 36 Aayaat:17 Rakoooh: 1

**Introduction:** The title is derived from a word in first *ayah*. The time of *nazool* is early part of Makki life after *nabuwat*. It warns that words of Quran should be taken seriously and describes unlimited powers of Allah.

I start with name of Allah who is very kind and merciful.

**1-5** Allah swears of sky and that which comes in dark, the bright star. There is nobody who is without a guard. [Scholars are not clear what it means. Some think that it refers to *malaika* who protect humans; some say that it means that if Allah can protect stars which shine every night, why He cannot protect humans and record of their deeds].

**6-8** Humans should consider how humble is their origin? They are created from a drop (semen) that comes out with force. It is made in the back and front of body [some scholars take the literary meaning that man's semen originates in back and woman's ovum near the chest; some consider it as reference to whole body]. If Allah can create a human being from such humble origin it is much easier for Him to give life again.

**9-10** On day of *qiaymah*, all secrets will become open including the thoughts. It will not be possible to hide any sin. The humans will not be able to defend by using their own power nor will they find anybody to help them.

**11-17** Allah swears of sky which rotates and the soil of earth from which vegetation erupts and says that Quran should not be taken lightly. It clearly differentiates good from bad and tells about something which has to happen (*qiaymah*). The *munkareen* plots to stop the message of Allah by different manipulations. Allah says that He also manipulates so that all their efforts are eventually wasted. Nobody can succeed against Allah. Allah consoles Hazrat Muhammad (peace be upon him) and says that he should be patient and not react, and wait for some period of time.

87

**Surah Al Ala** Makki 8 Aayaat: 19 Rakooah: 1

**Introduction:** The title is derived from a word in first *ayah*. The time of *nazool* is early part of Makki life after *nabuwat*. It emphasizes *tauheed*, *rasalat*, and *akhirah*.

I start with name of Allah who is very kind and merciful.

**1** This *ayah* orders to praise Allah who is supreme [according to a *hadith* when this *ayah* was sent, Hazrat Muhammad (peace be upon him) directed his followers to include it in their *sajood*].

**2-5** There is great wisdom behind every creation of Allah whether it is the shape and alignment of parts or ability to think, all is optimized. Example is given of grass, which protects land, gives pleasure to look at, and serve as food for animals. When it decays, it still serves as food for animals in dried form.

**6-14** Allah assures Hazrat Muhammad (peace be upon him) that He will teach him Quran - at a slow pace and in a way that he did not forget a single word except

the ones He desired him to forget. Only Allah can decide which statement has permanent value and which has a temporary effect (and should be removed later on). Allah would make them easy to understand for him and different practices would be made easily applicable. He should explain the message to his followers (who were worried about *akhirah*) [scholars divide the spread of message of Allah in two categories, first is *tableegh*, i.e., conveying it to everyone and inviting to accept it. Second is *tazkeer*, i.e., to explain it in detail and to remove misunderstandings of those who have accepted the message of Allah]. Those who do not want to understand will be destined for *jahannam* where they will be in a state which will be in between life and death. They will pray for death (due to *azaab*) but it will not happen. But those who understand the message and practice its guidance and pray *salaat* will be rewarded.

**15-19** Those who prefer this world over *akhirah* should understand that this life has little value and they should prepare for *akhirah*. This message was also conveyed in *sahifaat* (booklets) sent to Hazrat Ibrahim and Hazrat Musa [there are some old notions (which are not verifiable) that say that Allah sent 10 *sahifaat* to Hazrat Ibrahim and 10 *sahifaat* to Hazrat Musa (in addition to *Taurat*)].

88

**Surah Al Ghashiya** Makki 68 Aayaat: 26 Rakooh: 1

**Introduction:** The title is derived from a word in first *ayah*. The time of *nazool* is early part of Makki life after *nabuwat*. It focuses on *tauheed* and *akhirah*.

I start with name of Allah who is very kind and merciful.

**1- 7** Day of *qiymah* will cover everything and everyone will be affected [scholars unanimously think that word *ghashiya* which mean to cover refers to *qiymah*]. Many will be ridiculed that day who had worked hard [scholars interpret it in different ways. Some think it refers to those who will face *azaab* due to their deeds in this world. Others think that it refers to those who spent their life in good deeds in this world but were not blessed with *imaan*]. They will be thrown in *jahannam* where they will be given boiling water to drink and a thorny meal which will not satisfy their hunger nor will it give them health.

**8- 16** On the other hand, residents of *jannah* will not hear any loose talk. There will be a spring [some scholar interpret it as plural] and they will sit on high thrones with decorated bowls to drink, and on luxurious carpets.

**17- 20** Allah invites humans to ponder upon how He designed camels to suit their atmosphere. He also invites to think how He raised the sky and erected mountains and how He spread the earth.

**21-26**

Allah consoles Hazrat Muhammad (peace be upon him) and says that he was not appointed a policeman on his people. His job was to convey and explain the message of Allah. It was not within his duties to force people to do so. Those who rejected the message (*munkareen*) will not be able to escape horrible *azaab* of *akhirah*. They should understand that there will be accountability of every act.

89

**Surah Al Fajr** Makki 10 Aayaat: 30 Rakooh: 1

**Introduction:** The title is the first word of *surah*. The time of *nazool* is early part of Makki life after *nabuwat* when hostilities of *kuffar* had begun. They are warned by giving examples of past nations which faced *azaab*. They are also reminded of *akhirah* when their acts will be accounted for.

I start with name of Allah who is very kind and merciful.

**1-5**

Allah swears of *fajr*, ten nights, *jafat*, *taaq*, and the night when he { Hazrat Muhammad (peace be upon him)} travelled [scholars interpret as follows: *fajr* and ten nights refer to ten nights preceding Hajj; *jafat* and *taaq* are in last ten nights of Ramadan; and night of travel refers to night of *mairaj*]. Allah says that wise people knows that if He has sworn of these events, it is very important.

**6-14**

Allah addresses Hazrat Muhammad (peace be upon him) (and indirectly all humans) and says that had he not seen how He punished Aad who were in Iram which had big pillars. There was no one to compete with them. [There is consensus among scholars that Aad is the name of a person and his nation is referred by this name, but there is difference of opinion regarding Iram. Some say that it is name of one of the ancestors of Aad; others say that it was the title of their kings. Again there is difference of opinion about pillars. Some think that it refers to tall buildings which were built on big pillars and some think that it refers to their big physical stature.] And Samood who made strong houses by chiseling stones out of mountains [these houses can be seen in valley of Qura]; and the Firon of big nails [scholars think that it may be a reference to some weapons or to the fact that he tortured people by piercing their body with nails]. They all thought that they were most powerful and thus created trouble on earth. Their every move was monitored and eventually they faced *azaab* sent by Allah which destroyed them.

**15-20**

Allah says that when humans are blessed, they declare that it was because they deserved it. They should realize that it is a test. They should thank Allah when they are blessed and show *sabar* without complaining when they face hardships. Being blessed or being under hardships does not reflect a person's real status. Those who do not respect orphans and do not help them are not respected by Allah. Such people not only refrain from helping orphans but also are not

interested in urging others to do so. They try to grab as much as possible from the wealth of a dead person with no consideration for the rights of orphans and poor. This greed for wealth is central point of their life.

**21-26** Allah warns of the day when earth will be flattened (*qiyamah*). There will be innumerable *malaika* who will bring humans with bad deeds in front of Allah (for judgment). Then they will realize their mistakes but it will be too late. They will regret that they did not send some good deeds when they were on earth. The criminals will be punished in an unimaginable manner. No one else can inflict such punishment.

**27-30** On the other hand, who obeyed the orders of Allah and feared Him will be welcomed and included in those special persons who will live in *jannah*.

90

**Surah Al Balad** Makki 35 Aayaat: 20 Rakoooh: 1

**Introduction:** A word of the first *ayah* is the title. The time of *nazool* is early part of Makki life after *nabuwat*. Allah declares that one day Hazrat Muhammad (peace be upon him) would enter Makkah freely. This *surah* reminds humans of their humble status and His blessings.

I start with name of Allah who is very kind and merciful.

**1-2** Allah swears of that city (Makkah) and says that time would come when he {Hazrat Muhammad (peace be upon him)} would be free to enter it. [Scholars interpret that it also means that when he would enter the city he would be permitted to kill his enemies as a special case. Fighting inside Makkah was prohibited before conquest of Makkah and was again prohibited after it. Because they (*kuffar*) had treated him very badly so he would be allowed to punish them. On day of conquest of Makkah, many hard core criminals were killed in front of Kabba.]

**3-7** Allah swears of those who gave birth (to humans -- Hazrat Adam and Hawa) and says that humans have to bear many hardships during life and there are few care free moments. Should they not be humble and think that there is someone who can control and punish them? *Kuffar* bragged that they had spent a lot of effort and money to stop Hazrat Muhammad (peace be upon him) so why they would not succeed. Allah says that they would know soon that it was of no use. Allah always takes notice for what purpose the wealth is spent.

**8-20** Allah gave humans two eyes to see, lips to eat and tongue to talk. He showed them two ways, good and bad. But they (most of them) forgot Allah's blessings and adopted bad ways and forgot good acts. These include freeing of slaves, helping someone to pay back debt, to feed needy during famine, to take care of orphans, and to help poor. Those who accepted the message of Allah have great

fortune and will be rewarded generously but those who rejected it will be thrown in fire of *jahannam*.

91

**Surah Ash Shamas** Makki 26

Aayaat: 15 Rakooah: 1

**Introduction:** The title is the first word of *surah*. The time of *nazool* is early part of Makki life after *nabuwat*. Allah reminds humans of His blessings and urges them to be thankful and obedient. Otherwise they would face same fate as some ancient nations.

I start with name of Allah who is very kind and merciful.

**1-15**

Allah swears of sun and rising sunshine, and moon which rises after sun; and the bright day and night which covers it; and the sky, its construction and grandeur; and the earth and its spread (so that it can support the life of creatures). Allah also swears of the wisdom He gave to humans to judge right and wrong and the will to persevere. Those who adopt the right path as conveyed by messengers of Allah are successful and those who reject it face failure and are doomed. Allah gives example of Samood who rejected Hazrat Saleh. They were led by a doomed person [Qazar bin Salif]. Hazrat Saleh warned them not to kill the mare camel or stop its water. If they did so they would face *azaab*. But they ignored his warning and cut her legs. As a result they were destroyed. Allah is not hesitant in punishing such people. Details are given in Surah Airaf.

92

**Surah Al Lail** Makki 9 Aayaat: 21 Rakooah: 1

**Introduction:** *Lail* means night and title refers to its description in the beginning of *surah*. The time of *nazool* is Makki life after *nabuwat*. Allah reminds humans of His blessings and urges them to be thankful and obedient. Otherwise they would face same fate as some ancient nations.

I start with name of Allah who is very kind and merciful.

**1-11**

Allah swears of dark night and of bright day; and the opposite things He created such as male and female. Allah says that similarly, the deeds of humans are opposite, i.e., good and bad which have opposite outcomes. Those who are pious, are afraid of Allah, have belief and spend for Him will find it easy to follow the right path and ultimately they will reside in *jannah*. On the other hand, those who reject the message of Allah, do not spend in welfare, and reject the *akhirah* will gradually loose softness in their heart and find it very difficult to recover. They will ultimately face very harsh *azaab*. They will not be saved by their wealth.

**12-18**

Allah says that He has control on this world and the *akhirah*. It is not His design to force someone to adopt right or wrong path. His policy is to explain the

right and wrong. It is up to humans which way they adopt. They will be treated accordingly in *akhirah*. Those who defy His guidance will be thrown in *jahannam* where raging fire is waiting for them. They will remain there forever. On the other hand, those who have fear of Allah and are obedient will be saved from this fire.

**19-21** One who gives his belongings in path of Allah to get His blessings should not worry. He will be happy and will be rewarded [some scholars think that these *aayaat* especially refer to Hazrat Abu Bakar Siddiq].

93

**Surah Ad Dhuha** Makki 11 Aayaat: 11 Rakooah: 1

**Introduction:** The title is the first word of *surah*. The time of *nazool* is early part of Makki life after *nabuwat*.

**Background:** There was a time when there was discontinuation of *wahi* for a considerable period. *Kuffar* taunted Hazrat Muhammad (peace be upon him) that his Allah had abandoned him which saddened and confused him. Scholars think that these *aayaat* broke that barren period and *wahi* resumed.

I start with name of Allah who is very kind and merciful.

**1-11** Allah swears of rising sunshine and night which covers everything in dark and addresses Hazrat Muhammad (peace be upon him) that Allah was neither angry nor He had abandoned him. The gap did not indicate such circumstances [just as darkness of night does not mean that Allah has become angry; nor it means that there will not be daylight again]. He would be much stronger in coming days which would make him very happy. Did Allah not help him when he became an orphan? And when he grew up did Allah not bless him with wisdom to reject the existing customs and adopt the right path? And did Allah not make him wealthy (after marriage with Hazrat Khudija) when he was poor? So he should not get disillusioned and should help the orphans and also help happily those who ask. And he should propagate the blessings which Allah showered on him.

94

**Surah Al Inshirah** Makki 12 Aayaat: 8 Rakooah: 1

**Introduction:** The title is the first word of *surah*. The time of *nazool* is early part of Makki life after *nabuwat*. Its contents reassure Hazrat Muhammad (peace be upon him) and reminds him of his special status.

I start with name of Allah who is very kind and merciful.

**1-8** Allah addresses Hazrat Muhammad (peace be upon him) and asks that did He not open his chest and filled it with wisdom and knowledge [although according to a

Hadith, *malaika* physically opened his chest but here it refers to his wisdom], and gave him courage to face atrocities of the enemies? Allah made it easy for him to receive *wahi* (which was very difficult in the beginning) and to deal with everyday challenges. Allah elevated him to a status which was higher than that of all Prophets and *malaika*. Wise humans respect him and his name is recited along with that of Allah. He faced difficulties but they would be followed by better and successful time. When he found time from preaching he should have direct contact with Allah and pray.

95

### **Surah At Tin** Makki 28 Aayaat: 8 Rakooah: 1

**Introduction:** The title is the first word of *surah*. The time of *nazool* is Makki life of Hazrat Muhammad (peace be upon him) after *nabuwat*. It emphasizes on belief in *akhirah*.

I start with name of Allah who is very kind and merciful.

1-8

Allah swears of olive and fig, and of mountain Sina, and of city of peace (Makkah) and says that He created humans in a very good shape and gave capability of attaining very high status. Those who did not believe fell to a level lower than any other creature. But those who believed and obeyed will have great *ajar*. How a wise person can reject the system of reward and punishment? If this system is applied by different rulers in this world why it cannot be applied by Allah who is greatest ruler?

96

### **Surah Al Alaq** Makki 1 Aayaat: 19 Rakooah: 1

**Introduction:** The title refers to word *alaq* in second ayah. The time of *nazool* of some parts is Makki stay and some others the Madni stay of Hazrat Muhammad (peace be upon him).

**Background:** These are the first five *aayaat* sent by *wahi*. Hazrat Muhammad (peace be upon him) was praying in Ghar-e Hira (Hira cave) when Hazrat Jibreel appeared suddenly and asked him to read. He replied that he could not read. Hazrat Jibreel pressed him and again asked him to read. The answer was same. Hazrat Jibreel did so twice. Third time, he asked Hazrat Muhammad (peace be upon him) to read in name of Allah and with His blessing.

I start with name of Allah who is very kind and merciful.

1-5

Allah orders Hazrat Muhammad (peace be upon him) to read in His name. He creates humans from a clot of blood. If He can do this He can also give him the ability to read. Allah is very kind. He would convey divine knowledge. He taught humans what they did not know [a newly born child knows nothing].

6-8

Humans should not forget their reality (they were made from a clot of blood and knew nothing). When they get wealth and other blessings they become arrogant.

They should know that they have to return to Allah.

**9-19** Allah scorns and says that he [Abu Jahal] was so disgusting that not only he himself did not bow to Allah, but stopped others too from doing so [whenever Abu Jahal found Hazrat Muhammad (peace be upon him) saying prayers he would try to stop him and threatened to torture]. He was only harming himself. Allah warns that if he continued with these practices, he would be ridiculed in the same way as prisoners are dragged by their hair. His head was full of mischief. If he boasted of his large following, he should bring them and see the result as Allah would send His forces. [This was seen at Badar where his superior forces were badly defeated. Scholars narrate another incidence. Abu Jahal advanced towards Hazrat Muhammad (peace be upon him) with intention to harm him when he was praying. Suddenly he panicked and returned. He said that he saw a trench in between which was filled by winged creatures. When this was told to Hazrat Muhammad (peace be upon him) he said that if Abu Jahal had tried to advance, *malaika* would have torn him to pieces.] Allah consoles Hazrat Muhammad (peace be upon him) and says that he should not worry about him (Abu Jahal) and pray wherever he wanted to gain proximity of Allah.

97

**Surah Al Qadar** Makki 25 Aayaat: 5 Rakooah:1

**Introduction:** The title refers to word *qadar* in first *ayah*. The time of *nazool* is Makki life of Hazrat Muhammad (peace be upon him) after *nabuwat*. This *surah* describes the importance of *lailatul qadar*.

I start with name of Allah who is very kind and merciful.

1-5

Quran was transferred from *loh-e-mahfooz* on *lailat ul qadar* (night of *qadar*). Allah says that praying during *lailat ul qadar* brings rewards of praying for more than one thousand months. Allah sends uncountable number of *malaika* to shower blessings on humans and to look after affairs of this world [scholars differ in opinion when explaining the word *rooh*; but most of them refer it to Hazrat Jibreel]. Due to the blessings sent by Allah, those who pray during this night from night to dawn feel special serenity and focus. [As mentioned in *ayah* 185 of Surah Al-Baqara, *lailat ul qadar* is during Ramadan. And according to Hadith, it should be sought for during odd number nights among last ten nights of Ramadan, i.e. 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup>, 27<sup>th</sup>, and 29<sup>th</sup>. Generally 27<sup>th</sup> night is favored. There is consensus that its number is not fixed; it rotates.]

98

**Surah Al Bayyina** Makki 100 Aayaat: 8 Rakooah: 1

**Introduction:** The title refers to a word in the first *ayah*. The time of *nazool* is Makki life of Hazrat Muhammad (peace be upon him) after *nabuwat*. It emphasizes the need for sending a Prophet and warns about the fate of those in *akhirah* who reject Prophets.

I start with name of Allah who is very kind and merciful.

**1-4** Allah says that those *ahle kitab* who had lost their way, and others [who worshipped idols or fire etc] would not have conceded that they were wrong if they were not sent a clear message by Allah through a Prophet who preached from a Holy book. This book is comprehensive and will last forever. Allah says that some of *ahle kitab* were arrogant and they defied this book. As a result, they split into two groups, those who accepted the truth preached by this book (Quran) and those who did not.

**5-8** Allah urges everyone to pray only to Him and discard others as it is the basic belief of all religions originating from Hazrat Ibrahim. They should be regular in *salaat* and in giving *zakat*. This would make them strong. Those who reject Quran have only one fate. They all will go to *jahannam*. They are worst among the creatures. On the other hand, those who obeyed and believed and performed good deeds are best among the creatures. They will be rewarded with *jannah* which has gardens and flowing canals. They will live there forever. Allah will be happy with them and they will be happy with Allah. This will be their reward for having fear of Allah in this world.

99

**Surah Al Zalzala** Madni 93 Aayaat: 8 Rakooh: 1

**Introduction:** The title refers to a word in the first *ayah*. The time of *nazool* is Madni life of Hazrat Muhammad (peace be upon him). It gives description of day of *qiyamah*.

I start with name of Allah who is very kind and merciful.

**1-8** Allah says that on day of *qiyamah*, there will be a terrible earthquake which will destroy everything and earth will be leveled. The earth will spit out what it contains [some scholars interpret it as release of riches such as gold; others think that it refers to dead people]. They [dead who had come to life or their souls] will be stunned and say what has happened to this earth? It will give evidence for deeds of each person. The people will be segregated into groups according to their deeds after showing them the fine details of their deeds, whether good or bad.

100

**Surah Al Adiyat** Makki 14 Aayaat:11 Rakooh: 1

**Introduction:** The title refers to first word of the *surah*. The time of *nazool* is early part of Makki life after *nabuwat*. It urges to acknowledge the blessings of Allah.

I start with name of Allah who is very kind and merciful.

**1-5**

Allah swears of horses which run so fast that they pant and their hoofs hit the ground with such force that sparks fly [Arabian horses are world famous for their

speed and other qualities] even when they move in early morning and attack the enemy [Arabs had this tradition that they travelled towards enemy at night and attacked in early daylight. There were two reasons: first, to take the enemy by surprise and second, they thought it was unfair to the enemy to fight in dark]. [Scholars have difference of opinion; some think that Allah is swearing of these warrior horses, others think that Allah is swearing of the *mujahdeen* (holy warriors) who ride these horses].

**6-11** These horses and their riders (*mujahdeen*) are examples of how to acknowledge blessings of their master and obey the orders [horses are so faithful to their masters and do not care for their life; *mujahdeen* are thankful to Allah and obey His orders]. If humans listen to their conscious they will know what is wrong and what is right. But the lust of this world makes them deaf and blind and they forget blessings of Allah and what they face in *akhirah*. They ignore the day when dead will be risen from their graves and every secret (thought) will be exposed. They will not be spared.

101

**Surah Al Qaria** Makki 30 Aayaat: 11 Rakooah: 1

**Introduction:** The title refers to first word of *surah*. The time of *nazool* is Makki life of Hazrat Muhammad (peace be upon him) after *nabuwat*. It describes the happenings of day of *qiyamah*.

I start with name of Allah who is very kind and merciful.

**1-11**

Allah says that on that day (*qiyamah*) everything will be shaken [by trembling of earth and voice of *soor*]. Humans will be panicky and wander aimlessly just like moths. The mountains will be torn into small pieces which will fly around like colored wool. Those who have substantial good deeds will be in comfort, and those whose baggage (of good deeds) is light will fall in an abyss of fire which will be very hot.

102

**Surah At Takathur** Makki 16 Aayaat: 8 Rakooah: 1

**Introduction:** The title refers to a word in first *ayah*. The time of *nazool* is Makki life of Hazrat Muhammad (peace be upon him) after *nabuwat*. It emphasizes the reality of *akhirah*.

I start with name of Allah who is very kind and merciful.

**1-8**

Allah says that humans are engulfed in blessings of this world such as wealth and children, and forget *akhirah*. They know the reality when they die and are put in grave. Allah says that these warnings are repeated several times but they are ignored. Such persons should know that *akhirah* is a reality that cannot be denied. This world is nothing more than a passing dream. Those who ignore *akhirah*

should know that their destination is *jahannam*. There will be accountability of every act and questions will be asked about the reality of lavish life they passed in this world.

103

**Surah Al Asr** Makki 13 Aayaat: 3 Rakooah: 1

**Introduction:** The title refers to first word of the *surah*. The time of *nazool* is Makki life of Hazrat Muhammad (peace be upon him) after *nabuwat*. It emphasizes the reality of *akhirah* and urges the Muslims to mould their life accordingly.

I start with name of Allah who is very kind and merciful.

1-3

Allah swears of Asr [*asr* means period and scholars differ in opinion about its meaning in this *surah*; some think that it refers to *salaat* of *asr* which is considered the superior most because it is the time of greatest activity and there is temptation to forgo it; some others think that it refers to period of Hazrat Muhammad (peace be upon him); and some are of the opinion that it refers to the period Allah grants to a person, i.e. life span]. With every passing moment, life in this world is shortening so there should be more and more effort to make it fruitful for eternal life in *akhirah*. Even in this world, lesson should be taken from the fate of those who passed care free life. There are four points which should be followed:  
1. To believe in Allah and His Prophet and *akhirah* 2. To mould one's life according to instructions sent by Allah 3. To keep the interest of Muslim nation before one's own interest 4. To remain steadfast and tolerant in belief and action during difficult times [this short *surah* summarizes Islam. It was usual practice that when two persons met each other they recited this *surah*].

104

**Surah Al Humaza** Makki 32 Aayaat: 9 Rakooah: 1

**Introduction:** The title refers to a word in first *ayah*. The time of *nazool* is Makki life of Hazrat Muhammad (peace be upon him) after *nabuwat*. It describes the hollowness of life in this world and warns those who fall for its lust.

I start with name of Allah who is very kind and merciful.

1-9

Allah gives warning of grave consequences to those who accumulate wealth, become arrogant and hate and insult others. They should know that their wealth will not be with them forever. They will go to their graves empty handed. They will be thrown in a fire lit by Allah Himself. It will be able to read the hearts. It will bring only pain, not death. The sinners will be thrown (and blended) in towering pillars of this fire [some scholars interpret it as flames of fire in the shape of pillars; others think that it refers to chaining of sinners to pillars].

**Surah Al feel** Makki 19 Aayaat: 5 Rakooah: 1

**Introduction:** The title refers to a word of the first *ayah*. The time of *nazool* is early part of Makki life of Hazrat Muhammad (peace be upon him) after *nabuwat*. It describes the event of attack on Makkah by Abraha whose army had elephants.

I start with name of Allah who is very kind and merciful.

Allah asks had they (people of Makkah) not seen what He did to those who came on elephants. Did Allah not foil their plans by sending groups of birds who dropped stones on them and crushed them in such a way that they looked like eaten grain. [This incidence happened a few days before the birth of Hazrat Muhammad (peace be upon him) and was known to everyone. The king of Habsha (present day Ethiopia) had appointed a governor named Abraha to rule Yemen. He was a Christian and did not like converging of all Arabs on Kaabah during Hajj. He built a big church in Sana with many attractions so that people would be lured to it and would not go to Kaabah. His plans failed. Arabs, especially Quraish became very angry and some of them desecrated the church. This infuriated Abraha and he moved with his army and elephants to destroy Kaabah. He crushed everyone who tried to stop him. Grandfather of Hazrat Muhammad (peace be upon him), Abdul Mutlab was in charge of Kaabah. He told his followers to take steps to save themselves. Kaabah is Allah's home and He would save it.

When Abraha reached valley of Mohsar which is near Makkah, flocks of a strange type of birds which were green and yellow appeared. They were holding pebbles in their talons and beaks. When they dropped those pebbles, they hit like bullets and reduced the target into minced meat].

**Surah Quraish** Makki 29 Aayaat: 4 Rakooah: 1

**Introduction:** The title refers to a word of the first *ayah*. The time of *nazool* is Makki life of Hazrat Muhammad (peace be upon him) after *nabuwat*. It reminds Quraish of Makkah of His blessings.

I start with name of Allah who is very kind and merciful.

Allah says that Quraish should realize that Allah made them to acclimatize to travelling in winter and summer so that they could gather grain and that Allah blessed them with peace. [No grain was grown in Makkah so as a routine Quraish had two business trips in a year. During winter they would go to Yemen which has warm climate and during summer they would go to Sham (Syria). They were welcomed as custodians of House of Allah (Kaaba). They were treated as guests and respected so much that even thieves and burglars spared them. Allah reminds them of this status which was Allah's blessing].

**Surah Al Maun** Makki 17 Aayaat: 7 Rakooah: 1

**Introduction:** The title means "necessity of life" and it addresses those who are reluctant to provide these necessities to deserved ones. The time of *nazool* is Makki life of Hazrat Muhammad

(peace be upon him) after *nabuwat*.

I start with name of Allah who is very kind and merciful.

1-7

Allah addresses Hazrat Muhammad (peace be upon him) and says that those who think that there will be no accountability and there will be no rewards or punishments; and treat orphans harshly with a stone heart; and do not care to feed the needy are worse than animals. Similarly there is warning for those who are not regular in their *salaat*, and when they stand to pray *salaat*, it is not focused but just a show off for others. Regularity in *salaat* should be accompanied by good manners and open heart. They should not hesitate to share and give their belongings to needy.

108

**Surah Al Kausar** Makki 15 Aayaat: 3 Rakooah: 1

**Introduction:** The title refers to a word of the first *ayah*. The time of *nazool* is Makki life of Hazrat Muhammad (peace be upon him) after *nabuwat*. It consoles him and informs about impending defeat of enemies.

**Background:** Hazrat Anas bin Malik says that one day when Hazrat Muhammad (peace be upon him) was sitting with his companions, he dozed for a while. When he awoke he was very happy and informed about the *nazool* of this *surah*.

I start with name of Allah who is very kind and merciful.

1

Allah addresses Hazrat Muhammad (peace be upon him) and his followers that He blessed them with *kausar*. [The literal meanings of word *kausar* are plentiful blessing. Scholars have interpreted it in 26 different ways but there is consensus that it covers all blessings whether related to religion or this world (which followed in coming years in the form of victories and spread of Islam) but the foremost is *huz-kausar* (pond of *kausar*). On day of *qiyamah*, Hazrat Muhammad (peace be upon him) will bless his *umma* with water of *huz-kausar*].

2

Allah addresses Hazrat Muhammad (peace be upon him) and his followers and says that they should be thankful for this blessings and focus on prayers. Foremost of these prayers are *salaat* and sacrifice (of animals) in His name.

3

Allah addresses Hazrat Muhammad (peace be upon him) and says that his enemies themselves were *abtar* [*abtar* means an animal whose tail has been cut off and there is no one who will remember it. Hazrat Muhammad (peace be upon him) did not have a son who survived, so *kuffar* teased him by calling him *abtar*, i.e., his lineage would end with his death. Allah says that they were stupid; name of Hazrat Muhammad (peace be upon him) will be praised and remembered forever but there would be no one to carry the name of *kuffar*. In fact, they were *abtar*].

**Surah Al Kafiroon** Makki 18 Aayaat: 6 Rakooah: 1

**Introduction:** The title refers to a word of the first *ayah*. The time of *nazool* is early part of Makki life of Hazrat Muhammad (peace be upon him) after *nabuwat*.

I start with name of Allah who is very kind and merciful.

1-6

Allah guides Hazrat Muhammad (peace be upon him) to tell the *munkareen* that he would not worship what they worshipped and they should not care to worship the one whom he worshipped. Both should keep their own way. [Some chiefs of *Quraish* proposed to make friends by an agreement according to which Hazrat Muhammad (peace be upon him) would worship their idols for one year and they would worship Allah (and not anyone else) for one year. He replied with anger that he could not worship anybody other than Allah for even a moment. Then they offered that if he stopped opposing their idols openly, they would confirm his teachings and worship Allah. It was with this background that this *surah* was sent by *wahi*].

**Surah An Nasr** Madni 114 Aayaat: 3 Rakooah: 1

**Introduction:** The title refers to a word of the first *ayah*. The time of *nazool* is just before *Hajj at tu wida* and it said that place of *nazool* was Mina. According to Hazrat Abdullah bin Abbas, after *nazool* of this *surah*, Hazrat Muhammad (peace be upon him) said that his time was up and it contained news of his death.

I start with name of Allah who is very kind and merciful.

1-3

This *surah* is last *surah* which was sent by *wahi*. It was after conquest of Makkah. Allah says that He sent help and it decided the victory. Everyone was waiting for this to happen. Before it people were accepting Islam in one or two, but now they were doing so in flocks (and all Arab accepted Islam). His job in this world was well accomplished. He should thank and pray more and more for forgiveness of his followers.

**Surah Lahab** Makki 6 Aayaat: 5 Rakooah: 1

**Introduction:** The title refers to description of the fate of Abu Lahab. The time of *nazool* is Makki life of Hazrat Muhammad (peace be upon him) after *nabuwat*.

**Background:** Abu Lahab (Abdul Aza bin Abdul Matlab) was real paternal uncle of Hazrat Muhammad (peace be upon him) and when the Prophet gave sermons, he urged listeners to go away because what he {Hazrat Muhammad (peace be upon him)} was saying was a lie. Abu Lahab would say that there was no evidence about *akhirah* and would mockingly address his own hands and say that they should break because he did not see any signs in them which were told by the Prophet. When he was warned of punishment in *akhirah*, he would say that he had a lot of wealth which would help him to escape. His wife Ume Jameel had similar attitude and supported her husband forcefully. It is said that seven days after Ghazwa Badar, a tumor appeared and Abu

Lahab was isolated by his family because of fear. He died in that condition and his dead body rotted for three days after which some slaves threw it into a hole by using sticks.

I start with name of Allah who is very kind and merciful.

**1-5** Allah refers to Abu Lahab and says that his hands and he himself got broken. His wealth could not save him. A horrible fire was waiting for him in *akhirah* [which will be befitting for his name; it is said that his cheeks were like red fire so he was given this name]. His wife who was carrying fuel on her head [scholars interpret it as that she will fuel the fire in which her husband will burn] will have a rope around her neck [she died by strangulation caused by entangling with a rope].

112

**Surah Al Ikhlas** Makki 22 Aayaat: 4 Rakooh: 1

**Introduction:** The title does not refer to any word in the text. It is an overall description of the text which answers questions of *kuffar* about Allah. The time of *nazool* is early part of Makki life of Hazrat Muhammad (peace be upon him) after *nabuwat*.

I start with name of Allah who is very kind and merciful.

**1-4** This *surah* belongs to early days of Islam. People asked various questions. Allah guides Hazrat Muhammad (peace be upon him) to explain to those who asks description of Allah that He is the only one. There cannot be anyone like Him or comparable to Him [this negated the belief of some that there are two gods, one who creates goodness (*yazdaan*) and the other who creates badness (*harman*)]. He is above all [scholars describe the word *samad* as having meaning of one on whom every one depends but He does not depend on anyone, who is supreme, who has no liabilities like food and drink, and who will be forever]. He has no parents or children [this negated *nasara* and *yahoood* who called Hazrat Issa and Hazrat Uzair as sons of Allah respectively, and others who called *malaika* as daughters of Allah]. There is no one who can match him.

113

**Surah Al Falak** Makki 20 Aayaat: 5 Rakooh: 1

**Introduction:** The title refers to a word of the first *ayah*. The time of *nazool* is Makki life of Hazrat Muhammad (peace be upon him) after *nabuwat*. It is a guideline how to pray to Allah.

I start with name of Allah who is very kind and merciful.

**1-5** Allah guides Hazrat Muhammad (peace be upon him) to pray that he had come under shelter of Allah who removes darkness of night and replace it with light of morning. And, that he seeks shelter from every bad thing including the darkness which envelopes most of sins; and the women who are sorcerers and magicians; and those who are jealous [especially those who show their jealousy openly

by action or words].

114

**Surah An Nas** Makki 21 Aayaat: 6 Rakooah: 1

**Introduction:** The title refers to a word of the first *ayah*. The time of *nazool* is Makki life of Hazrat Muhammad (peace be upon him) after *nabuwat*. It is a guideline how to pray to Allah.

I start with name of Allah who is very kind and merciful.

**1-6**

Allah guides Hazrat Muhammad (peace be upon him) to pray and say that he was in protection of Rab (Allah) of people whom they worship [humans are the foremost creation of Allah but they are also unique in asking questions as no other creature does so; it is therefore emphasized that Allah is supreme and they should worship Him and obey Him], and in protection from *shaitan* who misguides and disappear [as soon as that person pray to Allah]. *Shaitan* misguides not only humans but also *jinnaat*.

## GLOSSARY

### Closest English meaning

akhirah	hereafter
aameen	a word for acceptance of prayer
aayaat	plural of ayah
ayah	single verse
adhan	call for prayers
ahle ghazab	those who left the right path (yahood and nasara)
ahle kitab	Jews and Christians
airaf	highest point on the wall separating jahannam and jannah
aitkaf	to sit isolated for praying during last 10 days of Ramadan
ajar	sawab; reward in akhirah
ansaar	resident Muslims who welcomed the Prophet in Madina
arafat	area where most important part of Hajj, waqoof is performed
arwah	plural of rooh
asar	afternoon salaat (prayer)
ashoor	10 <sup>th</sup> day of Muharam
as-sirat	hair thin bridge in heavens
auliya	plural of wali
azaab	punishment
azaab-e-Ilahi	punishment given by Allah
adhan	call for prayer
ba ism Allah	In the name of Allah
Bait Ullah	Kaaba (great mosque in Makkah)
Bait-ul-Maqdas	Third most sacred mosque (now located in Israel)
barzakh	grave or period between death and qiyamah
basharat	message sent by Allah to persons who are not Prophet
behr-e-qulzam	red sea
bidayat	to add or deduct something from established teachings of Islam
burj	tower
dajjal	a devil who will pretend to be Hazrat Issa
dar ul aman	house of peace
Darus Salam	jannah
deen	religion
dua	to pray for blessings for someone or one's own self
ehsaan	beneficence

fajar	salaat (prayer) just before dawn
Faras	not exactly, but nearly the region of present day Iran
faraz	mandatory act in Islamic rituals
faraz-e-ain	mandatory for everyone
faraz-e-kafaya	not mandatory for everyone
fayee	wealth of enemy seized without a war
fazal	blessing
fidya	compensation for not fasting
Firon	Pharaoh -- kings of ancient Egypt
firqa	religious subdivision
ghazwa	battles in which Hazrat Muhammad (PBUH) participated
ghalman	young male servants in jannah
gheebat	to find fault is somebody in his/her absence
gunah-e-qabira	major sin
hadi	the animal sacrificed for Kaaba/Eid ul Azha
hadith	teachings of Hazrat Muhammad (peace be upon him)
Hajr-e-aswad	a black stone from paradise fixed in Kaaba
halal	an act/food allowed in Islam
Hamad	a form of poetry which praises Allah
haqooq-ul-ibad	rights of fellow humans
haraam	an act/food not allowed in Islam
Haram Sharif	an area surrounding Kaaba
haroof-e- maqtaat	letters in Quran whose meanings are not known
hawari	companions of Christ
hijra	Islamic calendar
hijrat	migration
hurmat	respect, something which is not allowed because of respect
hoor	woman of jannah
iblees	devil
ibrah	a sign of scorn; to take lesson from punishment given to self/someone else
iddah	time a divorced or widowed woman has to pass before next marriage
ifraad	to enter in a state of ihram to do Hajj alone, without Umrah
ihram	two piece dress of cloth worn for Umrah or Hajj
ijtehad	to interpret teachings of Islam according to current situation
imam	leader in prayers especially salaat
imamat	leading a prayer, spiritual leadership
imaan	religious belief
Injeel	Bible

iqamat-e-sala	saying prayers regularly and at fixed times
isha	prayer before sleeping
israa	the part of travel from Makkah to Bait ul Maqdas before mairaj
jahannam	hell
jannah	paradise
jiziya	the money non-Muslims tribes/states pay to Muslim rulers
jihad	holy war
jin	creature made of fire
jinnaat	plural of jin
juma prayers	prayers at noon on Friday
jumrat	stoning of devil during Hajj
Kaaba	home of Allah constructed by Hazrat Ibrahim in Makkah
kafir	one who deny presence of Allah or worship multiple gods
kalam Allah	words of Allah
kalam-e-Ilahi	words of Allah
kalma	the verse when recited means conversion to Islam (1 <sup>st</sup> kalma)
khairat	money/wealth given to the poor to please Allah
khalifatu Allah	deputy of Allah
khilafah	Islamic system of governance
khula	separation/divorce initiated by woman
khulfay-e- rashdin	first four Islamic rulers after Hazrat Muhammad (PBUH)
khushu	to pray with fear and lowliness
khutba	speech on a religious topic
kuffar	plural of kafir
kufara	to give money/wealth or to pray as compensation for a sin
lanat	curse
laila tul Qadr	night of blessing in Ramadan during which Quran was sent
liaan	separation by court order between a couple
loh-e-mahfooz	the script prepared by Allah containing every order and detail
mabahla	pray to Allah in a dispute that He might punish the liar by His azaab
maghrib	salaat (prayer) at dusk
mahram	all those males whom a woman cannot marry at anytime in her life
mairaj	the travel of Hazrat Muhammad (peace be upon him) to heavens
malak	angel

malaika	angels (plural)
man-o-salwa	the food sent to Bani Israel when they fled from Egypt
maqam-e-ibrahim	a place near Kaaba with imprint of Hazrat Ibrahim foot
maqam Mahmood	Highest position (for Prophets) that will be given to Hazrat Muhammad (peace be upon him)
maqam-e-mahshar	the place where accountability will be done on day of qiyamah
marwa	one of the hills near Kaaba for sayee during Hajj
masah	washing with wet hand of 1/4 <sup>th</sup> of head (front part) and feet up to ankles.
masakeen	poor persons
masjid-e-haram	mosque around Kaaba
maswak	a branch/twig of specific trees used to clean teeth
mehr	money bridegroom is bound to pay to the bride
minnat	belonging or prayer one pledges to give/perform if a desire is fulfilled
Misr	Egypt
mohakmat	Quranic verses with very clear meaning
moharam	first month of Islamic calendar
mohsinin	best among Muslims
mojza	miracle
mojzat	plural of mojza
momin	a Muslim who follow the path of Islam in letter and spirit
momneen	plural of momin
mujahid	the warrior who takes part in a jihad
mujahdeen	plural of mujahid
munafiq	one who portrays as Muslim but actually is a disbeliever
munafqueen	plural of munafiq
munkareen	those who deny Islam
murdar	dead animal
murtad	one who has renounced Islam after accepting it
mushrakeen	plural of mushrik
mushrik	one who worships someone (or in addition) other than Allah
mutaqeens	plural of mutaqi
mutshabahat	Quranic verses which need interpretation
muttaqi	one who avoids doing what is forbidden by Allah due to His fear
muttaqeens	plural of muttaqi

muwahid	one who believes in one Allah
nabuwat	Prophethood
naimat	blessing
najaat	rescue
nawafil	a type of salaat which is not faraz
nazar	to give something in path of Allah
nzool	arrival of messages sent by Allah
nifaq	inner quarrel; to show a different attitude than what is really hidden in heart
nasara	Christians
niyaz	offering in path of Allah
noor	light of imaan
qasaas	compensation after infliction of a loss to a person/party
qasam	swearing
qasar	shortened salaat ordered in travel and war
qaza	praying of a salaat after its stipulated time
qiyamah	day of judgment
qibla	the place towards which the persons saying a prayer face
qiran	to intend and enter in a state of ihram to do Umrah and Hajj together
qirat	recitation of Holy Quran in a special way
qibti	race of Pharaohs
Rab	one who is master of everything and gives everything, Allah
rajab	7 <sup>th</sup> month of Islamic calendar
rakah	unit segment of salaat
rakooh	to bow (standing) with upper part at right angles to legs
rasalat	the honor of being a rasool (messenger of Allah)
Ramadan	holy month of fasting; 9 <sup>th</sup> month of Islamic calendar
rehmah	blessing of Allah
riba	interest; sood
rizwan	name of keeper of gates of jannah
rooh	soul
rooh-pak	Hazrat Jibreel
roza	duration of fast during a day
ruhul qudus	Hazrat Jibreel or Ism-e-Azam by which Hazrat Issa put life in dead
rujat	reversal of decision of talaq
sabar	patience
sadaqa-fitr	sadqa given on Eid-ul-Fitr

sadqa	money/wealth given to poor in path of Allah
saebeen	followers of Zabur (according to scholars); not explained in Quran
safa	a hill near Kaaba for sayee
sahaba	friends of Hazrat Muhammad (peace be upon him)
sajda	to go down and touch the floor with forehead as a sign of respect
sajood	plural of sajda
sakhra	a stone laid at a ceremony to mark the foundation of a new building
salaat	salaat
salam	greetings in the form of duya
salehein	pious and straight talking
sama	sky
sayee	brisk walking (7 rounds) between safa and marwa
shab e baraat	a holy night 15 <sup>th</sup> of Shabaan
Shabaan	8 <sup>th</sup> month of Islamic calender
shahadat	martyrdom in path of Allah
shaheed	martyr in path of Allah
shaitan	devil
Sham	Syria and surrounding countries
shariat	the rules practiced by Hazrat Muhammad (PBUH) as
shariat-e- Ibrahim	the rules practiced by Hazrat Ibrahim as conveyed by Allah conveyed by Allah
shiatin	plural of shaitan (devil)
shirk	to worship someone else (or in addition) than Allah
shohda	plural of shaheed
siddiquin	truthful
sidra-tul- mintaha	a tree at the end point of seventh sky beyond which no creature can go
soor	a trumpet with horrible sound which will be blown on day of qiyamah
surah	chapter of Quran
tabarak	some belonging of a holy person
tabarkat	plural of tabarak
tabeer	interpretation (of a dream)
tafseer	description of Quranic verses
tahajjad	midnight salaat (prayer)
takbeer	to say 'Allah hu Akbar' (Allah is great)
talaq	divorce

talaq-e-bayan	irrevocable divorce
talaq-e-raji	revocable divorce
talawat	recitation of Quran
tamtah	to intend and enter in a state of ihram for Umrah during the months of Hajj
taqwa	state of being pious; a state of spiritual ecstasy
tauba	to ask for forgiveness
tauheed	belief in one Allah
Taurat	holy book of Jews
tawaf	to make seven circles around Kaaba anticlockwise while praying
tawakal	to believe that whatever happens is by command of Allah
tayamam	to do wadu with clay
umma	collective term for followers usually used for all Muslims
ummi	one who cannot read or write
wadu	the procedure to clean parts of body with water before prayers
wahi	messages sent by Allah to Prophets
wali	guardian
Wali	that momin in whom imaan and taqwa is very prominent
yahood	plural of Jew
yahoodi	Jew
Zaboor	divine book sent to Hazrat Dawood
zakat	fixed money given to poor in path of Allah to individual or state
zakoom	a tree in jahannam
zamzam	holy well near Kaaba
zibah	to kill an animal by cutting the throat
zikr	to pray and recite Quranic verses
zilhajj	12 <sup>th</sup> month of Islamic calendar
zilqaad	11 <sup>th</sup> month of Islamic calendar
zina	illicit sexual act
zohar	salaat (prayers) at noon