

Introductory Note for the
"Tafsiri-Guide to the Quran"
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Al-Hamdu Lillah

By the name of Allah, the true Lord, I, MSD, state that I am fully aware that to provide TAFSIR to the Quran is the work that needs high caution yet even in the presence of many wonderful TAFASIR (Commentaries for the Quran), I have endeavored with total trust on Allah for accuracy to write this concise "Tafsiri-Guide to the Quran" as I intend to present the Tafsir of AAYAAT by such observation insha-Allah that might facilitate still the understanding of the Quran; AAYAAT means here the verses of the Quran (but it also means keeping the context in view at the Quran, all revelations provided by Allah; miracles provided by Allah; signs provided by Allah; evidences provided for something by Allah; so it has variety in meanings yet all related to tell some blessing provided by Allah; Al-Hamdu Lillah); note that whenever I, MSD, write that the AAYAT tells (or verbs to that effect) or the Ruku tells or the Surah tells or the Quran tells, these all have the meaning that Allah only has provided this message as the Quran is His Word that is the basis to Islam while the SUNNAH of the Prophet PBUH explains it for practice so the Muslims have to follow the SUNNAH too; the Surah means a chapter that comprises of many of Ruku which means the sections in the Surah while the Surah that are voluminous are like booklets in the Quran; Al-Hamdu Lillah; note that the last thirty-five Surah have only one Ruku each and note also that I, MSD, would insha-Allah write this Tafsiri-Guide in four parts in which, the first part would remain from FATIHA to Surah TAUBAH (the ninth Surah), the second part would remain from Surah YUNUS to Surah FURQAN (the twenty-fifth Surah);

the third part would remain from Surah SHUA'RAA to Surah QAAF (the fiftieth Surah) and the last part would remain from Surah ZARI'AAT to the last insha-Allah; I, MSD, would write notes insha-Allah (if Allah wills) up-to Surah-QAAF (the Fiftieth Surah) on every Ruku and then to the last of the Holy Book Quran, I would present sixty-four notable brief commentaries, each for each of the Surah insha-Allah; may Allah help me in this most honorable task; Al-Hamdu Lillah; please note that the authentic Ahadith are highly important in the TAFSIR for the Quran (and also the specific reasons that were the cause to the descent of some of AAYAAT) so Al-Hamdu Lillah, I have kept them in view in writing this Tafsiri-Guide though mostly, I have not mentioned them to keep my notes brief yet comprehensive; Al-Hamdu Lillah; the translation that I, MSD, have presented here is basically of M.H. SHAKIR (though I have tried to improve its wording at places); please note also that any of the Muslim persons that takes-up such task must have the significant awareness of seven of issues that relate to the knowledge of the Quran directly; (1)-he must understand the Holy Book Quran in Arabic without any translation; (2)-he must know the USUL (principles) related to TAFSIR; (3)-he must know the TAFSIR of all AAYAAT in general and must have in view the occurrence of the related AAYAAT to those that he interprets by TADABBUR, at other places in the Quran (TADABBUR is the high level of observation to understand the Holy Book Quran while the other term to its study is TAZAKKUR that is to understand it in the most simple manner); (4)-he must know the USUL related to Ahadith (the narrations that relate to the sayings of the Last Prophet Muhammad PBUH, his deeds, his silence over some action and in fact all that is related to that great man, the last Messenger of Allah); (5)-he must know the authentic Ahadith well especially related to the Islamic commands; (6)-he must know the USUL related to FIQH (the study that guides to put the Islamic

commands into manifest practice by the observation of the Quran and the SUNNAH which is the term used for the Prophet's sayings, deeds, silence and his total attitude towards all matters of life so Ahadith narrate the SUNNAH but these both terms are often used interchangeably); (7)-he must know the rulings of the FIQH in general on all issues related to the human life; having said this, please note that Al-Hamdu Lillah, this Tafsiri-Guide has its basis on the Quran itself; it has assistance of the Books of Ahadith (with the study of their explanatory books) that include SAHIH-BUKHARI, MUATTA-Imam-Malik (as transmitted by Ibnul-Qasim), Abu-Dawud, Ryadhus-Salehin and Tirmidhi; may Allah have mercy on the good persons that presented the notable books on Ahadith; it also takes into account the teachings of FIQH that relate to practicing Islam at the books on FIQH though with necessary reservation; note also that the books providing assistance to this guide also include many of Tafsiri works for the Quran among which are included commentaries "Bayanul-Quran-abridged" (by Ashraf Ali Thanvi) and "Anwarul-Bayan" (by Mufti Muhammad Aashiq Elahi); but especially included in these TAFASIR is "Bayanul-Quran" (by Dr. Asrar Ahmed); may Allah have mercy on all these good commentators; it takes assistance of the explanatory books for issues of Tafsir too that include Tarikh-Tafsir-o-Muffassirin (by Ghulam Ahmed Hariri); Al-Itqan (by Jalaluddin Suyuti); At-Tibyan (by Muhammad Ali As-Sabuni), Usule-Tafsir (by Ibne-Taymiah), Al-Fauzul-Kabir (by Shah Wali-Ullah) and many other books that relate to Tafsir in some way or the other; may Allah have mercy on all these good ULAMA of Islam; it also takes assistance (as secondary where appropriate keeping to the Islamic teachings) of the books of History & Psychology and of the books that relate to many other contemporary subjects; Al-Hamdu Lillah.

The Names of Surah

(By the sequence in the Holy Book Quran)

1-FATIHA; 2-BAQARAH; 3-AALE-IMRAN; 4-NISAA; 5-MA'EDAH; 6-AN'AAM; 7-AARAAF; 8-ANFAAL; 9-TAUBAH; 10-YOUNUS; 11-HOODH; 12-YOUSUF; 13-RA'AD; 14-IBRAHIM; 15-HIJR; 16-NAHL; 17-BANI-ISRAEL; 18-KAHF; 19-MARIAM; 20-TA-HA; 21-ANBIYA; 22-HAJJ; 23-MOMINOON, 24-NOOR; 25-FURQAN; 26-SHUA'RAA; 27-NAML; 28-QASAS; 29-ANKABUT; 30-ROUM; 31-LUQMAN; 32-SAJDAH; 33-AHZAAB; 34-SABA; 35-FAATIR; 36-YA-SEEN; 37-SAAFFAAT; 38-SUAD; 39-ZUMAR; 40-MOMEN; 41-HA-MEEM AS-SAJDAH; 42-SHURA; 43-ZUKHRUF; 44-DUKHAN; 45-JATHIYA; 46-AHQAAF; 47-MUHAMMAD (PBUH); 48-FATH; 49-HUJURAAT; 50-QAAF; 51-ZAARIYAAT; 52-TOOR; 53-NAJM; 54-QAMAR; 55-RAHMAN; 56-WAQI'AH; 57-HADID; 58-MUJADILAH; 59-HASHR; 60-MUMTAHINA; 61-SAFF; 62-JUMU'AH; 63-MUNAFIQUN; 64-TAGHABUN; 65-TALAAQ; 66-TAHREEM; 67-MULK; 68-QALAM; 69-HAAQQAH; 70-MA'ARIJ; 71-NOOH; 72-JINN; 73-MUZZAMMIL; 74-MUDHDHATHIR; 75-QIYAMAT; 76-DAHR; 77-MURSALAAT; 78-NABA; 79-NAZI'AAT; 80-ABAS; 81-TAKWIR; 82-INFITAAR; 83-MUTAFFIFIN; 84-INSHIQAQ; 85-BURUJ; 86-TARIQ; 87-AA'LA; 88-GHASHIYA; 89-FAJR; 90-BALAD; 91-SHAMS; 92-LAYL; 93-DHUHA; 94-ALAM-NASHRAH; 95-TEEN; 96-ALAQ; 97-QADR; 98-BAYYINAH; 99-ZILZAAL; 100-AA'DIYAAT; 101-QARI'AH; 102-TAKATHUR; 103-ASR; 104-HUMAZA; 105-FEEL; 106-QURAYSH; 107-MAA'UN; 108-KAUTHAR; 109-KAAFIRUN; 110-NASR; 111-LAHAB; 112-IKHLAAS; 113-FALAQ; 114-NAAS

Note that Allah gave the responsibility to Muhammad PBUH, His last Messenger, to provide the message of Allah to all peoples of the world by the Quran; there are two periods of his life after Allah appointed him as His last Messenger that are the MAKKI period (from 610 AD) and the MADANI period (from 622 AD to 632 AD) that started at his migration from Makkah to Madinah (which is named as HIJRAH); as there is difference in the sequence in which the Surah descended and in the sequence in which they come at the Quran by which we would study this Tafsiri-Guide, so the numbers that I, MSD, have provided with them, mark the most probable year at which Allah gave the Surah to the Prophet Muhammad PBUH; the MAKKI period commences by MK-1 and the last year for the MAKKI period is MK-12 (whereas "MK" stands for MAKKI); the MADANI period is from H-1 to H-11 (whereas "H" stands for HIJRAH); Al-Hamdu Lillah.

Surah FATIHA

(Consists of one Ruku; MK-2)

- In the name of Allah, the Beneficent, the Merciful.
1. All praise is due to Allah, the Lord of the Worlds.
 2. The Beneficent, the Merciful.
 3. Master of the Day of Judgment.
 4. You do we serve and You do we beseech for help.
 5. Keep us on the right path.
 6. The path of those upon whom You have bestowed favors.
 7. Not (the path) of those upon whom Your wrath is brought down, nor of those who go astray.

By the name of Allah, just after the Introductory Note to the "Tafsiri-Guide to the Quran", I, MSD, seek His protection from the Satan and take the start for it (at the 15th day of April 2019); note that Surah FATIHA has many significant points and one of them is that this Surah is the statement by the creation of Allah in the praise of Allah, the only Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; Allah has provided it to the mankind (and even to the JINN) so that they ask Allah for the Guidance to the right path in this manner; with other of its good names, it is mostly named as FATIHA (the opening one) as it is the first Surah of the Holy Book Quran; it is also mentioned as AS-SABUL-MATHANI (the seven oft-repeated verses; note that Surah FATIHA is necessarily recited at the SALAH) at Surah HIJR-87 and also designated as UMMUL-Quran (the basis to the Quran); it is the first Surah that descended complete in the very beginning when WAHI (the Revelations) commenced to come to the last Prophet Muhammad PBUH; Allah has taught the Man here how to ask for the true guidance and so these are the seven verses by which he asks Allah for the Guidance from Him to the right path that comprises of all attitudes which bring the pleasure of Allah; note well that according to the Quran, the only aim of life is to get His pleasure by total surrender to Him and besides this, there is no other aim of life (see Surah ZAARIAAT-56); when all good persons seek to get His pleasure, that leads the world to become the symbol of Paradise; Al-Hamdu Lillah; it tells that when the person has to ask for the guidance in any

issue, he must praise Allah that He only is the true Provider of all the good tangible and the intangible things and He only is the true Lord; then he must confess to his humbleness in front of Allah with the clear statement that he truly is among those who are total slaves to Allah; he truly needs His assistance to get the guidance to believe Him righteously and to get the true awareness of how to shape his deeds according to that righteous belief; he must ask for the right path and must indicate in clear terms that he understands well that the right path is the path on which those persons led their lives whom Allah blessed; Surah NISAA-69 tells us that these include the Messengers of Allah (NABIYYEN), the most truthful persons (SIDDIQIN) who work their lives wonderfully according to the teachings provided by the Messengers and among them were those too who helped them at their respective times with all fervor, the martyrs (SHUHADA who stand practically as witnesses to the word of Allah) who fight the enemy at necessity (physically and verbally) in favor of the practice and the defense of the good teachings of Islam in the way of Allah and the righteous persons (SALIHIN) who also keep their true Belief and all their activities to Islamic Teachings; Al-Hamdu Lillah; here, there is the indication as at other places in the Quran, that all the righteous persons must have their true Belief and their deeds in accordance with the known righteous persons in Islam (that comprises of the Commands of Allah that came to manifestation in total at the golden times of the last Prophet Muhammad PBUH) to get the true success at AKHIRAT; all the righteous persons must care that they must not amend in practice any of the basic Commands of

Allah purposely by their own (like how the Jews did) as that would bring the wrath of Allah to them and must also care that they must not add any command to the basic Commands of Allah leaving His actual commands unwittingly by their own (like how the Christians did) as that would lead them astray from the right path; Muslims have to say AMEN after the recitation of the FATIHA as it is DUA to Allah (asking Allah for the true guidance); Al-Hamdu Lillah; the Quran asks Muslims to take protection of Allah from the cursed Satan when someone of them reads the Quran (the appreciable stance is that he would take the shelter of Allah from the Satan individually while when he asks for the Guidance to the right path, he would ask for it for all of those who intend for it); he must also start its recitation by the name of Allah (the Muslim person must start every good work by the name of Allah as it denotes his gratitude to Allah for the opportunity he has received from Him to do the good work and also denotes the asking for other of such good opportunities); the AAYAT - "BISM-ALLAH-ARRAHMAN-ARRAHIM" - that recites the name of Allah is the fixed AAYAT at the beginning of all Surah (except for TAUBAH) and it also is the part of AAYAT-30 of Surah NAML; now, among the most notable points here, one is that each of the AAYAAT of this Surah is explanatory to its previous AAYAT being relevant to it; the first AAYAT at Surah FATIHA is where the creation of Allah (especially the JINN and the Man) praises Allah with all the gratitude towards Him that He only is the Creator of all the creation; this implies that He is from all times to all times with all of His attributes that are of Him from all times to all times (QADEEM) and all

of His attributes are His very own (ASL) and all of His attributes are limitless (LA-MEHDUD); this AAYAT has the term "RABBUL-AALAMIN" so note that the singular of AALAMIN is AALAM that means the world and as such, AALAMIN means all the worlds that He has created; this includes the world of human beings, the world of JINN, the world of angels, the world of birds, the world of animals, the world of marine-life, the world of plants, the world of insects and all other groups that He has created and that He has named here as AALAMIN; please note that the term "RABB" that occurs here is highly significant in understanding of the Holy Book Quran; RABBUL-AALAMIN means the true Lord that nurtures all His creation so Allah has not left His creation just after creating them but He nurtures them to height; so this beautiful AAYAT denotes three things about Allah that He only is the Creator of all the creation; that He always has all of His good QADEEM, ASL, LA-MEHDUD attributes totally which denote His absolute authority; that He is RABBUL-AALAMIN, the only true Lord of all, so He asks for total obedience from all of His creation, that is most sincere; Al-Hamdu Lillah RABBEL-AALAMIN; the Quran has indicated at places that many of the total wrongful persons did believe Allah in the sense that He has created all the creation and there even were those among them who believed that He certainly has absolute authority with His true attributes but then they believed that He necessarily listens to those who are very near to Him and does accordingly so their belief had most extreme flaw in it; and that flaw led them to the thing that totally degraded them which was that they ignored Him as the true Lord (RABB)

Whom they must truly obey in all the principles He has provided to them in all walks of life (while their obedience to any of persons is only if his direction does not fall against any of the commands of Allah); this ignorance to recognize Him as the only true Lord, ultimately led them to take some of His creation too as the object to worship and as to obey unconditionally (accepting some of His authority in them and raising them to such status where they took them as their intercessors at the court of Allah to whom Allah would necessarily listen); may Allah save all Muslims from this gravest of sins that is named SHERK and that certainly leads to the hell-fire if the person involved in it does not ask for (and receive) forgiveness from Allah and His mercy at the worldly life; note that the acceptance of this first AAYAT truly ends all SHERK and all types of KUFR (disbelief of Islam); there were different manners in which this attitude of ignorance to Allah as the RABBUL-AALAMIN manifested and led all those that took it up in any manner to the hell-fire; Surah AARAAF tells us that "your true Lord is Allah Who created the heavens and the earth in six Days, then mounted He the Throne; He covers the night with the day, which is in haste to follow it, and has made the sun and the moon and the stars subservient by His command; His verily is all the creation and all the commandment; blessed be Allah, the true Lord of the worlds" (AAYAT-54); that Surah tells that the Messengers of Allah advised their respective peoples to worship Allah only and to obey Him (by taking them as the Messengers of Allah and by accepting their directions for life as Allah only has guided them); the Messengers told them that they would surely face the result

of their lives that they lead here, at the Day of Judgment; Al-Hamdu Lillah; the second AAYAT of Surah FATIHA tells more about Allah that He is AR-RAHMAN (which means that He cares for all His creation most mercifully at the worldly life that include the believers among the Man and the JINN and even the disbelievers among them all) and He is AR-RAHIM (which means that He cares for the true believers in the worldly life most mercifully and would care exclusively for them at AKHIRAT most mercifully as they do believe Him not only as the only Creator of all the creation Who always has all His authority but also as the only RABB of all the creation); Al-Hamdu Lillah; the third AAYAT tells explicitly that it would manifest at YAUMUD-DIN (the Day of Judgment where all the JINN and all the human-beings would get their respective results on the basis of their respective belief and deeds) that Allah only is the true Lord certainly Who is totally Capable to apply His decisions to all; Al-Hamdu Lillah; the AAYAAT ahead tell that the person asking for the Guidance to the right path must show his humbleness that he worships Him only and that he asks assistance from Him only; this would keep him to the righteous true Belief and to the doing of the good deeds according to it; they tell ahead how he must ask that guidance so as to get the true success of AKHIRAT; Al-Hamdu Lillah; certainly, the whole of the Holy Book Quran is the Guidance to the right path for the Man in answer to DUA at Surah FATIHA so taking it in his true Belief and in all his practice according to the SUNNAH of the Prophet PBUH, he certainly becomes liable by the blessing of Allah to get the true success; Al-Hamdu Lillah.

Here our study of FATIHA ends; Al-Hamdu Lillah

Surah BAQARAH

(Consists of 40 Ruku)

(From H-1 and many years ahead to H-11)

BAQARAH-The First Ruku

1. Alif-Lam-Mim.
 2. This Book, there is no doubt in it, guide to those who guard (against evil).
 3. Those who believe in the unseen and keep up prayer and spend out of what We have given them.
 4. And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter.
 5. These are on the right course from their Lord and these it is that shall be successful.
 6. Surely those who disbelieve, it being alike to them whether you warn them, or do not warn them, will not believe.
 7. Allah has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment for them.
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The Surah starts with the letters that are among the MUQATTA'AAT (that means the 14 disjointed letters that

are among the Arabic alphabets, that come at the commencement of 29 SURAH in specific combinations); many of ULAMA take these letters as among the MUTASHABEHAAT (the meanings of which are not evident to the Man and not necessary for him to know in the understanding of the Quran); note that these all letters are present at Surah FATIHA and my writing "The Expressions of Quran" presents much detail for them; here, at the very beginning, the Quran tells about itself that it is the Book against which nobody is able to present anything adverse validly that might lead those persons who do really care to live upon the right path, towards any doubts; it certainly is the true guidance to all such persons, its actual beneficiaries, who believe according to it and then work their lives according to it; they are MUTTAQIN (the Ruku gives ahead the meaning of these persons that have TAQWA inside); Al-Hamdu Lillah (please note that wherever I, MSD, write Al-Hamdu Lillah, it means the full statement Al-Hamdu Lillah RABBEL-AALAMIN that expresses that all praise is for Allah, the only Creator of all the creation and He always has all His attributes and He only is the true Lord); here, we find the word "AL-KITAB" (the Book) so note that when the word "the Book" occurs at any Surah in the meaning of the Quran, it especially denotes that very Surah so here the Quran particularly addresses Surah BAQARAH; note also that as its true beneficiaries are the persons that have their inclination to TAQWA, the Quran does not address the infidels (KUFFAR) or the polytheists (MUSHRIKIN) directly at any place; there is an exception at Surah TAHRIM-7 where Allah addresses KUFFAR directly but that is the

address at AKHIRAT so the Holy Book Quran does not address them directly anywhere towards the true guidance at the world; the Quran has addressed all those believers that intend to get the guidance to achieve TAQWA at height at different places and besides them, it has also addressed those that might tend towards getting the true guidance; that includes the Jews (also addressed as Bani-Israel) and the Christians (that are addressed as NASAARA in the Quran) by the term "O people of the Book" at places; it has addressed all the peoples of the world at places (and has also called them as the children of Adam) while it has also addressed the groups of JINN; Al-Hamdu Lillah; the Ruku tells us of the two factions, one that are the seekers of the guidance from the Quran and accept it by heart while the other is that has taken to oppose it bitterly without any concern to accepting it; the former include the persons that did not have any guidance (the good teachings of Islam) before and also those to whom Allah had provided Torah (Jews & Christians); all of these would achieve the true success i.e. at AKHIRAT as they take-up the Guidance to the right path by the Quran; Al-Hamdu Lillah; these persons that come to the right path, all of them, not only believe in GHAYB (all those things that are hidden from the sight and from the hearing and as such, they need acceptance by heart i.e. at the inside guiding the total attention towards Allah only) but they also put their belief at practice by the observation of SALAH (reading of prayers to Allah five times a day to remain truly attentive to Him) and by providing the benefits of all the good things (tangible or intangible) that Allah has bestowed upon them, to the needy

as much as possible (so as to keep away from the obsession to attain worldly gains); but the other faction that opposes it bitterly has come to such stage where the good teachings of Islam do not affect them positively in any manner as (after receiving the call towards Islamic Teachings many times and rejecting them continuously) they have turned oblivious to those good teachings by will; as such, Allah has totally closed the option for them to accept the true guidance so it does not matter now even if the Prophet Muhammad PBUH does present them that Guidance to the right path in the best manner possible; he must not keep any hopes that they would accept it though he would go on with the call towards Islam; it would not affect them but the Prophet PBUH would fulfill his liability well; they do not use their sight and their hearing to accept the GHAYB by heart so as the time passes on, Allah sets a seal upon their hearts and upon their hearing and He puts a covering over their eyes that they remain oblivious to the Truth (the fundamental teachings of Islam); note that where the Quran mentions the sight of eyes and the hearing of ears and the awareness of heart to the righteousness, it means that all the persons must see the true guidance and hear the speech for the true guidance and accept the true guidance by these abilities respectively or else their eyes and ears and heart are useless as they relate only to the physical things; the person must deduct the righteous issues that the physical world around him denotes going beyond that and not stop at it only (see also AARAAF-179); so Allah punishes the disbelievers to remain oblivious to the Truth at the worldly life and He certainly would punish all of them even at AKHIRAT most harshly; Al-Hamdu Lillah.

BAQARAH-The Second Ruku

8. And there are some people who say: we believe in Allah and the last day; and they are not at all believers.

9. They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive.

10. There is a disease in their hearts, so Allah added to their disease and they shall have a painful chastisement because they lied.

11. And when it is said to them - Do not make mischief in the land, they say: we are but peace-makers.

12. Now surely they themselves are the mischief makers, but they do not perceive.

13. And when it is said to them: Believe as the people believe, they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know.

14. And when they meet those who believe, they say: we believe; and when they are alone with their many Satan, they say: Surely we are with you, we were only mocking.

15. Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on.

16. These are they who buy error for the right direction, so their bargain shall bring no gain, nor are they the followers of the right direction.

17. Their parable is like the parable of one who kindled a fire, but when it had illumined all around him, Allah took away their light, and left them in utter darkness-- they do not see.

18. Deaf, dumb (and) blind, so they will not turn back.

19. Or like abundant rain from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death, and Allah encompasses the disbelievers.

20. The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things.

The second Ruku tells about the MUNAFIQIN (the hypocrites) that they say verbally that they have accepted the belief upon Allah and upon the last day (the Day of Judgment) but actually, they have not accepted it; note that there are four types in the disbelievers that include the Jews, the Christians, the infidels and the hypocrites (see the supplementary note ahead at AAYAT-62 at the eighth Ruku of BAQARAH); this Ruku mentions two kinds of hypocrites and one of them were those that were believers of Islam in the sense that they took from Islam what suited them in their worldly lives and left what did not suit them by their own judgment; the other of them were those who rejected Islam totally but posed as Muslims and they actually were disbelievers inside their hearts; both pronounced their belief verbally to deceive Allah and the true believers but by this verbal statement, they only deceived their own selves as they would see at AKHIRAT where the truth of everyone would come at fore; all these MUNAFIQIN had such disease (the wrongful concept) that asked them to take from Islam what

seems beneficial to them at the worldly life and to leave all the rest of it; the Quran mentions that Allah has increased this disease and they would face the heavy chastisement at AKHIRAT for speaking such lie about their belief; when these hypocrites were told not to cause FASAD (that means such situation in which the practice of Islam goes on to become very difficult), their treacherous reply was that they were the MUSLEH persons (those who make things better) and they were making things better for living; note that these hypocrites took the benefits of the worldly life according to their viewpoint as making things better (even if they needed to take the name of Islam for that) while Islam asks to clear the environment of all vices to eliminate all FASAD from it even if it causes to take troubles to the self; these hypocrites were not prepared to take up any trying issue upon their selves in the name of Islam (even as display to the true Muslims as evidence to their belief upon Islam) to eliminate the FASAD but they were concerned only with the worldly ease as they saw it naming that only as the ISLAH which is the opposite term to FASAD; note that ISLAH means to make the environment better by the practice of Islam with high eagerness, so to live by the Islamic Commands becomes most easy for all the peoples at that environment; the notable thing here is that making for ease in the worldly life by some personal viewpoint that causes much difficulty to occur at the practice of the Islamic Commands for the Muslims in general is the most high form of hypocrisy; when they are asked by their well-wishers to accept the Islamic Teachings as the SAHABA (the companions of the Prophet PBUH) have accepted (and care

about the Islamic Teachings only without deciding by their own-selves what is best), they reply by asking back if they really should accept them as these fools have (because they saw plainly that without any worry to the consequence their attitude might cause to the worldly life, these SAHABA go for applying of the Islamic Commands unconditionally); the Quran mentions these hypocrites as fools because of their misjudgment about the ISLAH (that actually causes the betterment of AKHIRAT and not necessarily of the worldly life though it might bring much ease to Muslims at that too in the long-run when it does take place) as they certainly lead to FASAD; these hypocrites tell the true Muslims that they certainly have accepted the belief but when they are with their satanic leaders, they assure them that they have mentioned their belief just as some jest to the Muslims and they actually are committed to their leaders only; so the Quran tells that in fact, Allah has made some jest with them and that is to let them go ahead in their misjudgment that challenges the commands of Allah and that would ultimately lead them to the hell-fire; they have traded to take the worldly life giving away the true success at AKHIRAT; there are two examples ahead at this Ruku that relate to the MUNAFIQIN; the first example tells that a good person has lit a fire (that clarifies the right path) that has lighted all things around but as all things become clear to see, Allah takes away the quality to see of all persons (that do not intend to follow the right path) and leaves them in the dark where they are unable to go ahead or return back; this means that the Prophet PBUH clarified the true guidance for all to see and accept but the hypocrites rejected that due to their

own wrongful attitude towards it; the other example is of those hypocrites who accepted some of Islamic Commands and rejected the other of them as if they are stranded in the heavy rain; it tells that the Quran comes as the rain-water from above to them but with all the blessing, it also gives the commands that are trying for Muslims to apply and put an end to FASAD as with the rain, there is display of darkness, thunder and flash; they avoid to acknowledge the extreme voice of thunder (the commands to Muslims that ask to give their time to SALAH, to spend much in the way of Allah and even to put their selves into difficult and sometimes dangerous situations for the defense of the Islamic Commands); they walk ahead at the flash of lightning (times where they find the opportunity to get the worldly benefits for them remaining to Islam) but then as the darkness prevails (their love of the worldly life and their involvement therein that needs sacrifice to become steadfast upon Islam), they become still (inactive practically); both the examples tell about the hypocrites that are at the different levels of hypocrisy; Al-Hamdu Lillah.

BAQARAH-The Third Ruku

21. O men - Serve your Lord Who created you and those before you so that you may guard (against evil).

22. Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud, then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know.

23. And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful.

24. But if you do (it) not and never shall you do (it) then be on your guard against the fire of which men and stones are the fuel; it is prepared for the disbelievers.

25. And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say: This is what was given to us before; and they shall be given the like of it, and they shall have pure mates in them, and in them, they shall abide.

26. Surely Allah is not ashamed to set forth any parable--(that of) a gnat or anything above that; then as for those who believe, they know that it is the truth from their Lord, and as for those who disbelieve, they say: What is it that Allah means by this parable: He causes many to err by it and many He leads aright by it; but He does not cause to err by it (any) except the transgressors,

27. Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers.

28. How do you deny Allah and you were dead and He gave you the life? Again He will cause you to die and again bring you to life; then you shall be brought back to Him.

29. He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things.

This certainly is most notable that Muhammad PBUH was the last of Messengers of Allah and as such, Allah sent him to all of the human beings (and even to JINN) that are to come up-to the last day of the world anywhere; the other of Messengers were sent to their specific nations so this is the reason that the Quran addresses all of the peoples of the world at places and the third Ruku here starts with such address; it commands all the peoples of the world to recognize the fact that Allah (the only Creator of all creation Who always has all His authority) is your RABB (the only true Lord) and so they all must obey Him totally in basics for all the aspects of the life as His slaves; this recognition would lead them all to have TAQWA (that means the attitude of the heart that comes by the true Belief upon Allah with both fear and hope towards Him when he has totally thrown away all the worldly base desires and that leads to the most righteous deeds); the term TAQWA denotes to fear something so when the Quran asks TAQWA from the Day of Judgment (as in AAYAT-281 of BAQARAH) or from the hell-fire (as in AAYAT-28 of AALE-IMRAN), then it denotes to have fear of it with extreme concern to keep to righteousness in the belief and deeds; the Quran has asked much for having the attitude of TAQWA to Allah and this needs elaboration; note that all persons need to remember the event that relates to Adam-AS that when Allah sent him to the world, He told him that those among his descendants would get the JANNAH, their actual dwelling place, who keep to righteousness in their belief and deeds; but those who disbelieve and reject the true guidance, they would be put into the hell-fire; so the Quran asks all persons

to have TAQWA to Allah that is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all times and at all places; Al-Hamdu Lillah; so if he/she does not live as the righteous believer in the Truth (the fundamental teachings of Islam) with righteous deeds, he would lose the opportunity to show his/her worth for JANNAH and would be put into the hell-fire as Allah would certainly fulfill His word; Al-Hamdu Lillah; the Quran tells all of the mankind that Allah made the earth as an easy ground for them all to live in and made the heaven as the roof to all of them; He sent waters from the heaven upon the earth and took out fruits of earth by that for them as edibles; this is all which they certainly see clearly so they must not take anyone equal to Him in power as He only has the ASL (true) authority; Al-Hamdu Lillah; the Quran challenges those who reject Quran (as they take it as something that Muhammad PBUH has presented by his own self) to produce only one Surah that is like this Surah of the Quran even by taking the assistance of their close allies in this task; that certainly is not possible as the Quran comprises not only of meanings but also of words; though there is no way that anyone might imitate the meaning of the Quran keeping integrity in all of what he presents yet this challenge also relates to the words of the Quran; Allah has set these words in such ways at its text that no one is able to imitate that in any way; note that the Quran tells us about Jesus Christ-AS that "the likeness of Jesus in the sight of

Allah is as the likeness of Adam; He created him of dust then He said unto him - Be - and he is" (Surah AALE-IMRAN-59); this not only is correct by the meaning as Allah gave life to both of them by the Command of KUN (BE) but it also is valid in the sense that the Holy Book Quran presents the names of both 25 times each at its text; it has also been mentioned that the word MAN and the word WOMAN both have been mentioned 24 times each; the word LAND appears 13 times in the Holy Book Quran and the word SEA appears 32 times and these numbers total 45, their ratio comes to 28.89% to 71.11%; that is the ratio between the dry land and the water on earth; it is a notable point that the water in the normal body is nearly the same i.e. 71.11% and the Holy Book Quran gives the example of dead land that is resurrected by the rainfall indicating that the dead bodies would be resurrected in such way so those have been mentioned with reference to the dead land (see for instance AARAAF-57); there are other examples too for this amazing set-up and this is to what our observation has yet come; there are most certainly many such amazing aspects of set-up in the Quran; Al-Hamdu Lillah; this set-up that Allah has provided for it, certainly has its own presentation and the most notable point here is that this challenge relates to both its words and its meanings and both of them are totally inimitable in any man-made work; Al-Hamdu Lillah; the Quran tells clearly that it certainly is not possible to imitate the Quran in any manner and so all those who even try to take-up this task (and all those too who do not accept it as the Word of Allah), would taste the hell-fire which would use stones (of idols that the polytheists worship) and even the extreme wrongful peoples as the fuel

to its fire; on the contrary, those who accept the true Belief and work in accordance to it, they would achieve the most beautiful gardens (JANNAAT) beneath which flow the beautiful streams (the detail for these streams is at Surah MUHAMMAD-PBUH); Al-Hamdu Lillah; whenever they would be given fruits there, it would seem to them just like fruits they used to take at the world (apples, pomegranates, grapes, dates, melons etc.) though the taste of each of them would be much superior there; Al-Hamdu Lillah; there also would be most beautiful faithful wives to them (including their wives at the world who would be transformed to HOORS that also have achieved the true success); these women (that are pure in spirit) would have been purified from all filth relating to the body too; Al-Hamdu Lillah; Allah assures them that they all would always remain at this most peaceful place of beauty with all its wonderful benefits; Al-Hamdu Lillah; note that the Man naturally enjoys highly the beautiful place that is of his own where he has the most pleasant fruits and the most beautiful faithful wives as his company; when he gets these as blessing to him with all lawful access to them with the clear assurance from Allah that he would never lose them then this certainly is the best of rewards that he would achieve; Al-Hamdu Lillah; the highest of awards there that he would receive would be that he would be allowed to see Allah, the true Lord; Al-Hamdu Lillah; now, the Quran tells ahead that the disbelievers in the desire to deny the Quran as the Word of Allah presented the argument that the Quran presents analogy of mosquito and such insignificant insects at places; the reply is simple that Allah does not find any harm to present the analogy of any of insects (though a

mosquito or lesser even) where it seems appropriate at speech; all things whatever, are His creation certainly; by this manner of speech, He misguides many of the persons that commit wrongs and guides those who are truly attentive to Him; here, we find the meaning of FAASIQIN (the persons that commit wrongs); these persons are those that have breached the pledge that they had made with Allah at the world of spirits that they surely would take Him as their RABB (see Surah AARAAF-172) and have broken the good relations that Allah had commanded to keep intact with the good persons related to them; note that when someone stays away from the Commands of Allah (by the name of secularism) and remaining near to the living style of animals, stays away from the good persons (that present the teachings of the Prophet PBUH and that are the righteous ULAMA that guide to the right way of Islam) then as a result, such persons do cause FASAD at the world; they would lose the peace at heart at this world and they would also lose the attainment of all the blessing that is at the JANNAH at the coming world; may Allah guide all the peoples of the world (that are inclined to all good values of the life) to take-up the true guidance and keep away from all evil; Al-Hamdu Lillah; the AAYAT ahead reads that how would they disbelieve Allah while they were dead (before they were born) and then He gave them their life (at the world) then He will cause them to die and again bring them to life; then they shall be brought back to Him (for the judgment of their worldly lives); Al-Hamdu Lillah; He has made the earth in such manner that the human being finds total ease in living here as He has provided everything here that makes for all

the sustenance of the human life; the warmth of the Sun, the cooling effect of the Moon, the beauty of the planets and the stars, the birds, the animals, the marine-life, the mountains, the rivers and waters at places including the rainfall, the air and the atmosphere, the ground and the temperature at places and everything (JAMI'AH) that makes ease in the maintenance of all the life here providing all the adaptability to live their lives physically at leisure; then He perfected the seven skies and adorned them well by the heavenly bodies (but note here that they certainly are not for the exploration of the human-beings by space-vehicles); He certainly knows about what and how to create and then how to assign for it the task that must relate to it, by His absolute authority; Al-Hamdu Lillah.

BAQARAH-The Fourth Ruku

30. And when your Lord said to the angels, I am going to place in the earth KHALIFAH, they said: What; will You place in it such as shall make mischief in it and shed blood, and we celebrate Your praise and extol Your holiness? He said: Surely I know what you do not know.

31. And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right.

32. They said: Glory be to You - We have no knowledge but that which You have taught us; surely You are the Knowing, the Wise.

33. He said: O Adam - Inform them of their names. Then when he had informed them of their names, He said: Did I

not say to you that I surely know what GHAYB there is in the heavens and the earth and (that) I know what you manifest and what you hide?

34. And when We said to the angels: Make obeisance to Adam they did obeisance, but IBLIS (did it not). He refused and he was proud, and he was one of the disbelievers.

35. And We said: O Adam - Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust.

36. But the Satan made them both fall from it, and caused them to depart from that (state) in which they were; and We said: Get forth, some of you being the enemies of others, and there is for you in the earth an abode and a provision for time.

37. Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful.

38. We said: Go forth from this (state) all; so surely there will come to you the guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.

39. And (as to) those who disbelieve in and reject My AAYAAT, they are the inmates of the fire - in it they shall abide.

This Ruku tells us that when Allah intended to create Adam-AS and appoint him as KHALIFAH (the Caliph who would enforce His Commands upon the earth; note that "AS" means

"Salam on him") at the earth, He told that to the angels; they were unable to understand this that though they are the most obedient of the creatures that Allah has brought into existence yet in their presence, Allah is giving the highest status of becoming KHALIFAH at the earth to some other of creatures; they were then able to detect that the Man would create FASAD at the world that in fact would prevent the application of the commands of Allah; the mankind would involve their selves into such high bloodshed that would on the contrary, lead to challenge His true authority; they did voice their argument but Allah answered them shortly that He knows all about the Man while they are not fully aware of his potential ability; note that to fulfill the responsibility as the KHALIFAH, the Man needed the knowledge of the physical laws operating at the earth and how he has to employ them for the sake of getting the pleasure of Allah; with that, he needed to have the total attention towards Allah for all the guidance to the needed task; Al-Hamdu Lillah; to clarify the answer Allah gave to angels, He gave Adam the knowledge of the physical issues that related to the earth and then asked them about the same; as angels are aware of the issues relating to their respective tasks only by the permission of Allah, they plainly replied that they only know what Allah has taught them to fulfill their duties and He only is Most Knowing and Most Wise; He then asked Adam to present the knowledge of the physical issues to them and as he did so, Allah told angels that this is what He had answered to them that He certainly knows all the hidden facts at the heavens and the earth; He certainly knows what the angels manifest as their thought that the Man seems

incapable to fulfill the duties as KHALIFAH or what they keep hidden that they are better placed to get the status of KHALIFAH; He told the angels that when He blows His spirit inside Adam (that puts him at the position to recognize Allah as his only true Lord), they all must prostrate towards him not as to worship him (as all the creation has to worship Allah only) but to acknowledge totally his superior status (see also Surah HIJR-29); Al-Hamdu Lillah; now, there was a JINN (named IBLIS) among the angels who was so obedient to Allah that he was allowed to accompany the angels without restraint; note here that angels always obey Allah and never disobey him (see Surah NAHL-49 & 50) so they did as they were commanded while the JINN have the free-will to obey the command of Allah or disobey Him; IBLIS who resided amongst the angels, also received this command to prostrate but he did not comply; he not only disobeyed Allah but when Allah asked him the reason for his disobedience, he defended that by saying that he was better than Adam; he saw that he physically was much stronger than Adam and did not have the insight to see that Adam (with the spirit that Allah had blown unto him) was much stronger than him and the spiritual quality actually counts for the superiority; it was not only his disobedience due to which Allah expelled him from there and designated him as RAJEEM (thrown far away from His blessing) but it was his insistence too on considering his own self superior (ISTIKBAR) keeping to that disobedience; the Quran tells us here that he had disobedience as potential inside; he then asked Allah to give him a very long life and took an oath to misguide all the human beings except for those that really remain attentive to Allah (see Surah HIJR-

the third Ruku); here I, MSD, would take the opportunity to present some detail about JINN; note that Allah created the JINN from the fire mainly as He created the Man from the mud mainly; they are among the three of creation that possess the awareness of the self; these three are Angels, JINN and the Man and Allah has given the last two among them the free-will to apply in practice to gain the pleasure of Allah by that; Al-Hamdu Lillah; there are good and bad in them just like human beings and they possess the physical strength much more than human beings; they have the power to keep hidden from people even when they are among them and they can see the people being hidden and the Holy Prophet Muhammad PBUH, the last Messenger of Allah, used to ask Allah to guard him from all evil whenever he went to the toilet; JINN do not attack men even when they are much stronger as angels are guarding the people by the command of Allah who are more powerful even in the physical strength than JINN and moreover, men are given much more spiritual power than JINN indeed; sometimes, the guard is put away for someone and at such occasions if the spiritual power of the person concerned fails to meet the challenge, some Satan i.e. troublesome JINN does get some chance to make mischief for him and sometimes even to get hold of him; any person from the mankind, when he tries to attack JINN, puts to use the spiritual power and apply special words and specific terms known to cause effect on them repetitively so that they may come under their control though the attack from the mankind to them and even the attack from their side on the mankind, both are totally against Islam; Solomon, Salam on him, was allowed as an exception to enslave JINN

and make them work for him; this must not be cited for attacking them as the Hadith clarifies that to control them is not allowed; like the event of the creation of the Man, Surah NAML states clearly too that the spiritual power is much more a blessing than the physical power indeed (see its AAYAAT 39 & 40); Al-Hamdu Lillah; now, Allah provided Adam-Salam on him & his wife Eve-Salam on her (whom Allah had created then to accompany Adam) to live at the most beautiful garden (Al-JANNAH) with all peace & blessings; Al-Hamdu Lillah; they were allowed to enjoy all of the blessings there at will but they were disallowed to come near even to a specific tree as Allah had commanded them in most clear terms not to eat its fruit (that is not named at the Quran); now IBLIS, the Satan, was somehow able to tempt Adam & Eve to eat the fruit of that specific tree and this caused their expulsion from the most beautiful garden they were in; note that he tempted both Adam & Eve and the word "eve" is not connected to evil but it is related to the word HAYAT which means life; Allah commanded them to leave the place as now the earth would be their dwelling place and that would provide them the living for the time of their lives therein; note that when Allah addressed IBLIS and asked him why he disobeyed, he defended himself unjustifiably but when Allah addressed Adam & Eve after the wrong that they had committed, they accepted that they had wronged their selves and asked Allah plainly for forgiveness and mercy (see Surah AARAAF-22 & 23); this narrative has many notable points and I, MSD, would take them extensively insha-Allah at Surah AARAAF yet I would mention some of these here too to elaborate on the matter as to the extent inevitable;

one of the most notable points here is that the difference of the Satan and INSAAN (the human being) is not that one commits wrongs and the other does not; the actual difference of both is that the Satan tries to justify his wrongful stance even when Allah causes that to come at fore plainly but when INSAAN commits something wrong and the word of Allah guides him towards the rightful stance, he accepts his erroneous doing unconditionally and asks Allah for forgiveness and mercy; Al-Hamdu Lillah; another of the most notable points here is that Adam knew issues related to the physical side of the life (as Allah had already taught him that) yet when he needed to ask Allah for forgiveness and for mercy, he had to get such words from Allah by which he could ask the needed (these words are expressed at Surah AARAAF-23); for all the Guidance to the right path, the man needs WAHI (the direction of Allah towards the right path) but he certainly must ask for it though Allah might give him the understanding of the physical side of the life with whatever efforts he does by his own; the Man needs the spiritual purity even more than the physical ability for the status of KHILAFAT; Al-Hamdu Lillah; still another of the most notable points here is that Allah gave the command to Adam & Eve to go down from the most beautiful garden twice and when some matter is repeated by similar text near to it in the Quran, it denotes some difference in both of them in some particular manner; here there is the mention of acceptance of their asking for forgiveness and for mercy in between the repeated command of Allah to go down; note that Allah gave the first command as punishment to both yet He changed the designation of the command (without

changing the command itself) to become examination for both of them and their offspring at the world where the righteous persons would not actually be enemies to each other but would guide all towards the right path; so we find ahead that Allah told Adam that He would provide His Guidance to the right path to all the peoples of the world so those who accept that, neither they would have to fear about anything of the future (that might cause the anxiety), nor they would have to grieve upon anything of the past (that might cause the depression); but upon those who reject it, His wrath would certainly fall and as they rise from dead, they certainly would abide at the hell-fire as the inmates therein; this direction asks the mankind to have TAQWA to Allah which means to have the fear of Allah inside that the person does not get His displeasure due to his/her wrong-doings as then he/she would lose the opportunity to regain the JANNAH that is the actual dwelling place of all persons among the mankind; the person must also have the hope that Allah would save him/her from all satanic measures that the Satan takes against him/her when he/she keeps the attention only towards Him truly; Al-Hamdu Lillah.

BAQARAH-The Fifth Ruku

40. O children of Israel - Call to mind My favor which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be afraid.

41. And believe in what I have revealed, verifying that which is with you, and be not the first to deny it, neither take a

mean price in exchange for My AAYAAT; and Me, Me alone, should you fear.

42. And do not mix up the truth with the falsehood, nor hide the truth while you know (it).

43. And keep up prayer and pay the poor-rate and bow down with those who bow down.

44. What; do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense?

45. And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones,

46. Who know that they shall meet their Lord and that they shall return to Him.

From here, Allah addresses the Bani-Israel (the children of Israel that was the name of Jacob-AS) and notes their wrongs; before Abraham-AS, Allah had eliminated many of peoples that had rejected the Guidance to the right path (which the Messengers of Allah had presented to them); but there was not any such group present that comprised of high number of people which Allah had designated as chosen for the task to fulfill the status of KHALIFAH upon the earth; Allah chose the descendants of Israel (who was the grandson of Abraham) for this most respectable task at the time of Moses (the period between Abraham-AS and Moses-AS is near to 600 years) yet as the time passed on, they showed their total incompatibility to the asking of it and so finally, at the times of Muhammad PBUH, the last of Messengers, their status that stayed for about two thousand years for the task was terminated; at that time, Allah gave the Muslims this

honorable status to call towards the true guidance by the good assistance of the Holy Book Quran so as to gather all peoples at the world onto the fulfillment of the liabilities of the KHALIFAH upon the earth; Al-Hamdu Lillah; this Ruku is the call towards the true guidance to the Bani-Israel that according to the status given to them, they need to accept the teachings of the Quran; it gives them the subtle warning that if they do not accept Muhammad PBUH as the last Messenger of Allah, they would lose the true guidance and the status of calling towards it for good; from the sixth Ruku to many Ruku ahead, Allah tells how Allah forgave much of wrongs of the Bani-Israel and in spite of their disrespectful attitude to the Prophets of Allah, gave them all space up-to certain time to mend their ways and show their selves worthy of the honorable task assigned to them; note that they even killed some of them and became highly attached to the worldly life without any care to the true success at AKHIRAT; when they did not accept Muhammad PBUH as the last of Messengers of Allah, their unworthy attitude became the final reason that Allah took away all of their honorable status once and for all; here this Ruku opens by telling the Bani-Israel to mention the blessing that Allah had given them; that blessing was that they were given the prominence over all peoples of the world so that they remain steadfast on the true guidance and ask all peoples to remain so on it (see also AAYAT-47 ahead); the opening AAYAT here also tells them to fulfill the covenant that they had made with Allah about accepting the teachings of Torah and applying it to the life (see also AAYAT-63 ahead); the Ruku guides them to accept the Quran that provides the same righteous

fundamental teachings that all the Messengers of Allah had provided before it (so Moses had also provided the same message of Allah while Jesus Christ too had also guided towards it); Al-Hamdu Lillah; these fundamental teachings are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path); Al-Hamdu Lillah; the Ruku guides them that the love for the worldly assets and status must not hinder them from the acceptance of the Truth (the fundamental teachings of Islam) while Torah has clearly indicated the coming of Muhammad PBUH, the last Messenger, at Deuteronomy; neither should the Bani-Israel contaminate the Truth by adding wrongful things to it nor should they hide the Truth when they are most aware of it; they must fulfill the most basic asking of the good practical teachings provided at the Quran about keeping steadfast upon the reading of SALAH (to show their total humbleness to Allah for the fulfillment of the covenant they had made to Him) and about providing necessary amounts to the needy (so that it keeps them away from the greed of the worldly assets in all manner possible, for the sake of getting the pleasure of Allah); this humbleness and sacrifice of amounts would enable them to join the righteous persons who do call them towards the right path; it certainly is strange that those persons among them that do claim to call towards the right path, do not conform to this very call when they find it coming in purity from some other of peoples than those that follow them (the

only reason for their denial to Islam was that Allah sent His last Messenger Muhammad PBUH in the descendants of Ishmael-AS and not in the descendants of Isaac-AS); they should take the assistance of SABR (which means to stop from all wrongs by efforts having all trust in Allah and denotes the attitude of patience on troubles that develops to discard the interest towards the worldly possessions except for what is necessary to take for subsistence so as not to fall into sins) and SALAH (which means to read the prayers to Allah that leads to the total attention to Allah so that they get His pleasure and achieve the true success at AKHIRAT); these both SABR and SALAH that respectively keep away from all base desires and strengthen the attention towards Allah to get His pleasure, are easy to take for those only who understand well that they have to answer for their belief and their deeds at AKHIRAT (the eternal life ahead of this worldly life); Al-Hamdu Lillah.

BAQARAH-The Sixth Ruku

47. O children of Israel - Call to mind My favor which I bestowed on you and that I made you excel the nations.

48. And be on your guard against the day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped.

49. And when We delivered you from Pharaoh's people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.

50. And when We parted the sea for you, so We saved you and drowned the followers of Pharaoh and you watched by.

51. And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust.

52. Then We pardoned you after that so that you might give thanks.

53. And when We gave Musa the Book and the distinction that you might walk aright.

54. And when Musa said to his people: O my people; you have surely been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), so kill your people, that is best for you with your Creator: so He turned to you (mercifully), for surely He is the Oft-returning (to mercy), the Merciful.

55. And when you said: O Musa - we will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on.

56. Then We raised you up after your death that you may give thanks.

57. And We made the clouds to give shade over you and We sent to you manna and quails: Eat of the good things that We have given you; and they did not do Us any harm, but they made their own souls suffer the loss.

58. And when We said: Enter this city then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those who do the good (to others).

59. But those who were unjust changed it for a saying other than that which had been spoken to them, so We sent upon those who were unjust a pestilence from heaven, because they transgressed.

From the first AAYAT that is AAYAT-47 of this Ruku to AAYAT-123 ahead, Allah has guided the attention of the Bani-Israel to His blessings upon them (and their disrespect and inclination to the worldly life); the first two AAYAAT here are the same as the AAYAAT-122 & 123 ahead (except for some change in words at the second AAYAT there though its meaning still remains complementary) and the verses at this space present the matter to them most explicitly; note that the AAYAT asks to have TAQWA from the Day of Judgment at AAYAT-48 and also at AAYAT-123, so it denotes to have fear of that with extreme concern and to keep to righteousness; Allah tells them to be alert to the fact that the day (the Day of Judgment) is certain to come where the sympathy of someone would not save anyone from the calamity he faces (in fact, everyone there would only be caring to his own self) and no SHAFAT (recommendation; intercession) would be entertained for anyone; note that many of the Muslims also have much illusion by the misunderstanding about SHAFAT (the recommendation for their pardon at the Day of Judgment by any of the highly good Muslim persons especially the last Prophet Muhammad PBUH) that they take as the certain guarantee for their safety from the hell-fire; that is not so but it is just that some Muslim person had done much for AKHIRAT at his

worldly life but he still fails if he does not get some grace from Allah there; note in the most clear manner here that though Allah would provide the right to SHAFAT to someone that gets high status there yet it would only be for those sinful persons that have been resurrected as the good believers in the Truth from the graves that He intends to get safety from the hell-fire; it would strictly apply there to the specific subject and the specific object in this issue; it is extreme idiocy to become uncaring to the good deeds by the concept of SHAFAT and this concept does test the Muslim person; also, no amounts would be taken in compensation from anyone in his/her favor and no assistance would be there for any of those who had not cared to attain the pleasure of Allah; so all the four most related issues to safety from some calamity faced (that are the sympathy from someone, the SHAFAT of some extremely good person for someone sinful except that Allah accepts it in favor of him as he is most righteous in his belief but is burdened with some major sin, the amounts in compensation and some assistance from anyone) would all be useless there for the wrong-doer; the worldly life is the examination for all and the life ahead is for getting the result to it; note well that though the addressee are the Bani-Israel yet the message goes to the Muslims too that closeness to Allah is because of the true Belief on the right path and the deeds done according to that, asking all the peoples of the world to fulfill their duties towards Allah; it is not in the sense that whatever the Man does by his own being the chosen one, he would not face the consequence; Allah would remove him from the honorable status then and there as the first thing in punishment; Allah

reminds the Bani-Israel that they ought to remember those times when Allah saved them from the peoples (the royal descendants) of the Pharaoh of oppression who had ordered to kill their sons and leave their daughters alive (to work as lowly maids in future and to come to their stream by marriage causing the Bani-Israel to lose their separate identity) so that certainly was one of the most trying times for them; I, MSD, would give some comments about the Pharaoh that Moses encountered then though it is not necessary to get the identity of the Pharaoh at the times of Moses yet as it may provide to understand the relevant AAYAAT in much better way, I certainly would touch the matter here; note here that by what the ancient books present about this Pharaoh of oppression, it seems that it was Thutmose-II, the weak Pharaoh, who ruled for about 10 years only coming to the throne at 1510 BC or so (and it was his wife Hatshepsut known as AASIYAH in the literature of Muslims, who had saved Moses-AS when he was flowing at the waters in his crib); note also that seemingly his grandson Amenhotep-II who came to power in 1450 BC or so, was the "Pharaoh of the Exodus"; his reign was but for a few years only as he died by drowning when he followed Moses and his people with the army he had, in his youth around 24 years of age; there was yet another Pharaoh, the son of Thutmose-II (and the father of Amenhotep-II), in between these two and he was the one who had played with Moses at childhood; he had come about 1500 BC at the throne and ruled for about 50 years to 1450 BC (the first 22 years of which, his step-mother Hatshepsut shared his rule up-to her death as when he came to authority, he was too young to manage the

matters of the state); so there were three Pharaoh that Moses-AS encountered though he had little to do with the first who died when he was at his childhood and the second was not much hostile to him as they had been playful allies at the royal palace of the Pharaoh at childhood; it was the third Pharaoh (Amenhotep-II) to whom Moses presented the message of Allah when He made him His Messenger to the Pharaoh and so this was the Pharaoh who drowned with his army; I, MSD, would provide some events to the life of Moses insha Allah at Surah AARAAF (the seventh Surah) so that the sequence of those events elaborate on the relevant AAYAAT to us all in all the better way; Al-Hamdu Lillah; going ahead, we find that Allah addresses the Bani-Israel telling them that He delivered them from the peoples of the Pharaoh by dividing the waters of the river that made the way for them to tread towards safety and they saw those drowning therein; and when Moses was at TOOR for the forty nights (where he received Torah), they took the calf (as an object to worship) behind him most unjustifiably; but even then, Allah gave them the space to better things by forgiving them and by providing them His mercy by the command that they clear away those from amongst them (punishing them by death) who had chosen to worship the calf as that execution would be necessary to achieve the repentance from them all; here to kill ANFUSAKUM (that actually means your own-selves) denotes to kill "your near ones" that were liable to the heinous crime and the Holy Book Quran has used the term in this manner elsewhere too (for instance, in Surah NISAA-29 where the verse says "Do not kill ANFUSAKUM" unjustifiably and in Surah NOOR-61

where the verse says "But if you enter houses, salute ANFUSAKUM"); Allah notes that He provided Torah to Moses for their guidance that not only gives them commands (being KITAB i.e. the Book) but also gives them such insight that they are able to distinguish the right attitude at some matter from wrongs (being FURQAN i.e. the denotative object to the difference of the right and wrongs); Bani-Israel were even reluctant to accept Torah as the Word of Allah that He had provided it to Moses unless Allah tells them directly; then Moses selected seventy of their persons by the permission of Allah that they took as trustworthy and took them to TOOR; Allah conformed that He had provided Torah to Moses but they insisted after that to see Allah openly so He gave death to these seventy persons and Moses was worried that his people (with the character they had) would take him as responsible for their death; he prayed Allah for their revival to life and Allah accepted his plea so that those persons do show some gratitude to Him; here the AAYAT-55 tells us that they were openly watching the thunderbolt that struck them to death; this implies that to believe in the authority of Allah, even the observation of the creation around does provide the necessary reasoning; Al-Hamdu Lillah; note that it certainly is not possible that anyone sees Allah at the worldly life; Allah reminds them now of the shade of the cloud that He provided them at the desert and the MANN (the sweetmeat that manifested in the mornings at the trees) and the SALWA (the small edible bird that came in the evenings near to the area where they resided) that He provided them to eat there; Allah also provided fresh water to them at the desert by amazing

means as the first AAYAT of the next Ruku tells so Allah provided for all necessities to sustain their physical lives yet they did not show the worthy gratitude from their side (as they started to store the edibles and as the time passed on, became weary of these blessings that Allah had given to them at such extreme trying times); besides asking for the worldly pleasures, they neglected their liability to fulfill as the chosen people of Allah and our study would see ahead that they had even refused to fight in the way of Allah the dwellers of the city which Allah had asked them to take under their control; at the times of Joshua-AS, Allah commanded them to enter the land of ARIHA with the most humble attitude and say words to the effect that denote the plea to forgiveness of their wrongs; they mocked the command to take up the humble attitude by posing some disgraceful manner to enter the gates of it and instead of the plea for forgiveness uttered such words that showed their total inclination to get the produce of the land; at this attitude, Allah put His wrath on them and many thousands of them died at the place that they took over, due to the deadly plague sent over them which they encountered there; it was the city that they conquered before the conquest of Jerusalem (that also occurred in the command of Joshua); the Ruku ahead tells that Allah provided them even what they asked for their selves by their own yet they remained committed to their ingratitude towards Allah; with all care that Allah gave towards them, they chose to disrespect Allah in all manners and that actually was the reason that ultimately caused their total downfall; Al-Hamdu Lillah.

BAQARAH-The Seventh Ruku

60. And when Musa prayed for drink for his people, We said: Strike the rock with your staff. So there gushed from it twelve springs; each tribe knew its drinking place: Eat and drink of the provisions of Allah and do not act corruptly in the land, making mischief.

61. And when you said: O Musa - we cannot bear with one food, therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Will you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were brought down upon them, and they became deserving of Allah's wrath; this was so because they disbelieved in the AAYAAT of Allah and killed the prophets unjustly; this was so because they disobeyed and exceeded the limits.

This Ruku explains the previous Ruku as it continues to tell about the blessings that the Bani-Israel received and about their demand for the produce of the land; it tells about how Allah provided for them to get the drinking water without any trouble at the Sinai desert when they requested for it and how Allah guided them to the way to get the produce of the earth when they grew weary of MANN and SALWA; they needed the conquest of a city to get such produce and the narrative here reports the two incidents that took place at their stay at SINAI (they remained there for forty years

and they got their needed land only when their off-spring who were free of the adverse effects of slavery, grew up and fought for that; even then, they showed disrespect to the commands of Allah); the Ruku tells us that when Moses asked Allah to provide the drinking water for the Bani-Israel, Allah told him to hit his ASA (Staff) upon the huge specific stone there and by that strike, twelve springs gushed out of that; it is interesting to note that when Moses was leading Bani-Israel to safety when the Pharaoh and his army were following them, it was this ASA the strike of which produced the way at the river so it parted the waters then; now the strike of the same at the huge stone brought forth the twelve springs of the fresh water from it; Al-Hamdu Lillah; there were twelve tribes of Bani-Israel (as Israel-AS had twelve sons and the descendants of each one became a tribe of Bani-Israel) so each of the tribes assigned one of the springs to them; Allah asked them to eat the MANN and SALWA and drink from the springs; that would keep them safe from making such mischief in all attitudes that leads to FASAD (the taking-in of these wonderful edibles and the miraculous water certainly had some blessing from Allah in them that these would have kept them away from all such mischief by the permission of Allah; so the intake of anything affects the Man even in the spiritual sense and the Quran asks at places to take care about what he eats; see for instance AAYAAT 168 & 169 of this very Surah that we study; note also that Allah had commanded Adam & Eve to keep away from going near even to the tree that had the prohibited fruit for them on it); the other AAYAT of this Ruku tells that Bani-Israel would not remain

patient with only one type of foods as they needed taste which they used to get previously and so they asked for such produce of the earth that might fulfill that need; the AAYAT tells explicitly that they asked for green-herbs, cucumbers, garlic, pulses (especially lentils) and onions; note that they asked Moses by words that he must ask his Lord for them to provide them with the produce of the earth; this denotes how they had distanced their-selves from Allah and they did have the recognition to this distance; their manner of speech was disrespectful to Allah and so He punished them by putting disgrace to them; they inclined to high taste in foods (rather than caring about their purity) and made that their preference over the blessed foods that were given to them so Allah punished them by putting the craving for material needs upon them; later-on, as they killed some of the Messengers of Allah and to many of others they showed extreme disrespect by extreme disobedience, He put His curse to them for all times ahead; the most heinous of their sins was their rejection of Muhammad PBUH, the last Messenger of Allah, that ended all chances for them to remove the curse that Allah had put on them at the worldly life and so they became liable to the most severe chastisement in AKHIRAT; they had totally ignored their task to present the true guidance to all the peoples of the world which they had to do without care to worldly possessions; they even remained inattentive to the betterment of their own selves in the spiritual sense; this caused their ultimate downfall; Al-Hamdu Lillah; note here that Moses-AS (being the Messenger of Allah; and even Aaron-AS) was certainly not interested in taste in foods or in

accumulating worldly goods but he had the difficult task to guide such peoples who were very disrespectful to him; note well that the Messengers of Allah are very pure at heart and they are always attentive to Him; note also in this respect that Muhammad PBUH, the last Messenger of Allah, lived all his blessed life keeping to fulfillment of the basic necessities of his household only; he never cared for taste in foods and appreciated all good edibles that had purity; even those of foods, he used to eat to necessity without asking for them much; Al-Hamdu Lillah.

BAQARAH-The Eighth Ruku

62. Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last day and does the good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.

63. And when We took a promise from you and lifted the mountain over you: Take hold of the law (Torah) We have given you with firmness and bear in mind what is in it, so that you may guard (against evil).

64. Then you turned back after that; so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers.

65. And certainly you have known those among you who exceeded the limits of the Sabbath, so We said to them: Be (as) apes, despised and hated.

66. So We made them an example to those who witnessed it and those who came after it, and an admonition to those who guard (against evil).

67. And when Musa said to his people: Surely Allah commands you that you should sacrifice a cow; they said: Do you ridicule us? He said: I seek the protection of Allah from being one of the ignorant.

68. They said: Call on your Lord for our sake to make it plain to us what she is. Musa said: He says that surely she is a cow that is neither advanced in age nor too young but of middle age between that (and this); do therefore what you are commanded.

69. They said: Call on your Lord for our sake to make it plain to us what her color is. Musa said: He says that surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders.

70. They said: Call on your Lord for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright.

71. Musa said: He says that surely she is a cow not made submissive that she should plough the land, nor does she irrigate the tilth; sound, without a blemish in her. They said: Now you have brought the truth; so they sacrificed her, though they had not the mind to do (it).

The first AAYAT of this Ruku tells that whoever believes in the fundamental principles of the true Belief that are TAUHID and AKHIRAT (see the note at BAQARAH-The Fifth Ruku) and keeps his Deeds according to that true

Belief, he would achieve the true success at AKHRAT; it explicitly presents the fact that it is not that if someone belongs to some specific people, he is sure to get the success at AKHIRAT because of that; the standard for the true success at AKHIRAT is the true Belief with good deeds according to that and there is no other way to get it; please note this well that since the advent of Muhammad PBUH, the last Messenger of Allah, it is necessary that the believer must believe in him as the last Messenger of Allah for the completion of the basics in belief though before his advent, those who believed in these two fundamental matters of belief with the belief in Messengers that came in them (and they accumulated good deeds too according to the asking of that belief), that was good for their salvation; Al-Hamdu Lillah; please note this well that the AAYAT does not indicate that only these two matters of belief would do for the salvation of any person as of now because the rejection of Muhammad PBUH as the last of Messengers of Allah would certainly bar him to receive that; however, there is another aspect to this matter that if someone does believe in Allah well now that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord, and that AKHIRAT is certain to take place and he does not show any disrespect to Muhammad PBUH (and the Quran) and tries to collect all good deeds possible for him without challenging the good Muslims then what?; this issue is hypothetical as of now and so it is much unfeasible that our study puts any efforts here in pursuance of such thing as of now; the best to say for such person (if he does exist somewhere as of now) that only Allah, the Most Wise in

judgment, knows the best about him; the feasible thing for us Muslims is that we do fulfill the commands of Islam and spread them to all peoples of the world, with the clear stance that at these current times, those who do intend for the safe residence at AKHIRAT, they certainly would accept Islam and in these current times, there is no other salvation (see also the supplementary note after this note); Al-Hamdu Lillah; from the next AAYAT here, Allah tells the Bani-Israel about the wrath of Allah that they have incurred it due to their insolence; this is to guide them that they ought to revise their erroneous notion about the true success at AKHIRAT; that erroneous notion was that they thought that they only are liable to the true success; the couple of AAYAAT that are ahead narrate that when Allah asked the Bani-Israel to obey His commands in Torah, they found those commands hard for them to practice (they had developed idleness in their character without much incentive to activity after the long period of slavery) and tried in vain to avoid such obedience (first by refusing that Torah was the Word of Allah and then by accepting it by the condition that they would leave from it whatever they find unfeasible to act upon so that they might reject the commands therein at will); at this, Allah placed some light earthquake at their site that caused fear to them as that shook some portion of the Mount of TOOR which they thought, might fall upon them; thereby, He bound them by the covenant to obey Torah with all vigor and to spread its teachings far and wide so that they do achieve TAQWA to Allah and do get the true success at AKHIRAT; there certainly is no compulsion to accept the true guidance and everyone would face the consequence of

what he/she believes and does at the worldly life as all would see at AKHIRAT yet the notable point here is that Allah imposed this forced agreement to them because they already had accepted to fulfill the commands of Allah but had stepped back due to the hardship that those commands caused to them; even then, they disobeyed Allah but He again gave them the space to better their selves; the AAYAT ahead tells the narrative of some people of the Bani-Israel that resided near the shore of some waters (near the times of David-AS) that on Saturdays (designated as the holy day for them), they were strictly disallowed to catch the fish; some of them dug some deep ditches at the shore prior to Saturdays and made channels from the waters to those ditches; some of others among them asked them in whatever good manner possible not to apply such wrongful measures to get worldly benefits yet they did not listen; the fish came by those channels to those ditches at Saturdays and falling there, could not find the way to escape so they were able to get them the next day; due to this, Allah turned them to disgraced monkeys not only in manners but also by looks (with no connection to actual apes as they all died within 3 days); they were unable to speak yet they were conscious of their condition; Allah designated this remarkable event as lesson to all such persons of Bani-Israel that were present at that time and even to all of them that came afterwards that needed the warning; for others, it was something to remember to remain steadfast as MUTTAQIN (persons that have TAQWA); Al-Hamdu Lillah; the verses ahead need this detail for clarity that a wealthy person among them was murdered and they had asked Moses to ask Allah to disclose

the name of the murderer; at this, Moses informed them that Allah had commanded them to slaughter BAQARAH (a cow); hearing this, they thought in accordance with their mode of thinking that Moses was making some jest with them; Moses had to clarify that to jest in commands of Allah is one of extreme wrongs and as the Messenger of Allah, he certainly would not commit such thing; it is notable that the Bani-Israel had developed some displaced respect for cows at that time and the command here hit that respect they had so as to cause purity in their belief; if they had taken the command then & there, they could have slaughtered any cow at the vicinity yet they tried to avoid the command after Allah had issued it; to complicate the issue, they asked about its age, about its color and about its looks; learning from Allah, Moses gave all the detail about the cow and even more, so they did not find any outlet to avoid the command; however, it was only due to the phrase "insha-Allah" (if Allah wills) that some of them uttered during the detail they were asking for the cow that Allah gave them TOFIQ (that means Allah provides something good as the reward to some good deeds that the recipient has done before) to execute the command; it had to be a dark yellow cow that pleases the viewers and that neither is at the very young age nor at the very old age and that is free of works at the field (neither used at sowing of seeds nor used at providing the water to them); it is mentioned that they had to search a lot for such specific cow but they did find it finally with some poor boy who had it as his only worthy asset and his highly positive trait was that he used to care much for his old mother; they bought it from him at more than the highest of prices that

prevailed for the cows of such built at that time and it was then that they did slaughter it to fulfill the command that Allah had given to them; Al-Hamdu Lillah.

Supplementary note on AAYAT-62 of BAQARAH

The Quran has clearly indicated that all the mankind was one UMMAH (at the right path) but with the passage of time, the difference occurred between them (see Surah Yunus-19) and so among the mankind, there came to be two kinds of persons as regards to belief; AAYAT-2 of Surah TAGHABUN tells that explicitly as it reads, "it is He Who has created you (all of the mankind); and of you are some that are disbelievers, and some that are Believers: and Allah sees well all that you do"; so these are the two nations only that have remained among the mankind; all the Believers would get the true success at AKHIRAT by the will of Allah as they had worked at the world for the pleasure of Allah though there would be lower and upper levels in them; these all believers are mentioned at Surah NISAA-69 that reads, "Whoso obeys Allah and the Messenger PBUH, they are with those unto whom Allah has shown favor among the NABIYYEN (the Prophets) and the SIDDIQIN (the most truthful virtuous persons) and SHUHADA (the martyrs in the way of Allah who bear witness to the Truth) and the SALIHIN (the righteous Muslims); the best of company are they"; Al-Hamdu Lillah; as for the disbelievers, the AAYAAT of the Quran present them as of four major types besides SABI'EEN (Sabians; that were such persons of the Babylon i.e. of the ancient Iraq who believed in TAUHID as Abraham-AS has presented there but with the passage of time, some of things that

related to total disbelief had made way into their descendants); these four major types include the Jews and the NASAARA (i.e. the Christians); these both were initially on the right path by the guidance of Torah that also was the book of Allah that He had provided to Moses-AS but with the passage of time, some of things that related to extreme disbelief had made way into their descendants; the other two mentioned among the disbelievers are the pagans (those who worship idols and those who make partners to Allah in His authority though all authority truly belongs to Him only) and the hypocrites (those persons who claim to be the believers in Islam but they have their attitudes against the teachings of Islam and they do show adversity to Islam often but they would clearly manifest at AKHIRAT); note that after the times of the last Prophet Muhammad PBUH, it is not allowed for the true Muslims to designate someone as hypocrite due to his evil deeds until he justifies himself and criticizes Islam openly; certainly, Allah would show the hypocrisy of all such persons to all, at the Day of HASHR that is the Day of Judgment; note also that who leaves Islam and takes any of disbelief, he would be among the disbelievers he joins yet he also would be in those person who rebel against Allah so while he is in one of these four categories, he undoubtedly is the worst among the disbelievers there; though these all are termed among the disbelievers (and there are sub-categories in them) yet there is detail to this statement; the Quran does not address the Jews (and even the Christians) as pagans or hypocrites but gives them the space to reflect on the teachings of Islam that fundamentally are the same that Allah presented in Torah (the Pentateuch in the form that

He provided it to Moses); the Quran mentions that Allah has cursed the Jews as they had killed some of the Prophets (and disrespected many others) that came in them after Moses and they showed disobedience to the AAYAAT of Allah and tried to find ways to avoid the commands that they felt heavy on them, by their own (see the note for the last AAYAT of the seventh Ruku at BAQARAH); still the Quran addresses them directly to see the Truth that it has presented at its AAYAAT and reflect on the message of Allah that it contains for their safety at AKHIRAT; as for Christians, the Quran mentions that Allah totally despises the mention of trinity even, and that is what the Christians believe in (see Surah NISAA-171); though the Quran takes it as extreme disbelief yet it still addresses them as it addresses the Jews as "the people of the Book (Torah)" directly to see the Truth that it has presented at its AAYAAT and reflect on the message of Allah that it contains for their safety at AKHIRAT; this is because they both claim to believe in Torah that fundamentally also asks for total belief in TAUHID & AKHIRAT (see the note at the fifth Ruku of BAQARAH); note also that the Quran has stated clearly that Jesus Christ was neither killed nor crucified and in-fact, it tells that whoever believes in his crucifixion, he would be out of the term "the people of the Book" at AKHIRAT so he would lose the chance, if any, to safety that he might achieve if he does keep away totally from the concepts of Trinity and Crucifixion in his belief (see the note at the twenty-second RUKU of Surah NISAA for AAYAAT-155 to 159); but as for the other two of disbelievers that are the pagans (in which even those are

included who claim upon their selves that they do not believe in Allah) and the hypocrites, it does not address them directly to receive the true guidance anywhere; this difference tells that due to the affinity with the Truth that Torah also presents, the Jews and the Christians have the better chance to accept Islam and among them, the Christians undoubtedly have more of the better chance if they really study Islam with high fervor and ask Allah for the true guidance; note that the Quran is the last book of Allah that He has sent to all of the mankind for their Guidance to the right path (see Surah Yunus-57) and note that the Prophet PBUH is the last of Messengers of Allah whom He has sent to all peoples of the world of all times and of all places (see Surah AARAF-158); Al-Hamdu Lillah; note also that at Surah TAHEEM-7, though Allah addresses all of the disbelievers (and this is the only AAYAT in the Quran where He has addressed all of the disbelievers directly) yet that address is at AKHIRAT and not at the world where that is to all of the disbelievers when He would tell them there that they had only received what they most rightfully deserved due to their disbelief and due to their evil deeds; it reads "O you all who disbelieved - make no excuses for yourselves this day; you are only being paid for what you used to do"; note this that where the AAYAAT have to address the pagans (and idolaters), they ask the Prophet PBUH to address them though the AAYAAT sometimes address the hypocrites by the same term that it takes to address the true Muslims that is "O you who believe" (but then it means "O you who claim to believe"); the last AAYAT of Surah AHZAB states both of these disbelievers in contrast to the

true Muslims as it reads, "so that Allah punish the hypocritical men and the hypocritical women and the idolatrous men and the idolatrous women; and so that Allah pardon the believing men and the believing women, and Allah is Ever-Forgiving and Most Merciful"; note that where the Quran mentions one of these disbelievers and then mentions with them other disbelievers too generally, it means the disbelievers that belong to other of the three groups or they also are at other level of those disbelievers (for instance, see NISAA-140); note also that in mentioning of these four kinds of disbelievers, AAYAAT use the words as FASIQIN (the sinful persons) and ZALIMIN (the unjust persons) and other such words frequently that denote the wrongful deeds of these disbelievers as the context explicitly tells, yet they are not any of major kinds in the disbelievers as they relate to these four mainly where the AAYAAT use them; however, in general, the Quran addresses directly all the peoples of the world with such terms of address as "O people" (for instance, see BAQARAH-21) and "O descendants of Adam" (for instance, see AARAAF-26 & 27)) and even the groups of JINN (for instance, see Surah RAHMAN-33) where they are addressed with the mankind; this is what I, MSD, noted by the blessing of Allah to record here and certainly, Allah knows better; Al-Hamdu Lillah.

BAQARAH-The Ninth Ruku

72. And when you killed a man, then you disagreed with respect to that, and Allah was to bring forth that which you were going to hide.

73. So We said: Strike the (dead body) with part of the (sacrificed cow), thus Allah brings the dead to life, and He shows you His signs so that you may understand.

74. Then your hearts hardened after that, so that they were like rocks, rather worse in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which fall down for fear of Allah, and Allah is not at all heedless of what you do.

75. Do you then hope that they would believe in you, and a party from among them indeed used to hear the Word of Allah then altered it after they had understood it, and they know (this).

76. And when they meet those who believe they say: we believe, and when they are alone one with another they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not then understand?

77. Do they not know that Allah knows what they keep secret and what they make known?

78. And there are among them illiterates who know not the Book but only lies, and they do but conjecture.

79. Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn.

80. And they say: Fire shall not touch us but for a few days. Say: Have you received a promise from Allah, then Allah will not fail to perform His promise or do you speak against Allah what you do not know?

81. Yea - whoever earns evil and his sins beset him on every side, these are the inmates of the fire; in it they shall abide.
82. And (as for) those who believe and do good deeds, these are the dwellers of the garden; in it they shall abide.

The first two AAYAT of this Ruku complete the previous narrative; they tell us that Allah had decided to bring forth the murderer of the wealthy person about whom the Bani-Israel were blaming each other; so Allah told them to hit him by any of the parts of the slaughtered cow and as they did so, the murdered person blurted out the name of his murderer (that was one of his near relatives) and then again went to death; Allah tells them that even these amazing occurrences did not put any positive impression to change the negativity of their character that still remained oblivious to accept the true guidance with total heart; Allah gives the example of the hardening of their hearts by rocks (in fact, Allah uses the words in the Holy Book Quran that imply that their hearts had become even more hardened than rocks); in contrast, there are rocks by which the water gushes out in abundance (the rock at Mount Sinai demonstrated this miraculously) and there are rocks at places by which some water does trickle out (and the observation of the Man does know it well); this tells that certainly the rocks are better placed than the hearts of Bani-Israel as rocks do care for benefits to people while they cared but little for benefits of anyone; the most interesting thing that Allah tells here in this presentation about rocks is that there are rocks that

fall over in the fear of Allah (and the Bani-Israel is unable to match the goodness even of these rocks as these rocks have the fear of Allah in them while the hearts of the Bani-Israel are at extreme fault); this "falling over of some rocks in the fear of Allah" is what the human mind is yet unable to grasp but as the Quran has clearly stated it so it certainly is the plain truth; we Muslims accept the matter in letter & spirit as related here and certainly this statement also is totally valid as the previous statements about rocks that the Quran, the Word of Allah, has presented here; Al-Hamdu Lillah; the Quran tells that it is impossible that the Jews at Madinah would accept Islam in general as their scholars had even changed the text and the meanings of Torah after they had realized its message clearly; also there are persons in them who are not amongst Muslims yet when they meet them, they say that they also are believers; but when they meet each other in private, they advise each other not to present the Muslims with what Allah has given them as that would cause Muslims to get the evidence against them at the court of Allah (that they rejected Muhammad PBUH even though they knew that he was the last Messenger of Allah) so they should remain careful; Allah indicates their idiocy by asking them if they truly are unaware of the fact that Allah knows what they conceal and what they manifest; their scholars are so given to get the worldly assets that they give wrongful verdicts to queries about issues of their followers (that they ask to get the right attitudes that Allah asks of them) as these scholars opt to get some financial benefits through those verdicts instead of gains at AKHIRAT; Allah tells them that they all are obsessed with the wishful thinking that

whatever they do, they are sure to get the JANNAH (the paradise) as Allah has chosen them amongst all peoples of the world; the first AAYAT of the Eighth Ruku has already pointed out the fallacy of their notion and here the AAYAAT also state (indicating one of aspects of their wishful thinking) that they are certain that even if the hell-fire touches them, that would only be for some extremely short period; Allah asks them if they had some agreement with Allah on this issue or they are just making up things to please their own selves; the fact of the matter is that those who get committed to wrongs that lead them away from the true Belief, those persons certainly would reside at the hell-fire for all times ahead; and as for those, who do believe in the Truth and do all of good deeds according to that they would get the JANNAH and there they would live-on for all times ahead to eternity; note that the message goes to Muslims too that without the true Belief (that fundamentally relates to TAUHID, AKHIRAT and RISALAT) and without good deeds according to that true Belief, it certainly is futile to expect achieving the true success at AKHIRAT; may Allah give TOFIQ to all the good Muslims to understand the most notable teachings of the Holy Book Quran, the basis to Islam; Al-Hamdu Lillah.

BAQARAH-The Tenth Ruku

83. And when We made a covenant with the children of Israel: you shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good

words and keep up prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you turn aside.

84. And when We made a covenant with you: you shall not shed your blood and you shall not turn your people out of your cities; then you gave a promise while you witnessed.

85. Yet you it is who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you, as captives you would ransom them-- while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What is the reward of such among you as do this then, but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do.

86. These are they who buy the life of this world for the hereafter, so their chastisement shall not be lightened nor shall they be helped.

The Ruku presents some detail about the covenant that Allah had taken from the Bani-Israel that they must adhere to TAUHID; they must care for the parents, near ones in relatives, the orphan and the needy with EHSAAN (taking care for them even more than their lawful liability); it is interesting to note that the Quran has asked to kindly treat parents with the attitude of EHSAAN at many places (Surah NISAA-8 and Surah AHQAAF-15 are among these number of AAYAAT); their children must obey them yet that is under the general rule that "there is no obedience towards anyone

of creation if it causes disobedience to the Creator" (this is the meaning of Hadith at ABU-DAWUD); Allah asks the Bani-Israel to speak all good things with people most gently and keep to SALAH and pay ZAKAH (see also the note at the Fifth Ruku); but only few of them did comply to these and others stepped back according to their tendency to deviate away from the right path of life; Allah has also put upon them that they must not shed blood of each other or turn out each other from their dwellings; the word ANFUSAKUM occurs at the verse that means "your own people"; though the Bani-Israel agreed to it yet they disregarded it in practice at times; note that when at the ancient history, they had the control of the Palestine (that they had divided in twelve administrative zones to assign one of them to each of their tribes), they fought with each other and not only shed blood of each other but also expelled each other from their dwellings; however, when someone of them became a slave and was brought at Palestine, they used to buy his freedom on the grounds that they must set their persons free from captivity; at the advent of Muhammad PBUH too, they showed this negative trait of accepting the commands of Allah at their own will (they took some from them and left some); at those times, the tribes of AUS and KHAZRAJ at Madinah were used to fighting each other time and again and the tribes of Jews took sides to the fight with Bani-QURAIZAH extending support to AUS and Bani-NADHIR getting into alliance with KHAZRAJ; this led the Jews to shed blood among each other and expel their own people from their homes; however, when their people became captives at wars, they ransomed them providing the money asked on the

grounds that it is their liability towards their people to free them from captivity; the Quran asks their attention to this obvious hypocrisy in their practice and tells them in plain words that this attitude of taking some of the commands of Allah (as those do not cause hardship to them or unbearable financial setback) and neglecting the others (as those are heavy on them to practice) would lead them to extreme disgrace at the worldly life and severe chastisement at AKHIRAT; they have opted for the assets and the standing at the worldly life with total neglect to the fulfillment of their liabilities to get success at AKHIRAT; so their severe chastisement would not be lessened at AKHIRAT and they certainly would not be assisted at the worldly life; note that Muslims also have to study their own attitudes according to the teachings of the Quran in the light of the warning that Allah has given here as all those who mock the commands of Allah by not putting all of them into practice to remain on the right path, He certainly would punish all such persons according to their respective involvement in this sinful adversity; this certainly is the final outcome to their challenge to Allah; Al-Hamdu Lillah.

BAQARAH-The Eleventh Ruku

87. And most certainly We gave Musa the Book and We sent apostles after him one after another; and We gave Isa (Jesus), the son of Mariam, clear arguments and strengthened him with the holy spirit, What - whenever then an apostle came to you with that which your souls did not

desire, you were insolent so you called some liars and some you slew.

88. And they say: our hearts are covered. Nay, Allah has cursed them on account of their disbelief; so little it is that they believe.

89. And when there came to them the Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did recognize, they disbelieved in him; so Allah's curse is on the disbelievers.

90. Evil is that for which they have sold their souls-- that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the disbelievers.

91. And when it is said to them, Believe in what Allah has revealed, they say: we believe in that which was revealed to us; and they deny what is besides that, while it is the truth verifying that which they have. Say: Why then did you kill Allah's Prophets before if you were indeed believers?

92. And most certainly Musa came to you with clear arguments, then you took the calf (for a god) in his absence and you were unjust.

93. And when We made a covenant with you and raised the mountain over you: Take hold of what We have given you with firmness and be obedient. They said: we hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their disbelief. Say: Evil is that which your belief bids you if you are believers.

94. Say: If the future abode with Allah is especially for you to the exclusion of the people, then invoke death if you are truthful.

95. And they will never invoke it on account of what their hands have sent before, and Allah knows the unjust.

96. And you will most certainly find them the greediest of men for life (greedier) than even those who are polytheists; every one of them loves that he should be granted a life of thousand years, and his being granted a long life will in no way remove him further off from the chastisement, and Allah sees what they do.

This Ruku reminds the Bani-Israel again of the blessings that they received from Allah and their attitudes then; this time it is to denote why Allah deposed them finally of the honor of providing the true guidance to the peoples of the world where they would live now with the curse that He has put upon them and why at AKHIRAT, Allah would punish them most severely; the reason was as clear as crystal that they had categorically rejected the true guidance i.e. the message of Islam while they saw clearly that it is undoubtedly the same in essence that Moses gave to them; the Quran had guided in purity to believe in TAUHID, AKHIRAT and RISALAT with all good deeds in accordance to that true Belief and so to reject the Quran meant the rejection of Torah (the Pentateuch); they committed that wrong and had no remorse upon it; the Ruku opens by the statement that Allah gave Moses the Book (Torah) and many of the Messengers came after him by the lineage of Isaac-AS; the

last of them that came by the lineage of Isaac was Jesus-AS (the son of Mary-Salam on her), who presented many amazing miracles by the will of Allah and whom Allah had provided the special support of the angel Gabriel-AS; it was the time when Zechariah-AS and his son YAHYA-AS (i.e. John) were also the Prophets of Allah; whenever any of Messengers presented something that caused hardship to the Bani-Israel, they rejected him and some of these Messengers they even did kill; here the term for Messengers is RUSUL that needs some explanation; note that there is some difference in RUSUL (the Messengers that were sent towards some nation) and ANBIYA (that all were Prophets who explained the Message of Allah to those who already were aware of it so as to improve them in practice); all RUSUL were ANBIYA too while those ANBIYA that were assigned specifically to some nation for their guidance, they became RUSUL; note also that ANBIYA were even killed by the people but Allah provided special protection to RUSUL and nobody was able to kill them; so though the word used here is RUSUL yet it is in the meaning of ANBIYA (see the verse-91 ahead that elucidates the matter) as the Prophets sent among the Bani-Israel after Moses (who was among the RUSUL) were all ANBIYA except for Jesus Christ who also was among the RUSUL (he was saved miraculously from the Jews who wanted to crucify him by the aid of the Romans and Ruku-22 of Surah NISAA is explicit on that); as Muhammad PBUH was the last of RUSUL and the last of ANBIYA (see AHZAAB-40) so now all Muslims have to provide the Guidance to the right path by their own endeavors remaining totally attentive to Allah and even if

some of them do the task well, it would suffice for all; Al-Hamdu Lillah; they boast that their hearts have such cover that do not accept anything besides Torah; Allah tells them that He has cursed them due to their insolence so that is the reason that only few of them do believe in the Truth; they should have believed the Quran as it conforms in purity the teachings of Torah yet they did not; in fact, they should remember that they used to say to the infidels that when the last Prophet comes, they would be able to conquer those infidels under his command; but when he did come and they did recognize him, they rejected him as he was among the descendants of Ishmael-AS; Allah tells them that this brought the verdict of Allah finally upon them and they were cursed for all times to come at the worldly life; Allah provided the Holy Book Quran to Muhammad PBUH who was among the descendants of Ishmael-AS; so the Jews refused to believe it by the argument that they thought it impossible that Allah had given it to someone other than the descendants of Isaac-AS; their haughtiness was unable to accept that Allah has blessed the nation, that they thought as much inferior to them in knowledge, with such high esteem; note the word at AAYAT-90 that is "BAGHYAN" (rebellious tendency with stubbornness) here that denotes that they could not bear some nation to come at their standing of providing the Guidance to the right path as they felt that they would shatter their status totally by such acceptance; this mental disorder that relates to "I, My, Me" was the thing that caused their ultimate downfall; they were cursed at the worldly life and were told that at AKHIRAT, they would receive the most humiliating punishment; Allah

tells in the AAYAAT ahead that they are not ready to accept the Quran though it conforms Torah so O Muhammad PBUH, ask them why did they kill those ANBIYA that certainly believed in and preached Torah; in fact, when Moses had showed them amazing signs for them to believe in the Truth (i.e. the fundamental teachings of Islam), they chose to worship the calf most unjustifiably; Allah took the covenant from them to accept Torah firmly by causing fear inside them that the mount of TOOR might fall upon them and even then, they were not prepared to obey it in letter and spirit and showed no vigor to spread its actual teachings; they were made to imbibe the love of the calf into their hearts because of their inclination to disobedience to Allah; this was their situation that gave no respect to the true Belief and that ultimately led them to wrongs and not to the right path; even with this state of affairs, they had the notion that JANNAH (the paradise) is reserved for them so Allah tells them to wish at-least, for death to show their commitment to this notion as how the worldly life could attract such person who knows that he has his good place ready at JANNAH; but being so keen to live-on at the world, they never wished for death, not even superficially (as they genuinely feared that such wish might really cause their death); they knew well what deeds they had sent ahead and they knew that those would never save them from the hell-fire; Al-Hamdu Lillah.

BAQARAH-The Twelfth Ruku

97. Say: Whoever is the enemy of Gabriel-- for surely he revealed it to your heart by Allah's command, verifying that

which is before it and it is guidance and good news for the believers.

98. Whoever is the enemy of Allah and His angels and His apostles and Gabriel and Michael, so surely, Allah is the enemy of the disbelievers.

99. And certainly We have revealed to you clear AAYAAT and none disbelieve in them except the transgressors.

100. What - Whenever they make a covenant, a party of them cast it aside? Nay, most of them do not believe.

101. And when there came to them an Apostle from Allah verifying that which they have, a party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing.

102. And they followed what the Satan chanted of sorcery in the reign of Solomon, and Solomon was not a disbeliever, but the SHAYATIN (the many Satan) disbelieved, they taught men sorcery and that was sent down to the two angels at Babel, Harut and Marut, yet these two taught no man until they had said, "Surely we are only trial, therefore do not be a disbeliever." Even then men learned from these two, magic by which they might cause separation between a man and his wife; and they cannot hurt with it anyone except with Allah's permission, and they learned what harmed them and did not profit them, and certainly they know that he who bought it should have no share of good in the hereafter and evil was the price for which they sold their souls; had they but known this.

103. And if they had believed and guarded themselves (against evil), the reward from Allah would certainly have been better; had they but known (this).

The Surah goes on to address the different aspects of the doings of Jews at this Ruku too; as they came to know that JIBRA'EL-AS (Gabriel) brings WAHI (revelations from Allah) to Muhammad PBUH, they told him that they were his enemy as he had brought hardship on them at different times in their history; as an addition, they said that if the angel Michael had brought the WAHI to him, they would have considered to accept it; this was their disrespect to Allah that they differentiated between angels (who only do as Allah commands); Allah tells such persons that whoever becomes enemy to Allah, His angels, His Messengers (among the human beings and among the angels) and especially whoever becomes enemy to JIBRA'EL and MICHA'EL, they all would find that Allah is enemy to such disbelievers; Allah has descended upon you, O Muhammad PBUH, the AAYAAT that are obvious in meanings and only the wrong-doers would reject them; these Jews do have such persons in them that whenever they agree to something, they break their promise about it; this statement is an indication that they had committed their selves to believe in Torah that tells them to believe in the Messenger who would be very much like Moses; Deuteronomy tells that Allah said "I will raise-up from them a Prophet, from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him" (Deuteronomy; chapter-18, verse-18); Muhammad-PBUH surely is the clearest worthy match to this verse (for more about this, please read my writing "Pentateuch - by Islamic View" that is available at the net);

the AAYAAT ahead tells that when the Messenger (Muhammad PBUH) came to them, many of these persons that claimed to believe in the prophecy of Torah, totally neglected its statement about him as if they are totally unaware of this prophecy in it (see also Surah AARAAF-157); these persons followed what the wrongful JINN used to read at the times of Solomon-AS; at those times, JINN used to live openly with the mankind and they had such SHAYATEEN (that means highly mischievous JINN) in them that knew about SEHR (magic; magical words that related to sorcery); the Quran tells that they taught it to their followers among the mankind but certainly Solomon was not involved in this; note that the acquittal of Solomon is most relevant to the issue narrated here because he had been targeted at the Old Testament as involved in this heinous wrong (it even targets his father David-AS wrongly presenting him as given to the worldly passions and the Quran defends him too at Surah SUAD); note that Genesis reports some very shameful incident about Lot-AS that the Quran has refuted by praising him as the Messenger of Allah at Surah ANBIA-74 & 75; note also that Exodus puts the blame of making the golden calf and then asking his people for its worship onto Aaron-AS; he was the Messenger of Allah and he certainly was not the man responsible to that heinous sin but the Quran names SAMIRI, the magician, that was responsible for this filth and acquits Aaron totally from the commitment of this heinous crime (see Surah TAHA-85 and Surah AARAAF-150); there is no mention of SAMIRI in Exodus; this certainly denotes that that there are additions and omissions to the text of the Pentateuch and also denotes how

disrespectful the Bani-Israel had been to the Messengers of Allah as the Quran has explicitly stated at places; the notable point here is that they did tend to magic and words related to sorcery even if they led them to commit most wrongful of acts; the worship of the calf that made some voice due to the magic put upon it, was one of such wrongful acts; these SHAYATEEN among JINN learnt such words from the two of angels (by the name of HARUT and MARUT who came to them at Babylon and note here that angels do as Allah commands and they are not answerable in the execution of anything seemingly adverse) which had the potential to cause some rift between the man and his wife; both of these angels told the SHAYATEEN plainly that they have come as the trial for them (and also for the mankind) so if they learn this or teach it ahead to the mankind, it would be disbelief to Allah; but they did not pay heed to their warning and learnt from them those very words; they (and their disciples among the mankind) certainly were unable to affect any man adversely except by the permission of Allah; their disciples among the Bani-Israel did learn those words from them that actually were not beneficial to them but extremely harmful (as even if that might have brought some material benefits to them or some standing in the world among their people, that certainly was liable to bring extreme torment at AKHIRAT; they knew this well); they had taken such evil upon their selves by choice, the actual consequence they were not aware of; if only they had known (what to avoid due to the badness of it); on the contrary, if they had shown the true Belief and kept away from applying this wrongful learning, they would have received the better returns; if only

they had known (what to do due to the goodness of it); there are some notable things here at AAYAT-102 that our study needs to address; note here that what we name as "magic" is related to the physical sphere and it is totally different from the miracle that is something spiritual and that Allah provides as an evidence for someone as sent from Him as His Messenger; magic does affect the mankind but it happens due to some latent reasoning (that the mankind still has to grasp); note that if someone does not know about the working of some of gadgets that are in common use today, that working too would seem as some sort of magic; for instance, take the working of the simple calculator as that even, would seem as magic if the user has no inkling of its mechanism; the AAYAT has the term "YATA-ALLAMUN" (they learnt) twice and the first one relates to what the SHAYATEEN learnt from the two angels while the second one relates to what the wrong-doers among the Bani-Israel learnt from those SHAYATEEN; the AAYAT has the phrase "BE-IDHNE-ALLAH" (by the will of Allah) and this does need elucidation; note that whatever the people do, they are able to do it because of the will of Allah but the pleasure of Allah is not in everything; certainly, everything of the creation is working in perfect harmony to the will of Allah though there are two (JINN and the Man) among His creation that have the free-will; the notable point is that whatever the JINN or the Man does, that even he does by the will of Allah (that is also named as TAQDIR); because of having the free-will, he does it by his own but Allah has mentioned in the Quran "And you do not will even, unless (it be) that Allah wills, the Lord of all the worlds" (Surah TAKWIR-29); Al-Hamdu Lillah; so

everything occurs by the will of Allah but as our task (with total belief in TAQDIR), we all have to believe in the Quran, the Word of Allah, and have to work according to it by the guidance of SUNNAH, to get His pleasure; so Allah has permitted these two to do as they please yet all of their actions are totally bound to the will of Allah that have effect according to it; nothing occurs without the will of Allah and even the Satan knew that when he had asked Allah to allow him extreme length in life that enables him to affect the Man adversely (though Allah allowed him that length but He told him then that whoever takes His shelter, he would not be able to misguide him from the right path); Allah is ALEEM (All-Knowing) and also HAKEEM (All-Wise) so He leads the world to the destination He intends; Al-Hamdu Lillah.

BAQARAH-The Thirteenth Ruku

104.O you who believe - Do not say Ra'ena and say Unzurna and listen, and for the disbelievers there is a painful chastisement.

105.Those who disbelieve from among the followers of the Book do not like, nor do the polytheists, that the good should be sent down to you from your Lord, and Allah chooses especially whom He pleases for His mercy, and Allah is the Lord of mighty grace.

106.Whatever AAYAT We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things?

107. Do you not know that of Allah is the kingdom of the heavens and the earth, and that besides Allah you have no guardian or helper?

108. Rather you wish to put questions to your Apostle, as Musa was questioned before; and whoever adopts disbelief instead of faith, he has indeed lost the right direction of the way.

109. Many of the followers of the Book wish that they could turn you back into disbelievers after your faith, out of envy from themselves, (even) after the truth has become manifest to them; but pardon and forgive, so that Allah should bring about His command; surely Allah has power over all things.

110. And keep up prayer and pay the poor-rate and whatever good you send before for yourselves, you shall find it with Allah; surely Allah sees what you do.

111. And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian. These are their vain desires. Say: Bring your proof if you are truthful.

112. Yes - whoever submits himself entirely to Allah and he is the doer of good (to others) he has his reward from his Lord, and there is no fear for him nor shall he grieve.

This Ruku starts by addressing the Believers though the Quran is mentioning the doings of the Bani-Israel (even here Allah has addressed the believers due to some mischief of Jews); the AAYAAT ahead address the believers yet they hit the Bani-Israel in different ways up-to the AAYAT-123 that marks the end of the narrative of the blessings that

Allah had provided to them and all of their wrongful response to it; they contain the subtle warning to Muslims not to take the attitudes that the Bani-Israel manifested at different occasions; the true Belief and virtuous deeds according to that is the only thing that brings the pleasure of Allah; Al-Hamdu Lillah; the AAYAT reads that the believers must not use the word "RA'ENA" (that implied "do care about us") as the Jews used to say it in some offensive manner; in English it is as if someone says to some speaker "pardon" so that the speaker might repeat his statement for him to understand better but the reason that Allah commanded to discontinue the use of this word was that the Jews used to speak it by extending the voice of "E" (so it sounded as double E) that changed its meaning to "our shepherd"; the command here denotes that the Muslims must avoid using such terms that also have some adverse meanings to it unless they clarify its good usage; they also must care not to take-up the unclear words of the non-Muslims who are spiteful to the Muslims unless they reasonably understand them to apply in speech positively; Al-Hamdu Lillah; the AAYAAT ahead tell the reason for their mischievous attitudes that they (and even the polytheists) do not appreciate that the Muslims receive any of blessings from Allah (the Jews especially despised them due to the honor that Allah gave them though they were the descendants of Ishmael-AS) but He specifies by His own will whom He would bless (by providing him the honor to become His Messenger) and certainly He has all of the total grace; Al-Hamdu Lillah; the AAYAT-106 needs much elucidation as generally the comments for it state plainly that this denotes abrogation of some of the verses of the

Quran; please note well that there is no such AAYAT in the Quran that is abrogated though there are five places where AAYAAT do modify the command of other AAYAAT that are relevant to them; there are few notable points that we do need to understand in this matter; the first of notable points is that there are two things told here; one is MA-NANSAKH (whatever We abrogate) and the other is NUNSEHA (whatever We cause to forget); so the first thing here is MA-NANSAKH that relates to the previous EHKAAM (commands to take in practice) that were provided at Torah and the other thing here is NUNSEHA that relates to the Holy Book Quran, note that to cause to forget means that Allah causes to cease some specific aspect of the command previously given in the Holy Book Quran in coming to practice though the other aspect of it does still come to practice (and its recitation still goes on); the second of notable points is that whatever change in practice Allah causes at some AAYAT at the Holy Book Quran, it relates to some command to practice and not in any matter of the true Belief; also such change does not occur at narrations and other matters; note also that whatever the Quran abrogates from Torah, that also does relate to commands to practice only (that Allah had provided basically for that previous time only but now Allah has provided all His commands in final terms); the third of notable points is that even SUNNAH when it seems to make some change in the command of the Holy Book Quran, it specifies and not abrogates it as that even the Holy Book Quran does not do; the SUNNAH does not abrogate any verse of the Holy Book Quran but the AAYAAT of the Quran might abrogate SUNNAH understandably; the fourth of

notable points is that even those AAYAAT where Allah has caused some change in command, are present at the Holy Book Quran in recitation while those relevant AAYAAT too are present in it in recitation that have specified their command in some manner; there are two AAYAAT that are said to be exceptions here of which one tells that "10 or 5 suckles" of milk prohibit the marriage among the boy and the girl who take that in from one woman (but this statement was never ever credited) and the other tells that the AAYAT of RAJM (stoning to death of the married person that commits adultery) is included in the text (but that is taken to mean the text of Torah at the current times and not the Holy Book Quran); the rule stands firm that the recitation of both the AAYAAT, one that are changed in some aspect in respect to the command they provide and those that change them, are present in the Holy Book Quran for the study of both in the better way (there certainly is no such AAYAT that Allah descended at the Quran and then He placed it out of its TILAWAT i.e. recitation, by any manner of abrogation); I, MSD, have stated as the first notable point here, that there is present only the forgetting of some aspect of the command of an AAYAT by some other AAYAT in the Holy Book Quran (while its TILAWAT stays on) and there is no abrogation in actual of any AAYAT which occurs only for the previous Scriptures by the Holy Book Quran; Surah AL-AALA reads that, "We will make you recite so you shall not forget, except what Allah pleases, surely He knows the manifest (in command), and what is hidden" (Surah Al-AALA-6 & 7); as for the quantity of such AAYAAT that are taken as MANSUKH (abrogated), Jalaluddin Suyuti (d-1505 AD) has counted 21

places as such in his esteemed work AL-ITQAAN; however, Shah WALIULLAH (d-1759 AD) only maintains 5 out of these 21 places as valid in FAUZUL-KABIR; he mentioned these five as (1) AAYAT-180 at BAQARAH that is abrogated by NISAA-11 & 12; (2) AAYAT-240 at BAQARAH that is abrogated by BAQARAH-234; (3) AAYAT-65 at ANFAAL that is abrogated by ANFAAL-66; (4) AAYAT-50 of AHZAAB that is abrogated by AHZAAB-52; (5) AAYAT-12 of MUJADILAH that is abrogated by MUJADILAH-13; I, MSD, have discussed these five places in my writing "The Expressions of Quran" and have clarified there that these even are not abrogated but they are modified in command; Al-Hamdu Lillah; the AAYAT in study tells that whatever AAYAT Allah abrogates from the previous Scriptures or causes to forget in some aspect of its command from the Holy Book Quran, He brings AAYAT for it that has more ease in it for practice than the previous or it is very similar to it; Al-Hamdu Lillah; the AAYAAT ahead tell that Allah has all creation at the heavens and at the earth in His control and if anyone tries to show disapproval to the presentation of Allah in the Quran, he certainly would not find any guardian or someone to assist him against the wrath of Allah except that he turns his attention towards Allah for the true guidance; Al-Hamdu Lillah; in AAYAT-108, Allah asks the Believers i.e. the Muslims (and Jews too to note) that do Muslims intend to ask the last of Messengers PBUH such unworthy questions that the Bani-Israel used to ask Moses-AS; He tells the believers that this attitude led the Bani-Israel to take disbelief instead of the true Belief and ultimately they went far away from the right path; they wish

due to their jealousy (after when the Truth has totally become clear upon them) that the Muslims turn disbelievers when the Muslims have already accepted the true guidance; the Muslims need to give them space on their wrongful attitude towards the Muslims (as the time is not yet ripe to challenge them head-on) and ignore them until Allah decides for them (that decision manifested when the Jews were expelled from Madinah); even if today the Muslims seem much weak at the world yet soon they would get strength to present the message of Islam in front of all peoples of the world and would be able to challenge all such peoples that reject it and are not prepared to live in peace with it; this would happen because Allah certainly has everything in His control; Al-Hamdu Lillah; at the AAYAT-110, Allah commands the Muslims (as He had commanded the Bani-Israel at AAYAT-43) to establish SALAH that would keep their attention towards Allah in all issues of the life with care to success at AKHIRAT and pay amounts in ZAKAH that would lead them away from the base desires to achieve some status at the worldly life; with such strong basis for the true Belief, Allah would deposit all of their good deeds at their accounts and they would find them all when they rise from dead as Allah certainly sees and keeps the record of whatever they do; the AAYAT ahead tells that the Jews have the notion (the wishful thinking) that they only would get JANNAH and even the NASAARA (the Christians) have this wishful thinking about their own selves; so O Muhammad PBUH, ask them for the valid reasoning to such absurd notion if they have any; the fact is this that whoever turns his attention towards Allah (with true Belief) and does all good

deeds (with all goodness of intentions) according to that, so his good returns are safe with Allah, his true Lord; he certainly is such person who neither would have any fear nor would grieve; note that fear is expressed as noun at the AAYAT that relates to something from outside and it is not adverse to Islam if any fear takes place for the person when he faces some genuine danger that might cause anxiety to him while grieving is expressed as verb that relates to the impression inside on some grievous matter that might cause depression to him; the good Muslim would keep TAWAKKUL upon Allah (i.e. total trust upon Allah) at all situations; Al-Hamdu Lillah.

BAQARAH-The Fourteenth Ruku

113. And the Jews say: The Christians do not follow anything (good) and the Christians say: The Jews do not follow anything (good) while they recite the (same) Book. Even thus say those who have no knowledge, like to what they say; so Allah shall judge between them on the day of resurrection in what they differ.

114. And who is more unjust than he who prevents (men) from the masjids of Allah, that His name should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them except in fear; they shall meet with disgrace in this world, and they shall have great chastisement in the hereafter.

115. And Allah's is the East and the West, therefore, whither you turn, thither is Allah's purpose; surely Allah is Ample-giving, Knowing.

116. And they say: Allah has taken to himself a son. Glory be to Him; rather, whatever is in the heavens and the earth is His; all are obedient to Him.

117. Wonderful Originator of the heavens and the earth, and when He decrees an affair, He only says to it, Be, so there it is.

118. And those who have no knowledge say: Why does not Allah speak to us or a sign come to us? Even thus said those before them, the like of what they say; their hearts are all alike. Indeed We have made the AAYAAT clear for the people who are sure.

119. Surely We have sent you with the truth as the bearer of good news and as warner, and you shall not be called upon to answer for the companions of the flaming fire.

120. And the Jews will not be pleased with you, nor the Christians until you follow their religion. Say: Surely Allah's guidance is the (true) guidance. And if you follow their desires after the knowledge that has come to you, you shall have no guardian from Allah, nor any helper.

121. Those to whom We have given the Book, read it as it ought to be read. These believe in it; and whoever disbelieves in it, these it is that are the losers.

The Ruku tells about the difference that the Jews had with the NASAARA (i.e. the Christians) and the difference that they had with them; each of them took the other as misplaced in belief as Jews blamed Christians of not maintaining the teachings of Torah while Christians had much despise for them as they had not accepted Jesus-AS as the

Messenger of Allah and had on the contrary, put extreme troubles to him; they both read (and accepted the teachings of) the same book (Torah); the Quran tells about the polytheists of those times who had received no guidance from Allah, that they even mentioned for their selves that they had better grounds to claim their selves upright; the Quran tells that Allah certainly would decide about the matters they differ-in at the Day of Judgment; the AAYAT-114 mentions that those who had breached the sanctity of the mosques of Allah, they are most unjust people and as such, they have no right to claim their selves as upright on the good teachings that Allah had provided them through His Messengers; Allah states this here because at some time or other, all these three (Jews, Christians and those who actually had not received any guidance from Allah but claimed their ties to Abraham-AS) had notably been responsible to bar entry to the believers at some significant mosque (and even had notably damaged these sacred places); Allah tells them that they should not have even entered there except with extreme humbleness so by their wrongful attitude towards these, they certainly would face extreme humiliation in the near future at their worldly lives and at AKHIRAT, they certainly would face extreme physical torment; note that Muslims conquered Makkah in the eighth year of Hijrah where the Messenger PBUH cleared the KA'BAH of the idols that the polytheists had placed at inside of it while the Muslims conquered the area of Jerusalem at the rule of Umar-RA; at that time, the Jews had already been expelled from Madinah; Al-Hamdu Lillah; the next AAYAT points out that the east and the west (and all of directions) actually

belong to Allah and it actually sets the initiative for the change of QIBLAH (the direction in which Muslims offer the SALAH to Allah) from the BAYTUL Muqaddas to the KA'BAH at Makkah; the command for this change of QIBLAH was soon to come and it was one of the most notable signs to the Bani-Israel that Allah now deposes them of the honor to call towards the true guidance and He provides this honorable status to the Muslim-UMMAH (i.e. all Muslims as whole); AAYAT-116 tells about their extreme disrespect to Allah as Christians said that Jesus-AS is the son of Allah (we all take shelter of Allah from such wrongful statement) and the polytheists of Makkah said that angels are the daughters of Allah (we all take shelter from this wrongful statement too); Allah certainly is Pure from all such wrongful statements; the AAYAT tells that in fact, all the creation that is at the heavens or at the earth, is in His control and all are subservient to Him; Al-Hamdu Lillah; the next AAYAT tells about Allah that He created the heavens and the earth from nothingness; when He decides for something to occur, He just says "BE" and it occurs; Al-Hamdu Lillah; in the AAYAAT ahead, Allah indicates that the infidels of Makkah are much alike to those infidels that were before them as they say that they would accept the message if Allah speaks to them directly or some open sign comes directly to them; but the worldly life is for the examination so if such would happen, there would remain no examination; the infidels that were before them had uttered the same and their hearts do seem to be alike; Allah tells here that He has provided the signs (that the Messenger has come in them and he calls them to the true guidance by the Quran that descends on him) so

these are the proof enough for those who really do intend to live upon the Truth; He chooses His Messengers to provide the true guidance to all and He shows miracles only when He wills to show them; so O Muhammad PBUH, do not worry if these disbelievers do not accept the true guidance; you have to provide the message of Allah for it as you do provide the good tidings to believers and you do warn all those who disbelieve; you have no such liability as to see that they do accept the message and you would not be asked if they reject the message and get the hell-fire; Allah tells about the Jews and the NASAARA (Christians) that as for them, they would never appreciate you until you compromise on some of things that they have made their religious issues; O Prophet PBUH, tell them in clear terms that the true guidance is what Allah has clearly provided; if you O Prophet PBUH, were to follow their whims after the true guidance has reached you, you would neither have found any guardian nor anyone that could have assisted you against Allah; note here that this speech to the Prophet Muhammad PBUH is to make everyone understand that it is the acceptance of the true guidance from Him (that He has provided in the Quran) that brings the person near to Allah and it is not the placement of someone by birth (or by any other such factor that is not in his control) that brings anyone near to Him; however, with the true Belief and all of good deeds, the good placement in birth certainly is the plus factor (though it is naught without it); Al-Hamdu Lillah; the Quran presents the last AAYAT of the Ruku as the concluding element to all the narrative about Bani-Israel (as the opening two AAYAAT of the Ruku ahead being similar to the couple of AAYAAT that

started this narrative, mark the end to this); it says that not all of the "people of the Book (Torah)" are alike as some do read it with care to grasp the message that it still has and it certainly does lead towards the Quran; those are the ones who do believe in the Quran; but those who are unable to grasp that message and disbelieve in the Quran, they certainly are the losers (at AKHIRAT); Al-Hamdu Lillah.

BAQARAH-The Fifteenth Ruku

122.O children of Israel - call to mind My favor which I bestowed on you and that I made you excel the nations.

123.And be on your guard against the day when no soul shall avail another in the least neither shall any compensation be accepted from it, nor shall intercession profit it, nor shall they be helped.

124.And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? He replied that My covenant does not include the unjust.

125.And when We made the House a pilgrimage for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing-place of Ibrahim. And We enjoined Ibrahim and Ismail saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.

126.And when Ibrahim said: my Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive

him to the chastisement of the fire; and it is an evil destination.

127. And when Ibrahim and Ismail raised the foundations of the House: O our Lord - accept from us; surely You are the Hearing, the Knowing:

128. O our Lord - And make us both submissive to You and (raise) from our offspring a nation submitting to You, and show us our ways of devotion and turn to us (mercifully), surely You are the Oft-returning (to mercy), the Merciful.

129. O our Lord - And raise up in them an Apostle from among them who shall recite to them Your AAYAAT and teach them the Book and the wisdom, and purify them; surely You are the Mighty, the Wise.

The first two AAYAAT here are similar to the AAYAAT 47 & 48 of this Surah that indicate that whatever Allah has told the Bani-Israel, that is to guide them to accepting the Holy Book Quran; though they would not remain the chosen people for the task of providing the true guidance to the peoples of the world at this juncture of time yet they still are able to save their selves from all humiliation at the world and all physical torment at the AKHIRAT if they do come to Islam; the AAYAT-126 ahead narrate about Abraham-AS that he had asked Allah that Makkah flourishes in the worldly resources too and the dwellers there get their sustenance with ease; note that the Jews, the Christians, the polytheists of Makkah all respected Abraham-AS most highly so due to this high esteem, Allah tells about him that he actually was totally steadfast upon the true Belief and the

good deeds according to it; the AAYAAT tell that when Allah examined Abraham (in his true Belief and good deeds) by different trials, he proved consistent in achieving the best results in all such trials; Allah informed him that He would give him the status of IMAM (the esteemed spiritual guide towards the Truth; means that he would become one of the Prophets of Allah); he asked for such IMAMATE (the status to guide spiritually) in his descendants too and Allah told him that those who are unjust to His commands, they would not receive that status; this tells why Allah made Muhammad PBUH as His last Messenger (who was from the descendants of Ishmael, the elder son of Ibrahim) and why He deposed the Bani-Israel of the honorable status of providing the true guidance to all the peoples of the world; they had proved their selves totally incompatible for the task (in fact, they led even their own selves to desires for the worldly standing); Allah tells that He made the KA'BAH the place to visit time & again and the peaceful center for all those people who intend to keep their attention towards Allah; and it is better that the people offer their SALAH at MAQAME-IBRAHIM (that is the stone standing on which Abraham built the KA'BAH); note that the instruction to read SALAH at the place of this specific stone asks to read SALAH anywhere at the area where the HAJI circulate around the KA'BAH (that is called MATAF) and it certainly is better to take this instruction with ease in practice; Allah tells also that He commanded Abraham-AS and Ishmael-AS to care for the cleansing of His esteemed house (KA'BAH) for the good visitors who come there, the good dwellers at the area and those who perform their acts of worship to Allah inside

the KA'BAH (i.e. offer their SALAH there); this not only included to care about its physical cleanliness but also to care about its spiritual purity that nothing wrong takes place there; Al-Hamdu Lillah; Abraham saw that Allah has decided to make the KA'BAH the spiritual center where the people would find peace by worship of Allah so he prayed that He also makes the life easy at the area for all those who choose to live there, by providing all the physical necessities of life but he added that he prays only for those that are the believers to Allah and the Day of Judgment; this was because when he had asked for IMAMATE at his descendants, Allah had told him that the unjust persons (that do not care about the Commands of Allah) would not get it; but Allah told him as for the worldly things, he would not stop those even from the wrong-doers (though they would get their punishment at AKHIRAT); yet IMAMATE is the spiritual status so that is reserved for the good people that are most attentive to Allah; Al-Hamdu Lillah; the AAYAAT ahead report the important DUA (prayer to Allah) of Abraham and Ishmael that asked for the Messenger in their descendants and Allah accepted their DUA; Muhammad PBUH was from among their descendants whom Allah chose as His last of Messengers when He brought that DUA to realization after about 2500 years of it in the area of Makkah; Al-Hamdu Lillah; when Abraham and Ishmael were raising the foundations of KA'BAH (as it was first built by Adam-AS and now its foundations were not even barely visible), they made DUA that Allah accepts their good efforts for Him and as TOFIQ to that, makes both of them such persons that truly surrender to His will and raises such people from their

descendants that are Muslims (who surrender to the will of Allah); and that He teaches them and all Muslims, the deeds (MANASIK) in the procedure to perform HAJJ and provides them and all Muslims His mercy; then they made that important DUA that asked Allah to raise the Messenger from amongst them (the Muslims) who recites His AAYAAT to them and teaches them the KITAB (the Book; especially all the commands that it presents) and the HIKMAT (the wisdom that tells how to put that Book into practice) and purifies them from all the inclination towards the worldly desires; Al-Hamdu Lillah; this is the honorable task of Muhammad PBUH (to recite the AAYAAT of Allah and to teach all peoples the Quran and the manner of its application and to purify them of all base worldly desires); after him, we all Muslims are liable to do it in the best way possible for us; Al-Hamdu Lillah; here one of the notable things at the last AAYAT of the Ruku is that Abraham and Ishmael noted that Allah is AZIZ (Mighty) and HAKEEM (Truly Wise); this needs some elucidation; note that AZIZ means that He is able to provide for such happenings that keep the world to His will by His authoritative measures so no one becomes able to cause such deviation at the world that leads it away from His set manner for it that causes FASAD (high difficulties to work upon Islamic Teachings) for high length of period; He destroyed by events that are named as natural calamities, many such nations that had challenged His authority and were causing FASAD at the world; Surah ANKABUT has the AAYAT (that is AAYAT-40) where Allah tells us that "each one of them We seized for his crime; so in them, against some We sent a violent tornado (with showers of stones);

some were caught by blast; some We caused the earth to swallow up; and some We drowned; it was not Allah Who injured them but they injured (and oppressed) their own souls"; Al-Hamdu Lillah; Allah is HAKEEM (Truly Wise) too which means that He is shaping all things towards the way He intends (even by the works of the Man) and it takes many years sometimes for us to see how things have turned favorably for Islam practically; whatever that creation which has the free-will (JINN and the MAN) does, Allah keeps that under His view; He let them intend only for what He intends them to intend and keeps the impression of whatever they do upon the world at such limits that everything goes on according to His will; Surah TAKWIR reports that "And you do not will even, unless (it be) that Allah wills, the Lord of all the worlds" (Surah TAKWIR-29); Al-Hamdu Lillah; note that when YAQUB-AS (Jacob) interpreted the dream of Yusuf-AS (Joseph), he told clearly that Allah would provide ways for the rise of Yusuf-AS as Allah is All-Knowing and HAKEEM (see Surah YOUSUF-6; Yusuf is Joseph that is spelt in two different ways); at that Surah, we find this name of Allah i.e. HAKEEM at another place too that denotes that YAQUB-AS was totally sure that Allah would provide for such circumstances that would lead to rejoining of all members of his family (Surah YOUSUF-83) and yet at another place where Yusuf-AS remembers how Allah has made possible leading the events to the rise of Yusuf-AS and to the rejoining of all the members of the household of YAQUB-AS (Surah YOUSUF-100); Al-Hamdu Lillah.

BAQARAH-The Sixteenth Ruku

130. And who forsakes the religion of Ibrahim but he who makes himself a fool, and most certainly We chose him in this world, and in the hereafter he is most surely among the righteous.

131. When his Lord said to him, Be a Muslim, he said: I submit myself to the Lord of the worlds.

132. And the same did Ibrahim enjoin on his sons and (so did) Jacob. O my sons - Surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims.

133. Nay - Were you witnesses when death visited Jacob, when he said to his sons: What will you serve after me? They said: we will serve your God and the God of your fathers, Ibrahim and Ismail and Isaac, one God only, and to Him do we submit.

134. This is people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

135. And they say: Be Jews or Christians, you will be on the right course. Say: Nay - (we follow) the religion of Ibrahim, the HANIF, and he was not one of the polytheists.

136. Say: we believe in Allah and (in) that which had been revealed to us, and (in) that which was revealed to Ibrahim and Ismail and Isaac and Jacob and the tribes, and (in) that which was given to Musa and Isa, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit.

137. If then they believe as you believe in Him, they are indeed on the right course, and if they turn back, then they

are only in great opposition, so Allah will suffice you against them, and He is the Hearing, the Knowing.

138.(Receive) the baptism of Allah, and who is better than Allah in baptizing? And Him do we serve.

139.Say: Do you dispute with us about Allah, and He is our Lord and your Lord, and we shall have our deeds and you shall have your deeds, and we are sincere to Him.

140.Nay - Do you say that Ibrahim and Ismail and Isaac and YAQOOB (Jacob) and the tribes were Jews or Christians? Say: Are you better knowing or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? And Allah is not at all heedless of what you do.

141. This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

The Ruku starts with the notable discussion for which Allah had mentioned Abraham-AS; he was steadfast on the Guidance to the right path who had raised the foundations of KA'BAH (with the assistance of his son Ishmael-AS) so that Makkah becomes the peaceful center for all Muslims all over the world; the Ruku makes the point upon the infidels at Makkah that Abraham certainly was one of the highly capable Muslims and if the infidels claim to respect him by heart, they must leave their wrongs and accept the true Belief he professed and take-up his mode of living; for the Jews and the Christians, Allah says that Allah had chosen Abraham at the worldly life to present the best manner to live upon the right path and he certainly would be among the best persons

at AKHIRAT; whenever Allah told him to become totally obedient to Him about some issue in practice, he always did so; this we have learnt at AAYAT-124 too that whenever Allah examined Abraham (in his true Belief and good deeds) by different trials, he proved consistent in achieving the best results in all such trials so Allah informed him that He would give him the status of IMAM; not only Abraham-AS but even Israel-AS (Jacob) guided his sons when he was near to his death at Egypt that they have to believe in Allah and have to do all good deeds according to His commands (no matter when or where they live); Abraham, Ishmael, Isaac (and Jacob) all believed in Him only as their true Lord so he took that oath from all his sons that they would remain steadfast on this; the Jews and the Christians must realize that it was upon the principles (which Abraham had received from Allah being the IMAM to present the true guidance and which he had stated plainly to his descendants) that Israel took word from them at his death and not on commitment to any particular people; but they all have passed away and they are answerable for their own and the Jews and the Christians are answerable for their own belief and deeds so without care to discuss what Israel meant to convey at his death-bed, they should take care about their own selves to make their selves better; Al-Hamdu Lillah; they ask the people to become Jews or Christians for their guidance while they should have realized that they should have called towards the principles that Abraham presented and he certainly was not among the polytheists; AAYAT-136 tells the Muslims to say in most plain words that "we believe in Allah and what is given to us (i.e. the Quran) and whatever

(i.e. the principles of Islam) was provided to Abraham, Ishmael, Isaac, Jacob and the children of Israel (Jacob) and whatever was given to Moses (i.e. Torah) and to Jesus (i.e. INJIL that elucidates Torah) and to all the Prophets from their true Lord; we do not discriminate among any of them and we are believers in Allah"; Al-Hamdu Lillah; this AAYAT tells the Jews and the NASAARA (Christians) that the true Belief is to believe in the message of Allah that all of the Messengers provided to the human beings (that basically is the same as all Messengers guided towards TAUHID, AKHIRAT and RISALAT; see the note at the fifth Ruku of this Surah); this clarifies that if someone has the notion that Jacob might have instructed his sons to adhere to the nation of Bani-Israel with whatever wrongs they commit, he certainly has the erroneous notion; the Messengers always have asked for the commitment to Allah and for nothing else; Al-Hamdu Lillah; the AAYAT ahead tells that if they (the Jews and the Christians) do believe as you Muslims do (according to the statement at the AAYAT-136) then only they have truly believed but if they avoid this plain statement then they do have taken up enmity; Allah would save you from all of them as He hears what they say and knows well how to keep their enmity to their own-selves; note that the Jews did not accept Jesus-AS and Muhammad PBUH as the Messengers of Allah (and they had remained extremely disrespectful even to Messengers of Allah that they did accept; they even had disrespected Moses-AS) while the Christians did not accept Muhammad PBUH as the Messenger of Allah; the AAYAT ahead particularly addresses the Christians who thought that the baptism to the new-born

washes away the original sin from it who then receives the benefit of the sacrifice of Jesus Christ (AS) and gets the potential for the salvation; Allah tells here that the true color that does provide safety from all troubles of the worldly life and from the hell-fire is actually the heavenly color that Allah provides to someone (i.e. the Guidance to the right path that puts his total attention towards Him) and who could be better than the person who does get that heavenly color from Allah; that color leads to the true worship of Allah paving the way for the safety at AKHIRAT; that safety does not come without the true Belief and without any good deeds just by believing that the sacrifice of someone would be enough for the atonement of sins (even if that someone is one of the most worthy persons at the court of Allah); Salam on Jesus Christ who was one of the greatest of men and one of the most esteemed Messengers of Allah; Al-Hamdu Lillah; the AAYAT explicitly gives the message to both the Jews and the Christians that it is of no use to put such argument as they both state that they both only have the approval at the court of Allah, as the good deeds of the Muslims certainly affect the Muslims highly; we Muslims certainly are committed to Him so we have hopes that He certainly would care for us at AKHIRAT; Al-Hamdu Lillah; Allah asks them why they say about the esteemed Messengers Abraham, Ishmael, Isaac, Jacob (and about his sons too) that they either were Jews (this was the statement of the Jews) or either were Christians (this was the statement of the Christians); with such statements it is clear that they have been so highly unjust as to hide the true message of Torah (that tells them of the last Messenger of Allah); certainly, no

one knows anything better than Allah and He is not unaware of their doings; the Jews and the Christians need to understand this well that these good persons have passed away and they are answerable to their own doings; the Jews and the Christians should care to put their doings correct as they would be asked about those, not about the deeds that those good persons did when they were at the world; Al-Hamdu Lillah.

BAQARAH-The Seventeenth Ruku

142.The fools among the people will say: What has turned them from their QIBLAH which they had? Say: The East and the West belong only to Allah; He guides whom He likes to the right path.

143.And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of witness to you; and We did not make that which you would have to be the QIBLAH but that We might distinguish him who follows the Apostle from him who turns back upon his heels, and this was surely hard except for those whom Allah has guided aright; and Allah was not going to make your faith to be fruitless; most surely Allah is Affectionate, Merciful to the people.

144.Indeed We see the turning of your face to heaven, so We shall surely turn you to the QIBLAH which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your face towards it, and those who have been given the Book most surely know that it is the

truth from their Lord; and Allah is not at all heedless of what they do.

145. And even if you bring to those who have been given the Book every sign they would not follow your QIBLAH, nor can you be follower of their QIBLAH, neither are they the followers of each other's QIBLAH, and if you follow their desires after the knowledge that has come to you, then you shall most surely be among the unjust.

146. Those whom We have given the Book, recognize it as they recognize their sons, and some party of them most surely conceals the truth while they know (it).

147. The truth is from your Lord therefore you should not be of the doubters.

Allah gave the command to change the QIBLAH at this Ruku; AYAT-115 had pointed out that the east and the west (and all of directions) actually belong to Allah; it was an indication for the change of QIBLAH (i.e. the direction in which the Muslims offer the SALAH to Allah) from the BAYTUL Muqaddas to the KA'BAH at Makkah; Allah tells here that there would be such foolish persons among the wrong-doers who would ask what made them change the QIBLAH; answer them O Prophet (PBUH) that the east and the west (and all of directions) belong to Allah so it is only the will of Allah by which He guides any person towards the right path; Al-Hamdu Lillah; AAYAT-143 is notable here as Allah gives the reason to the change that as now Allah has deposed the Bani-Israel from the honor of providing the true guidance to all the peoples of the world, the Muslim UMMAH (Muslims as

whole) would be liable to it; they would see that when Muhammad PBUH, the last Messenger of Allah, has departed from the world, they do provide the message of Allah that they have received (in the Quran and in the shape of the authentic SUNNAH as the HIKMAT towards its explanation) to all peoples of the world; note well that it is the responsibility of the Muslims to provide the basic teachings of Islam as best as possible (so that issues related to KHILAFAT might also come at fore to all peoples of the world) though the Muslims are not liable to see that all peoples do accept the message of Allah and apply it for the benefit of all the world; once they fulfill their responsibility to the necessary extent by TABLIGH (spreading of the teachings of Islam), they only have to see to their own safety as everyone has to answer individually at AKHIRAT; the Muslims would bear witness there if they are called for it against those to whom they provided the message of Islam yet either those ignored it (even after listening to it) or either rejected it clearly; the only reason to life is to get the pleasure of Allah by total surrender to Him with the true Belief and with the good deeds according to it; however, if the Muslims go on to make TABLIGH of Islam, Allah would certainly make the life easy for all peoples of the world without any turmoil as we all have seen that He did make the world most worthy place to live after Muhammad PBUH when the Muslims undertook JEHAD in His name (i.e. the Muslims fought those who challenged the message of Allah by their rejection of Islam after they got its basics by TABLIGH and those rejecters did not even make the peaceful treaty with the agreement to pay JIZYA for their safety with the

Muslims who certainly are the force of Allah); at the current times, the Muslims have to make TABLIGH with all enthusiasm to the challengers to Islam to at-least make them realize that the Muslims are certain to stay upon the righteous teachings of Islam insha-Allah without posing any threat to anyone and they must necessarily get some peaceful treaty from those challengers that asks both sides clearly to stay away from each other as much as possible; please note that JEHAD for the Muslims seems fair only at defense at the current times against those who challenge the Muslims head-on yet the Muslims must not initiate it; but every person must know that JEHAD by attack is allowed even now yet highly unfeasible as the matters stand; Al-Hamdu Lillah; if nobody among the prominent ULAMA takes up TABLIGH of the Basics of Islam up-to the standard needed at the current times then somebody among the Muslims who has the worthy knowledge of the Basics of Islam, would have to necessarily take it up with his total attention towards Allah (see also Surah AALE-IMRAN-110); Al-Hamdu Lillah; the Quran also mentions "and who is more unjust than he who forges a lie against Allah while he is invited to Islam, and Allah does not guide the unjust people; they desire to put out the light of Allah with their mouths but Allah will perfect His light, though the disbelievers may be averse; He it is Who sent His Apostle with the true GUIDANCE and the right PATH of life, that He makes it overcome all the paths of life, all of them, though the polytheists may be averse" (Surah SAFF-7, 8, 9); Al-Hamdu Lillah; the Ruku at study tells that the QIBLAH (BAYTUL Muqaddas) towards which the Muslims were offering their

SALAH for nearly 17 months at Madinah, was to test the Muslims whether they stand firm at the acceptance of what the Messenger of Allah had asked them to do or do they take the same manner of avoiding to follow him by different unworthy excuses that the Bani-Israel manifested against the guidance of Moses; note that we do not find in the Quran that Allah gave the command to read SALAH in the direction of BAYTUL Muqaddas yet Allah says at this AAYAT-143 that We had made it the QIBLAH (i.e. the direction in which the Muslims offer the SALAH to Allah) so that We bring at fore those who do follow the Prophet PBUH (this tells that Muhammad PBUH got the clear direction to make it QIBLAH from Allah and that is not by any AAYAT of the Quran); so this marks also the most high status of the SUNNAH of the Prophet PBUH for the practice of the Islamic commands and this actually puts it firmly in the meaning of HIKMAT (to educate in which also was among his assigned tasks); note that HIKMAT means the wisdom to apply the Quran into practice; this test certainly was highly significant as the Muslim UMMAH was now getting the honorable status to guide all peoples of the world to the Word of Allah and all of them did well when they accepted BAYTUL Muqaddas as their QIBLAH as the Prophet PBUH directed them; Al-Hamdu Lillah; now, when the QIBLAH changed to KA'BAH, there was some concern in SAHABA (the companions of the Prophet PBUH) for those persons who had offered their SALAH at the direction of BAYTUL Muqaddas and they had died in this period; Allah tells explicitly that He would not waste their true Belief (i.e. the SALAH they had offered then) and they do not have to worry on this issue; Allah is

Most Kind so He cares to all good deeds and He is Most Merciful so He provides mercy to all those who are attentive to Him; Al-Hamdu Lillah; AAYAT-144 tells that Allah changed the QIBLAH to KA'BAH as He had seen that the Prophet PBUH turned his face eagerly towards the heavens awaiting the command to change the QIBLAH; so now everyone of Muslims must face the KA'BAH at SALAH wherever he is; those to whom Allah has provided the Book (Torah) know well that this command certainly is from Allah and Allah is not unaware of any of their deeds; Al-Hamdu Lillah; the Ruku tells that they would not accept the QIBLAH of you Muslims and you also would not accept their QIBLAH in the future ever (this means that you must not do so) and in fact, they also would not accept the QIBLAH of each other; note that the Jews and the Christians both have some difference in facing towards the BAYTUL Muqaddas when they visit that holy site; the Christians tend to face it in the direction where Mariam-AS (Mary) gave birth to Jesus-AS; supposing that you O Prophet PBUH, accept their whims after you have received the command not to accept their QIBLAH, you certainly would commit injustice; Allah tells that those whom Allah has provided the Book (Torah) recognize this (Quran) as they recognize their children; and there is a faction in them (of their learned persons) who conceal those righteous teachings of Torah on purpose that the Quran conforms (so that the Muslims remain unaware of the true knowledge and they, the Christians and the Jews, might claim supremacy in the sphere of knowledge); however, the Quran has provided the Truth most explicitly and so the Muslims have no inclination to what the people of the Book know of Torah and

what they practice from it; note that even at these current times, they have given-in to this notion of becoming high among the peoples of the world though now, it remains on the basis of the know-how of the deadly weapons they have introduced just for the destruction of the world; when the spiritual knowledge is not the guard to the physical knowledge then it defies the actual status of the Man that is of the KHALIFAT at the world; may Allah provide wisdom to all peoples of the world before it is too late; Al-Hamdu Lillah; certainly, the Truth is from Allah (so no one is able to change it) and the Quran guides all the Muslims by addressing Muhammad PBUH that you all must not have any doubts in its acceptance; and you all must not have any reservation in its necessary application; Al-Hamdu Lillah.

BAQARAH-The Eighteenth Ruku

148. And everyone has a direction to which he should turn, therefore hasten to (do) good works; wherever you are, Allah will bring you all together; surely Allah has power over all things.

149. And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and surely it is the very truth from your Lord, and Allah is not at all heedless of what you do.

150. And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and wherever you are turn your faces towards it, so that people shall have no accusation against you, except such of them as are unjust; so do not

fear them, and fear Me, that I may complete My favor on you and that you may walk on the right course.

151. Even as We have sent among you an Apostle from among you who recites to you Our AAYAAT and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know.

152. Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me.

The Ruku mentions that the actual importance is to collect good deeds with total belief on Allah; as for the direction to Muslims to face at SALAH, though it is only towards the KA'BAH at Makkah yet that might fall for someone at the east, for someone at the west, for someone at the north and for someone at the south; so everyone has its own direction as the KA'BAH is located in such way; Al-Hamdu Lillah; the Muslim would consider the issue that he offers his SALAH in the best way possible for him as that actually leads him ahead of others; Allah would gather all persons at the Day of HASHR (the Day of Judgment) where all would stand in front of Him and the only thing that would count there would be the true Belief and the good deeds according to that; Al-Hamdu Lillah; it is noteworthy that the Quran asks Muslims to compete in all the good deeds that bring the blessing of Allah; it does not ask to compete in worldly matters anywhere which it asks to keep preferably at necessities (see Surah BAQARAH-219); the Muslims might take-up three positions regarding wealth at the world that are right by the Islamic Teachings; the best is the status of the person who

lives at poverty but where he fulfills his necessities and obligations and does not have much to save (the Prophet PBUH lived at this status by choice); the second to the best is the status of a person who does save a good amount even after spending on his necessities and obligations yet this saving does not put him into the wealthy persons; the third is the status of the person who has property, possessions and plenty of wealth and he is taken among the wealthy persons; however, there must remain no person that lives at the status of deprivation of necessities at an Islamic environment falling below the first status, or so much far above from the upper margin of the second one that he goes beyond the third status by the Islamic teachings and then he gains the undue status to impress adversely the good ordinary living manner at the Islamic environment; in whatever situation, he must fulfill his total liabilities as one among the Muslims and must not obsess about earning of worldly gains; Al-Hamdu Lillah; the AAYAAT here tell that towards wherever the Muslim person travels or wherever he resides temporarily, he must take care at all times and places that he faces the KA'BAH at SALAH; this would finally give the message to all that though once the QIBLAH has changed but it has changed for all times ahead; no one should get the argument that Muslims claim relationship to Abraham and Ishmael and do not take the place which they built again for the remembrance of Allah as their QIBLAH; He clearly mentioned it as His sacred place where all those who seek His pleasure would turn to at their SALAH (see AAYAT-125) so those foolish persons only would object that have no sense of justice; the Muslims do not need to worry about them but

they need to care about the command Allah has given, as according to DUA of Abraham, they would certainly get the blessing of Allah that Allah would make the place prosperous (this is the NEMAT from Allah to them so that they have all ease to live by practicing the Islamic teachings at all situations with all integrity) and He would make it the central place for all Muslims especially the people that are most attentive to Him; the Ruku tells that Allah had accepted DUA of Abraham about Makkah as He had accepted his DUA when he made it with his son for Muhammad PBUH to appear as the Messenger of Allah from among their descendants; the task of the last Messenger is mentioned again but the sequence is changed as TAZKIAH (the purification inside) comes before the teaching of the Quran and the teaching of HIKMAT i.e. the wisdom to apply the Islamic teachings; this sequence remains at Surah AALE-IMRAN and Surah JUMU'AH where the Quran has repeated this AAYAT; Al-Hamdu Lillah; at AAYAT-129 of this Surah, it occurred as DUA of Abraham and Ishmael but at other places, it comes as the statement provided by Allah; it notes that the learning of the Quran and HIKMAT needs TAZKIYAH before that; they would come only to those who have distanced their selves from all worldly desires and live their lives with utmost simplicity and with total attention towards Allah; Al-Hamdu Lillah; the last AAYAT of the Ruku asks all peoples of the world to remember Allah at all times and at all places; they must work to the fulfillment of His commands to get His pleasure; the AAYAT reads "Remember Me, I would remember you"; so it actually tells, "Remember Me (in the world), I would remember you (at AKHIRAT)"; "Remember

Me (in your near-ones), I would remember you (in angels)"; "Remember Me (today), I would remember you (tomorrow)"; "Remember Me (in your happiness), I would remember you (in your troubles)"; "Remember Me (wherever you are), I would remember you (wherever you are)"; "Remember Me (at all times), I would remember you (at all times)"; it is the honorable word that Allah gives to all persons that have goodness in them to believe in Him and to do their deeds according to that belief; all must acknowledge the NEMAT (the blessing from Allah which means that the true Muslims live upon the Islamic teachings by the awareness of the manner to practice those teachings in any situation with integrity for AKHIRAT) by their gratitude towards Him and all must care not to disbelieve but to keep their attention towards Allah Who is the true Lord of all the creation; Al-Hamdu Lillah; this remembrance by heart fulfills the statement that all the creation of Allah gives at the beginning of the Quran where that creation of Allah (especially the JINN and the Man) praises Allah with all the gratitude towards Him; Al-Hamdu Lillah RABBIL-AALAMIN.

BAQARAH-The Nineteenth Ruku

153.O you who believe - Seek assistance through patience and prayer; surely Allah is with the patient.

154.And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive.

155.And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient,

156. Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return.

157. Those are on whom are blessings and mercy from their Lord, and those are the followers of the right course.

158. Surely the SAFA and the MARWA are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing.

159. Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too).

160. Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful.

161. Surely those who disbelieve and die while they are disbelievers, these are, on whom is the curse of Allah and the angels and men all.

162. Abiding in it; their chastisement shall not be lightened nor shall they be given respite.

163. And your God is one God - there is no god but He; He is the Beneficent, the Merciful.

AAYAT-45 at the fifth Ruku had told the Bani-Israel to take assistance of SABR and SALAH; Allah gives this same instruction to the Muslim UMMAH now at AAYAT-153 when they take-up the task of keeping to the Islamic teachings and of spreading the word of Allah to all; Al-Hamdu Lillah;

the Muslims would take the assistance of SABR (which means to stop from all wrongs by efforts having all trust in Allah and denotes the attitude of patience on troubles that develops to discard the interest towards the worldly possessions except for what is necessary to take for subsistence so as not to fall into sins) and SALAH (which means to say the prayers to Allah that leads to the total attention towards Allah so that they get His pleasure and achieve the true success at AKHIRAT); note that to achieve the pleasure of Allah is the only aim of life (see Surah ZAARIAAT-56); note that these both SABR and SALAH respectively keep away from all base desires and certainly strengthen the attention towards Allah; SABR for the Muslims denotes in the Quran to attach the self to something praiseworthy by Islam (even though that needs to put some strain to the self) against the option to take something that is blameworthy; that is why it enfolds the meaning of patience keeping to Islam at some incident that causes agony and also enfolds the meaning of living upon necessities preferably at the worldly life with the avoidance of all major sins; if someone has worldly things beyond necessities then that would only be in limits (see the previous note about the three positions the Muslims would take for the worldly positions) and that also would qualify them to SABR; Al-Hamdu Lillah; the AAYAAT ahead at this Ruku explain the different aspects of SABR; the notable thing about SALAH is that it brings the Muslim person near to Allah as he persists on His remembrance by it; so while SABR stops from attachment to the world, SALAH brings them to the attachment of AKHIRAT by the remembrance of Allah,

the true Lord; Al-Hamdu Lillah; Allah asks this attitude from all Muslims (with the knowledge of the Quran) who would not only live by Islam but being the force of Allah, would also ask all to live by Islam (by TABLIGH only in these current times unless they are challenged at the war-field) so that the Man proves without any doubt that Allah has created him the best among all the creation; that also would prove how right He was when He told the angels that He knows all about the Man while they are not fully aware of his potential ability i.e. his spiritual ability; Al-Hamdu Lillah; when Allah asked the Bani-Israel for SABR and SALAH, He told them that it is difficult except for those that do have their attention towards Him; but when He asked the Muslim UMMAH for them, He said that Allah helps the patient ones (SABIRIN); note the difference that has the subtle indication that the Bani-Israel needed much development of such traits that help in SABR and SALAH while the Muslim UMMAH displayed the worth for them just when Allah blessed them with the task of remaining to Islam and of spreading the Islamic teachings to all peoples of the world; Al-Hamdu Lillah; whenever the Muslims fought the challengers to Islam at the battlefield (especially when they fought the infidels of Makkah) that intended to finish off the impression of Islam, it caused SHAHADAT (death at the battlefield) of many Muslims; the Quran says here that Muslims would not call those who achieve SHAHADAT (when they fight in the way of Allah) as dead; they certainly are alive yet nobody has the recognition of their lives; Allah tells here that He would certainly test Muslims by situations that cause fear to them and by hunger and by the loss of property and by the loss of

much of vigor due to physical efforts and by the loss of much of returns to those efforts; O Prophet PBUH, give the good tidings to the SABIRIN (that bear all these trying things with patience); those are the persons when the troubles fall upon them, they remember Allah by saying that "we belong to Allah and we have to return to Him"; note that the Muslims read this part of the AAYAT as their statement whenever they face much trying times especially when someone near to them achieves death; so here we do get the idea for SABR that it means to remain totally attentive to Allah even in such adverse of times where any other person than the SABIRIN might fall into the most high dejection; they remember that their worldly lives would end at some day or other (and that would anyhow end their troubles) and they never lose the true Belief that they are answerable to Allah; these are the persons that get the inner peace from Allah, their true Lord, at the worldly life (as they keep away from all major sins) and the blessing from Him at AKHIRAT; these are the persons that truly are attentive to Allah; Al-Hamdu Lillah; the next AAYAT tells that the Muslims do not have to worry if they make the SA'I (the walk between SAFA and MARWA that used to be the two hillocks; now there are just some signs remaining for them); this walk is one of the important parts of the rituals at UMRAH (visit to the KA'BAH) & HAJJ (visit there at the last month of Hijrah-calendar); Muslims worried that at the times of JAHILIYYAH (the period of ignorance to the Islamic teachings), there used to be two idols at these hillocks that the polytheists worshipped and at the advent of Islam, the Muslims removed them; these idols had been introduced at these places by the most wrongful

persons so Allah says that the SA'I does belong to the rituals of HAJJ and it certainly is for Allah so the Muslims do not have to worry in taking-up of this walk between these hillocks; note that basically, SA'I relates to the frantic search of HAJIRAH-AS (the wife of Abraham-AS and the mother of Ishmael-AS) for water to provide to the infant Ishmael and in this, she walked to & fro between the hillocks; it is the narrative that relates highly to SABR; the movement of the infant at that time had resulted in the gushing out of the stream of water (ZAM-ZAM) miraculously that still runs at the holy site of the MASJID inside where the KA'BAH is located; Al-Hamdu Lillah; Allah knows the intentions of all so He cares for that with all appreciation to all the rightful persons; Al-Hamdu Lillah; note that the Quran has AAYAAT that are AL-BAYYINAAT (that denote the clear reasoning to get to the true Belief in Allah, the true Lord, and in the judgment at AKHIRAT by the observation of the previous guidance that Allah had provided to the people) and it also has AAYAAT that are AL-HUDA (that relate mostly to the practice of Islam that Allah has provided the Muslims for firmness of the Guidance to the right path); so these tell the fundamental teachings of Islam (that are to believe in TAUHID, AKHIRAT and RISALAT as noted at Ruku-5 of BAQARAH) and the teachings that directly relate to its practice respectively; Al-Hamdu Lillah; the persons that conceal these AL-BAYYINAAT and these AL-HUDA in AL-KITAB i.e. the Quran (mostly those Jews that detested Muslims because the last of Messengers of Allah, i.e. Muhammad PBUH, came from the descendants of Ishmael though in general, the AAYAT mentions all such persons),

they are cursed by Allah and they are cursed by such others too that are most attentive to Allah; but those who repent and make good amendments in their attitudes and then present these Al-BAYYINAAT and these Al-HUDA as the Quran tells, Allah would care for their repentance and would show mercy to them; Al-Hamdu Lillah; but those who die in this state of denial and concealment, certainly, Allah would curse them and His angels would, and all those peoples of the world would, who are most attentive to Allah and that curse would never leave them in their worldly life; and their chastisement at AKHIRAT would never be lightened; they would not even be given any respite; certainly, Allah only is the true Lord (and He would certainly judge the belief of every person and his deeds at AKHIRAT); He is AR-RAHMAN and AR-RAHIM; Al-Hamdu Lillah.

BAQARAH-The Twentieth Ruku

164. Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand.

165. And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah, and those who believe are stronger in love for Allah - and only if those who are unjust had seen that when they see

the chastisement - that the power is wholly of Allah and that Allah is severe in requiting (evil).

166. When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder.

167. And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them and they shall not come forth from the hell-fire.

The Ruku starts with the AAYAT that tell about how Allah has created different things by His authority and made them beneficial to the human beings; these beneficial things include some very notable things that Allah presents here; the first is the creation of the heavens and the earth (we know today that Allah keeps the earth to its place by the gravitational force as it rotates around the sun to stabilize its location by its centrifugal force; the gravitational force applies to all physical bodies at heavens and that certainly is beneficial for us at the earth; note that Allah has created everything in such manner by His good authority that even these physical bodies tend to avoid destruction so they keep away from the earth as much as possible for them by their movement unless it does bound them towards it by its force; that causes them to burn due to the intense heat that the acceleration towards the earth causes to them and we see them as shooting stars); note well that even the physical laws apply by the will of Allah and He only has provided their

working at the universe; Al-Hamdu Lillah; the second is the change of the night and the day (Allah has caused the rotation of the earth at its axis too without any troubles to us so as to bring days and nights; this gives us the opportunity to set-up our routine for our economic activities and for the period of our rest avoiding burden to the self with our attention towards Allah at all times); Al-Hamdu Lillah; the third is the ability of the ship to sail on the waters that benefits the commerce and trade between different peoples (Allah has given the waters the force that is named as buoyancy which keeps the ship floating upon the waters as it is the upward force exerted by the water that opposes the weight of the immersed object so just as the gravity asks it to go down, the up-thrust i.e. the buoyancy at the waters causes it to stay up the waters); Al-Hamdu Lillah; the fourth is that He descended the water from the heaven above so as to bring the earth alive (so that it bears fruits & crops); Allah mentions the heaven above as singular here as the rain falls from the clouds that are just above the earth; note that Allah uses the term "heavens" in plural in the indication of the first beneficial thing here; Al-Hamdu Lillah; the fifth is that Allah spread many of animals upon the earth (and this in some way or other is beneficial to the Man as they not only provide the milk and the meat but their waste is beneficial as fertilizer to fields; the AAYAT implies that even the wild animals provide benefits to the Man; their skins and teeth certainly have value and some of them do provide medicinal benefits); Al-Hamdu Lillah; the sixth is the change of winds that cause change in weathers at different places by their occurrence; Al-Hamdu Lillah; and the seventh is the

clouds that wander on slowly between the earth and the heaven (used in singular; they rise due to the condensation of water particles inside and the highest of them would rise to about 6000 meters maximum above the ground but then they are not liable to cause rainfall; the clouds that are near to the ground about 2000 meters inside that are thick and dense clouds, these clouds produce steady rain or snow and they often are referred to as nimbostratus clouds); at the day, clouds provide the protection from the sun's intense heat and at the night, they become such blanket as to benefit the place not to get too cold; Al-Hamdu Lillah; Allah has given all persons the power to observe so these are the things to observe at the earth and from the earth; by this, all persons would become aware of the amazing control that Allah has over all things and they would see that He has made these care for all and not to become adverse; those persons who take others to worship than Allah, they do show love for those others more than Allah even though He has provided such blessings to all; certainly, such persons that are given to wrongs, show extreme ingratitude to Allah though the true believers on Him do love Him intensely; but then there would come the day (the Day of Judgment) where these persons that are given to wrongs, would see clearly that all control does belong to Allah but on that day, He would not care for them but punish them severely; this world is for the examination and the coming world is for the result to all; the persons that they used to follow (especially their forefathers) would become oblivious to them at that place and everyone would see the severe punishment so all relations between them would totally end; their followers would say in

regret that only if they could return to the worldly life, they would become just as oblivious then to these persons that they used to follow; so there at that place, Allah would show them their deeds as something to regret only and they would never emerge from the hell-fire; so all must care here and now to come to the right path as after the life at the world, even the highest regret on wrongs committed would become totally useless; Al-Hamdu Lillah.

BAQARAH-The Twenty-First Ruku

168.O men - Eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Satan; surely he is your open enemy.

169.He only enjoins you evil and indecency, and that you may speak against Allah what you do not know.

170.And when it is said to them - Follow what Allah has revealed, they say: Nay, we follow what we found our fathers upon. What - and though their fathers had no sense at all, nor did they follow the right way.

171. And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they do not understand.

172.O you who believe - Eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve.

173.He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven

to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful.

174. Surely those who conceal any part of the Book that Allah has revealed and take for it a small price, they eat nothing but fire into their bellies, and Allah will not speak to them on the day of resurrection, nor will He purify them, and they shall have a painful chastisement.

175. These are they who buy error for the right direction and chastisement for forgiveness; how bold they are to encounter fire.

176. This is because Allah has revealed the Book with the truth; and surely those who go against the Book are in great opposition.

The first two AAYAAT (168 & 169) of this Ruku present the Islamic manifesto of the living manner for all persons (especially for the Muslims) of the world; this is to note the right path to follow against those paths that lead to the hell-fire so in this respect, these AAYAAT certainly need much care in elucidation; they tell all the peoples of the world to eat only that Allah has allowed them (HALAAL) and that which they understand to have purity (TAYYIBAH); this statement is interesting in the sense that the food taken-in does affect the conduct of the person (his awareness of good moral values); the seventh Ruku of this SURAH also gives this message that the intake of anything affects the Man even in the spiritual sense; note also that Allah had commanded Adam & Eve to keep away from going near even to the tree that had the prohibited fruit for them on it; the

AAYAT also instructs to take care that no one follows in the footstep of the Satan (as to pursue to eat the prohibited fruit was the manner in which he affected adversely the first couple among the mankind); certainly he is the sworn enemy of the mankind; these AAYAAT also tell most clearly that the Satan pursues the mankind towards the SOU (injustice) and the FAHSHAA (shameful matters) and to say such wrongful things against Allah, the bad consequence of which they are unable to gather (these wrongful things mean that they assign partners to Allah in His authority); may Allah save all persons from such evils; Al-Hamdu Lillah; note that based on the teachings of the Holy Book Quran and the SUNNAH of the last Prophet PBUH, Islam is the only challenger today to injustice (initiated mostly by the wrongful men) and shameful-attitude (initiated mostly by the wrongful women); with that, Islam asks to keep attention towards Allah only; Al-Hamdu Lillah; the man has to see that nothing objectionable by Islamic Values takes place by the strength he has (and that might be his official strength) that leads to the occurrence of injustice and the woman has to see keeping to HEJAB that nothing adverse to Islamic Values takes place by her natural beauty that attracts men that leads to the occurrence of shameful behavior; the Islamic Administration must give attention at the environment for both of these matters by ADL (by the instructions at the law of the land) and by EHSAAN (by the attention towards the natural good tendency without any strictness) respectively; one of my writings "the Expressions of Quran" explains the issues related to these AAYAAT even more; Al-Hamdu Lillah; the Ruku tells ahead that those who

lead their selves to the hell-fire by following the wrong guides that were among their fore-fathers, are not prepared to hear anything of the true guidance that falls against their fore-fathers; they have come to such stage in their living manner where only the screaming of someone for them does affect them to look at him; but even that does not affect them positively to accept the Truth as they actually do not hear it, do not speak for it and do not see it; as such, they do not understand anything of good values; AAYAT-172 of this Ruku instructs the true believers that even if others do not care to eat the TAYYIBAH (that food which has purity to affect only positively), you Muslims would care to eat that only from whatever Allah has provided at the earth and then you would care to praise Allah on that because you are staunch believers on the Truth; Al-Hamdu Lillah; the lack of even one of these properties (that are HALAAL and TAYYIBAH in something seemingly edible), prohibits the intake of it; AAYAT-173 tells about all those things that are HARAAM (strictly prohibited) to eat and they lack both of these good properties; these are the carrion and the flowing blood and the meat of swine (in-fact, every part of swine is filthy as mentioned at Surah AN'AAM) and all such animal (or such bird) that has been sacrificed for someone other than Allah (see also Surah AN'AAM-145); however, at the extreme necessity (the situation of IDHTIRAR), Allah allows the Muslims to eat from any of these things that only are filth but then that only must be up-to necessity; note that IDHTIRAR allows the consumption of some filth to necessity for the time being to save the life yet it does not allow the disrespect of anything that Islam has provided sanctity, even

at IDHTIRAR; note also that something becomes HARAAM by the indication of the Quran or/and the SUNNAH and whatever they prohibit to eat, they certainly are impure too; we have at Ahadith as TIRMIDHI reports that the Prophet PBUH forbade on the day of KHYBER the domestic asses, flesh of mules, every carnivorous beast with a fang and every bird with a talon (that hunt with their claws); note that even if the Quran or/and the SUNNAH do not tell explicitly about something as impure to eat, the collective understanding for it by the pious good Muslims is valid if they designate it as impure remaining unanimous; Muslims in general would have to avoid its intake too with strict care (and it would be the obedience to Allah only as this is implied by the AAYAT-172); the simple rule is that there is no obedience to any of creation in the disobedience of Allah but if the good Muslims guide to His word by the implications of the Quran and the SUNNAH, then following of their good directions strengthens Muslims in general upon the teachings of Islam, the word of Allah; Al-Hamdu Lillah; this tells that many of animals that we Muslims do not eat, that is due to the rightful following of the collective understanding of all good Muslims as Allah commands explicitly here to take that understanding about TAYYIBAAT where any doubts do creep-in; Al-Hamdu Lillah; note that vegetables, fruits and edible crops attained by the earth are fine to consume when there is nothing adverse to their consumption by Islam while the consumption of meat (especially of birds) even when HALAAL, is much better to avoid though if the Muslim person does intend for its intake (as he certainly is rightful to it when it achieves purity), it does need the name of Allah

upon it for its purity; Al-Hamdu Lillah; note also that anything HALAAL in edibles might become prohibited due to injustice occurring therein as for instance, the edible animal that belongs to someone is taken and then that is slaughtered (though by the name of Allah) without his consent, it would be prohibited to eat; Al-Hamdu Lillah; the last three AAYAAT of the Ruku tell the wrong conduct of those persons who do not clarify the commands that are explicit in the valid intake of HALAAL and TAYYIBAH and the invalidity of things that are lacking in any one of these properties though those persons do have the knowledge of the book (the rulings) that Allah has provided them; there are persons among them who are making their followers eat the wrongful things while actually they themselves are taking-in the hell-fire inside them; Allah would not even speak to them at the Day of Judgment while here at the worldly life, He would not even purify them of the effects of the impurity they took-in; so for them, there certainly is painful chastisement not only there but also here at the worldly life; they have traded to get the wrong belief giving away the true guidance and have traded to get the chastisement giving away the mercy that they might have received from Allah; how prepared those persons are for the hell-fire (the term used here relates to SABR that they have fully committed their selves to get the hell-fire); they would receive their punishment because Allah had provided His commands explicitly at the Book (and they were aware of that) but they intended to differ (due to their base desires for the worldly gains); this difference based on personal whims does lead them to complaints among each other

(making the life miserable) and this is the reason that does lead them to the hell-fire; Al-Hamdu Lillah.

BAQARAH-The Twenty-Second Ruku

177.It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil).

178.O you who believe - retaliation is prescribed for you in the matter of the slain, the free for the free, and the slave for the slave, and the female for the female, but if any remission is made to any one by his (aggrieved) brother, then prosecution (for the blood-wit) should be made according to usage, and payment should be made to him in good manner; this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this he shall have a painful chastisement.

179.And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves.

180.Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near

relatives, according to usage, a duty (incumbent) upon those who guard (against evil).

181. Whoever then alters it after he has heard it, the sin of it then is only upon those who alter it; surely Allah is Hearing, Knowing.

182. But he who fears an inclination to wrong course or an act of disobedience on the part of the testator, and affects an agreement between the parties, there is no blame on him. Surely Allah is Forgiving, Merciful.

AAYAAT-168 and 169 had provided the Islamic Manifesto for the Islamic manner of living; now this AAYAT that presents the concept of virtues by Islam elaborates on that as it tells about the true Belief and the deeds that directly relate to it; then the Surah goes on taking all issues related here and guides Muslims towards those virtuous deeds that Islam takes as its pillars that are the acceptance of the true Belief by heart with the statement that there is no one to be worshipped except Allah and Muhammad PBUH is His (last) Messenger; reading of the SALAH daily; paying the ZAKAH yearly (and other of SADAQAH); keeping the SIYAM (fasts) in the holy month of RAMADHAN; performing the HAJJ once in the lifetime; in addition to these five, the Surah presents how Muslims ought to take care for their contracts that especially include those contracts that are related to the matrimonial dealings and that are related to economics; Al-Hamdu Lillah; the AAYAT tells that the righteousness actually is not only the manifest rituals for good deeds but it is the true Belief inside that establishes the virtuous nature of the person; to face towards the east or the west for Allah comes secondary to

TAQWA to Allah inside and the most easy definition for TAQWA to Allah is that "it is the attitude of the Muslim person that denotes his fear that he does not get the displeasure of Allah and so this fear would lead him to the true Belief upon Him and would also lead him to all the good deeds that he would do sincerely according to the commands of Allah"; Al-Hamdu Lillah; so he must recognize and believe in the fundamentals of Islam and then his TAQWA to Allah leads him ahead to the height of the righteousness; the Man has to believe in Allah (that He only is the Creator of all, and He always has all of His good attributes, and He is RABBUL-AALAMIN i.e. the only true Lord of all, so He asks for total obedience from all of His creation most sincerely) and in the Day of Judgment (that it would certainly take place); with these two, he has to believe in the Angels and the Book of Allah and the Messengers of Allah; all these three relate to each other as the angel Gabriel-AS brought the WAHI i.e. the Quran to the last Messenger of Allah and the Quran conforms the BAYYINAAT that relate to present the fundamental teachings of Islam that all the Messengers presented to their peoples; Al-Hamdu Lillah; the sixth article of belief (though not mentioned here) is that the Man has to believe in TAQDEER (i.e. the will of Allah) that everything happens only by the will of Allah though His pleasure is not in everything; we do know what things bring His pleasure, by the KITAB (Quran) and by the SUNNAH so (even if we do not know about His will), we are liable to live in accordance with Islam so that we achieve His pleasure; Al-Hamdu Lillah; note that there are three sources by which the Muslims get the commands of Allah; (1) The Holy Book QURAN (2) SUNNAH (i.e. words & deeds of the Holy Prophet Muhammad PBUH; also his silence about anything is acceptable in practice that was done in front of him

and he did not ask to keep away from it) (3) the Consensus of ULAMA (and this consensus is named as IJMA; it does not actually provide commands but it actually provides the clear information about the status of different commands that the Holy Book Quran and/or SUNNAH provides); the Holy Book Quran denotes Islam completely in theory for all times and places while the SUNNAH of the Holy Prophet Muhammad PBUH, the last Messenger of Allah, denotes Islam completely in practice for all times and places; Islam is the submission of self to Allah by will having His love in heart (with fear) and it is not based on the name of any human-being; the only true aim of the life is that the JINN and the Human-Being, both of whom Allah has provided the free-will to accept or reject something, must worship ALLAH only by will just as all the other creation He has made, worship Him whom He has not provided the free-will in this matter in any way; Al-Hamdu Lillah; the Muslims must believe in the teachings of the Quran (especially in TAUHID, AKHIRAT and RISALAT) and practice Islam by taking up the five pillars of Islam according to the SUNNAH (reciting much the name of Allah with remembrance that Allah is the only true Lord and Muhammad PBUH is His last Messenger, SALAH, ZAKAH and also other SADAQAH, SIYAM, HAJJ) and by taking up MUJAHIDA (keeping the base desires that are at inside, in control by attention towards Allah and by engaging in good efforts) and JEHAD (defending of the territory where Islam has its hold and it also means defending of the teachings of Islam when it is challenged by the enemy; please note here that it is most unfeasible to take-up JEHAD by attacking the disbelievers at this current era; see the note at the twenty-sixth RUKU of Surah BAQARAH for AAYAT-216); TABLIGH (spreading the teachings of Islam); with this, when he remains steadfast upon

Islam with his total attention towards Allah, caring about the edibles he takes-in and about the cleanliness of the body too and about the agreements he commits to and about other of matters that relate to living by justice and by social good norms that Islam appreciates then insha-Allah he would achieve the living manner of the good Muslim; Al-Hamdu Lillah; the AAYAT ahead reads that the actual virtues enfold spending amounts on the needy persons specially when the wealthy person feels some attachment too to those amounts; he must spend amounts in sequence on his near-relatives that are needy, the needy orphans, such needy that are unable to earn to their genuine necessities, the needy way-farers when they become penniless during the travel, the persons who need to ask for some relief for their sustenance and the persons who have been taken into captivity while they are in desperate need for freedom to live virtuously; this would make much ease for him to establish his SALAH with all attention towards Allah (due to his true Belief) and to spend the amounts in ZAKAH (due to his care to spend more than his necessary liability of ZAKAH to get the pleasure of Allah; this care to the needy is also among his notable liabilities); these two things that are SALAH and ZAKAH, bring him near to Allah as the former directly relates him to Allah and the other detaches him from the base desires of the worldly life; see also the note at the thirteenth Ruku; Al-Hamdu Lillah; the AAYAT reads ahead that these persons are truly the fulfillers of their word and here, the AAYAT changes the expression from verb to noun as it notes them as fulfillers of their word (because of their true Belief and virtuous deeds) as the foremost of the fulfillment is that they are fulfilling the word they had given to Allah when He had asked all the spirits of all the persons (that were to come at any time anywhere at the world) to

conform that He only is the true Lord and all had replied there that we bear witness that You certainly are the only One (see Surah AARAAF-172); Al-Hamdu Lillah; they also keep all their contracts with all persons intact that include the contract of marriage and also the business contracts; Al-Hamdu Lillah, the Surah would take the detail to the issues relating to marriage and to business transactions ahead at its fold; the AAYAT tells that these are the persons that are SABIRIN (the position of the noun here relates it to AAYAT-155 where we have studied the qualities of SABIRIN) at the troubles that relate to the physical side (as in financial needs, in trying illness and in the dangerous times when they face the enemy); these actually are the truthful persons among the Muslims and these certainly are the MUTTAQIN (those persons that have TAQWA inside); Al-Hamdu Lillah; the AAYAT ahead provides the ruling for the intentional murder that the murderer if free person would be killed in QISAS (i.e. life against life) against the free person he has killed; if the murderer is any of slaves, he would be killed against the slave-person that he has killed and if the murderer is woman, she would be killed against the woman she has killed; note that at those times before the message of Islam took hold, the QISAS did occur at the intentional murders yet the tribes used to rule that the slave would be killed instead of the free person who was the actual murderer of someone; this also happened that for the slave of some tribe if he had murdered some free person of any tribe, that tribe asked for some free person of the murderer's tribe in QISAS; there also were some other such unjust factors in this matter of QISAS and this AAYAT hit that injustice; note here that the issue of slavery has become obsolete as of now (and all praise is to Allah that such manifest slavery has ended from the

face of earth; Al-Hamdu Lillah) so there remains no need to comment for that (though at its presence, the ruling certainly was valid so this part is not abrogated as nothing truly is abrogated in the Quran; however, at its absence now, the ruling is not applicable); this AAYAT implies that if any person kills another person, he only is liable to the capital punishment in QISAS (so the murderer if male, he would be killed due to it even if the murdered person is female and even the murderer Muslim person would be killed if he has killed the ZIMMI person i.e. the non-Muslim person who lives with the Muslims at the peaceful Islamic Environment); the exception occurs where the Muslim person kills some non-Muslim person at combat, whose nation is at war against the Muslims as at this issue, the QISAS would not occur; note that Islam allows the inheritors of the murdered person to take DIYAT (the blood-money) and spare the life of the murderer; they might even spare his life without asking for any DIYAT though the decision for QISAS has to be unanimous among them as even if one of them agrees to DIYAT without any force towards him, the QISAS then would be relaxed and every one of them would receive his due amount of DIYAT; so he might be pardoned if the affected party so wills as this matter remains to the affected sides and does not become a direct case to pursue for the Islamic Administration (though it would provide the frame to its establishment and all ease to its application); if they ask for DIYAT, then they ought to be lenient in its demand as the spared person is anyhow among their Muslim brothers and the spared person ought to be concerned to pay it as soon as possible so that it shows that he certainly is highly grateful to Allah; this is not the actual ruling to murder yet the blessing Allah has shown to the murderer that he might show remorse on his doing and it also is

the blessing of Allah to the family of the murderer that they might receive some ease in the living of their worldly lives; Al-Hamdu Lillah; if the murderer does not show the gratitude to Allah and the highest betterment in his deeds, then he would face heavy chastisement even at the worldly life; as for the actual ruling to murder (that is the QISAS), it brings safety to the persons at the environment that are peaceful by nature and abide by the Islamic manner of living; Al-Hamdu Lillah; this ruling for QISAS that provides for the safety of the life, precedes another ruling that is provided here immediately after it for the safety of the property; the AAYAT-180 here tells us that just as the person comes near to death, he ought to provide the will for his property if he has any; note here that he would only provide the will for one-third of his property as Surah NISAA-11 and 12 provide the extensive command for it that specify the distribution of the property; so this AAYAT too is not abrogated as nothing truly is abrogated in the Quran (see also the note at the thirteenth Ruku); note also that the application of the ruling for QISAS and the ruling for the distribution up-to one-third of the property (for those that are not included in the inheritors), both are relevant to TAQWA to Allah; Al-Hamdu Lillah; if some good Muslim person does see that the deceased person has committed injustice in some way then he might revise the will in some aspect by the consent of the inheritors to make it liable to justice and when the good intention only is at the back of this revision, Allah certainly would care most mercifully for all persons that are involved here in this important issue; Al-Hamdu Lillah.

BAQARAH-The Twenty-Third Ruku

183.O you who believe - Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).

184.For a certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to do it may effect a redemption by feeding a poor man; so whoever does good spontaneously it is better for him; and that you fast is better for you if you know.

185.The month of Ramadan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks.

186.And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.

187.It is made lawful to you to go into your wives on the night of the fast; they are an apparel for you and you are an apparel for them; Allah knew that you acted unfaithfully to yourselves, so He has turned to you (mercifully) and removed from you (this burden); so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till

night, and have not contact with them while you keep to the mosques; these are the limits of Allah, so do not go near them. Thus does Allah make clear His AAYAAT for men that they may guard (against evil).

188. And do not swallow up your property among yourselves by false means neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.

AAYAT-183 gives the command for SIYAM (keeping of fasts) and it mentions that it was also obligatory for the previous peoples (as Allah had provided this command in the WAHI he had sent and it used to be for three days at each month); here the AAYAT asks to keep it in the same manner so when the Prophet PBUH came to Madinah, he kept SIYAM and asked Muslims to keep them but it was for ASHURA (the 10th day of MUHARRAM, the first month by the Lunar calendar) and also for three days at the middle of all lunar months according to the previous manner; SAHABA did keep them too yet there was not much emphasis to keep them in general; the AAYAT mentions the reason to practice it and it was that the Muslims do achieve TAQWA to Allah (as emphatically mentioned at the AAYAAT relating to virtues and QISAS and the making of the will that we have just studied); Al-Hamdu Lillah; these are only few days and even in them, if someone of the Muslims is very ill or he is travelling, he might leave them though he would fast at other days in the same quantity that he left at the month; the AAYAT allows those who are able to keep them that they

might leave them and provide the compensation to each of them by providing the foods to someone needy (two times a day) that might do for his sustenance (and providing him some more is better) though keeping all of fasts in these few days is much better if they really understand the benefits of these; Al-Hamdu Lillah; AAYAT-185 ahead commands the Muslims to keep the fast each year when they find the holy month of RAMADHAN that is the ninth month of the Lunar calendar (as they practice now) and it disallows to leave them at will by providing foods to the needy for any of them unless the stressful illness of the person does ask for such omission or the demanding travel that tries him hard, does ask for it; note for the practice of the few of fasts that was asked previously that they still are virtuous to keep and they still are appreciable among Muslims; Allah tells the Muslims here that He intends ease for them and not hardship; this means that at the stressful illness or at the demanding travel, they would see for themselves whether they are capable to manage the SIYAM or leave it providing FIDYAH (the compensation by providing foods for it); but this ease is due only because they would complete the count of the left SIYAM by keeping it at other of days and because they would praise Allah in all the good manner as He had provided them the guidance in this matter (what to do and how to do it; if the good Muslims get the rightful answers to these two by the KITAB and the SUNNAH in all issues of life, it would only be the matter of time that they put Islam into their practice; Al-Hamdu Lillah) and because they would express their extreme gratitude to Allah; Al-Hamdu Lillah; note that this is the only AAYAT in the Quran that has commanded

SIYAM as obligatory; note also that not only the Quran descended in the holy month of RAMADHAN but even Moses-AS received Torah in RAMADHAN and this was the very month in which even Abraham-AS received the holy scriptures from Allah; the Holy Book Quran descended in LAYLATUL-QADR (the most holy night in all nights that is one of the last ten nights in RAMADHAN) at the heavens and then it descended from time-to-time at the world for about twenty-three years; Al-Hamdu Lillah; in this month, the Muslim person weakens his body at the day by the SAUM (fast) and strengthens his spirit at the night by SALAH; the rule is that whenever the body gets weak by taking-in foods only to sustenance, the spirit gets more ease in getting to the Truth when Allah gives it TOFIQ to seek for it; so the only thing is that the Muslim person must provide his spirit by his efforts the true guidance at such times by reciting and understanding the Holy Book Quran and his spirit would certainly attach to it in practice and spread its teachings insha-Allah; the AAYAT names the Quran here as the true guidance for all the peoples of the world (HUDAL-LINNAS) and the clearest of WAHI that Allah, the true Lord, has sent to the world for those righteous persons who not only study its true guidance but also come to it by accepting it with all heart (BAYYINAATEM-MINAL-HUDA) and the true guidance for all those good righteous Muslims who attach their selves to it most highly with its deep study that leads them to distinguish the right from all wrongs that might be prevailing at the environment (AL-FURQAN) and then they present it well to all good persons to understand it and accept it; Al-Hamdu Lillah; Allah says ahead that all My

slaves that ask about Me ought to know that I am so very near to them that I hear the plea of the pleader among them whenever he calls Me; so he too ought to respond to My call (the Quran) and he must truly believe in Me so that he does get the true guidance (in all issues of life); Al-Hamdu Lillah; we have studied at AAYAT-152 (the last AAYAT of Ruku-18) where Allah has told explicitly that "if you remember Me, I would remember you"; and this AAYAT gives the same message to all those who are truly attentive to Allah; Al-Hamdu Lillah; the AAYAT ahead gives the detail for SAUM and explains some of its rulings; it clarifies that at nights of RAMADHAN, Muslims are allowed closeness to their wives (some of SAHABA that had made the intercourse with their wives at the nights of RAMADHAN had become worried about that so the AAYAT clarified that it is not disallowed except when in SAUM at the day); it marked here that they are like your clothing and you Muslim men are to them too as their clothing (as the wife has such intimate relation to her husband where she shares all his issues and this statement is correct the other way round too); Allah tells them that He knew that this matter would come at fore and so He has cared for you and has provided you His mercy; you might take it on at nights of RAMADHAN though with the intention that you get some good off-spring by it that Allah has willed for you; and you are allowed even to take-in foods and drinks that have purity until the white line (of the FAJR) at the horizon becomes evident (this is termed as the genuine time for the appearance of the morning much before the sunrise); then you must complete the SAUM till the night falls (i.e. the sunset) and if you take-on AE'TIKAAF at any of Mosques,

then refrain from the intercourse with them even at nights; note that AE'TIKAAF means that the Muslim person reserves himself to some Mosque for the last ten days of RAMADHAN without care to any of other works than SALAH and SAUM and recitation (and understanding) of the Quran and all good talks about the virtues and the total remembrance of Allah; Al-Hamdu Lillah; Allah has set these limits for the SAUM inside which you have to remain so you must not come even near to them (means that you must not cross them); this is how Allah clarifies His revelations for all peoples so that they do take-up TAQWA to Allah; Al-Hamdu Lillah; the last AAYAT of the Ruku demands from the Muslims to refrain from all such wrongs that relate to finances as it asks neither to make any foul transaction to get material gains from other of Muslims nor seek to get the rightful money of any of persons they know by unlawful means by involving the administrative personnel (or by misguiding them) in issues relating to him; this we have seen that the Quran when it asks to keep attention towards Allah by any of good deeds (especially SALAH), it also asks to keep away from all material pursuits that are caused by the attachment to the base worldly desires; this attachment would cause the good deeds go to waste and the good Muslims must certainly remember that for Allah, we live-on and to Him, we would return; Al-Hamdu Lillah.

BAQARAH-The Twenty-Fourth Ruku

189.They ask you concerning the new moon. Say: They are times appointed for (the benefit of) men, and (for) the

pilgrimage; and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (against evil); and go into the houses by their doors and be careful (of your duty) to Allah, that you may be successful.

190. And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits.

191. And kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Mosque until they fight with you in it, but if they do fight you, then slay them; such is the recompense of the disbelievers.

192. But if they desist, then surely Allah is Forgiving, Merciful.

193. And fight with them until there is no persecution, and religion should be only for Allah, but if they desist, then there should be no hostility except against the oppressors.

194. The sacred month for the sacred month and all sacred things are (under the law of) retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah and know that Allah is with those who guard (against evil).

195. And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do the good (to others); surely Allah loves the doers of good.

196. And accomplish the pilgrimage and the visit for Allah, but if, you are prevented, (send) whatever offering is easy to

obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing, then when you are secure, whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete; this is for him whose family is not present in the Sacred Mosque, and be careful (of your duty) to Allah, and know that Allah is severe in requiting (evil).

This Ruku presents some of the rulings for HAJJ (and UMRAH) that also is one of the pillars of Islam and the first AAYAT gives the answer to the question that SAHABA asked about the phases of the Moon; the AAYAT addresses the Prophet PBUH to tell them that these phases provide recognition of different timings for the people (as for the limit of time for amounts given in debts and as for the count of IDDAT) and for the recognition of the timing for the HAJJ (and for RAMADHAN and other months); note that the Quran is the Book for the true guidance to the Man and as such, it gave the answer to why does this phenomenon occurs as this "why" is related to its subject matter; the physical law that defines the phases of the Moon tells that they occur due to the sunlight it reflects as seen from the earth (so that answers the "how" of the matter); Al-Hamdu Lillah; there was a custom among the Arabs then that once

they intended for HAJJ and wore the EHRAAM (the dress for HAJJ), they did not enter their residences by the door but entered them by climbing the walls at the back or climbing right to the terrace to access the entry there; this concept had become appreciable in them at those times which the Quran refutes plainly and indicates that this manifest display of their traditional rituals does not denote virtues but actually TAQWA to Allah is the reason to virtues (we have studied at the AAYAT relating to virtues too that the important thing is to keep the true Belief on Allah inside and do the good deeds according to that); TAQWA to Allah is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all times and at all places; Al-Hamdu Lillah; so the Quran tells them to enter their homes by the doors and develop TAQWA that actually is the attitude of the heart i.e. the fear of Allah that He would certainly punish him if he disbelieves in Allah; Al-Hamdu Lillah; now, for the better understanding of the AAYAAT ahead, note the meaning of FITNAH; the Quran uses the term in the meaning of extreme wrongs that denote extreme deviation from the true Belief that Islam asks for the Man; whereas FASAD denotes all such extreme wrongs that relate to such deeds that cause deviation from Islam so FITNAH attacks the true Belief (and it enfolds FASAD inside it); the AAYAT ahead allows the Muslims to fight against all such people in the way of Allah who fight them even at such time where the fights have ceased by the

law of the land and it gave this direction due to the doubts of some of the Muslims that had been stopped by the infidels at Makkah the previous year to perform their UMRAH with the agreement that the Muslims might perform their UMRAH the next year; now as they went on towards Makkah, they had doubts if the infidels would keep their word and would not challenge them; it was ZIL-QA'D (one of the four months in which the war used to cease in the lands of Arabia) and the place they were leaving to was Makkah (that was HARAM i.e. the most holy place where KA'BAH was located); the AAYAT allows the Muslims to respond to the fight that the infidels might bring-on though the Muslims must neither initiate it nor they must violate the limits that such retaliation asks for; they must not kill women and children and the weak persons of the enemy; also, they must not kill any person who do not challenge them but keeps aside; also, they must take care where to stop or where to ask for the treaty for peace if that is feasible as these all issues relate to the limits in JEHAD; to that time, the Muslims had fought BADR, UHUD and AHZAAB against the infidels when they had challenged them by their attack at Madinah (but at this occasion, the Muslims did compensate for the UMRAH from which they had been stopped the previous year, in the peaceful environment); Al-Hamdu Lillah; the AAYAT ahead extends the permission to the Muslims to kill the infidels wherever they get hold of those infidels if they do challenge them at this occasion and it allows the Muslims then even to expel them from the area of HARAM (from where they had expelled the Muslims); the reason is that FITNAH (to which they are the cause) is more blamable

than to kill them (that Muslims would practice then); but the Muslims would take utmost care not to fight the infidels at the site very near to KA'BAH unless they initiate the fight at that site too; if they do so, the Muslims ought to fight them even there and finish them off as that only serves them right; but as soon as they stop the fight there, the Muslims would not go on with that even if that fight favors them (as that also violates the limits to see at this JEHAD); Allah might have mercy on these and might provide them the TOFIQ (the goodness that results from the previous goodness) to accept Islam; if they do fight the Muslims and do not cease to fight, then the Muslims have to fight them until there remains no FITNAH so there is no challenge to the true Belief and the environment conforms to the total system of living the life by the commandments of Allah; Al-Hamdu Lillah; however, if they refrain from making FITNAH by their own, then the Muslims do not need to show their authority by any harshness to them as that harshness is to take place only against those who do cause FITNAH at the environment in one way or the other; Al-Hamdu Lillah; the AAYAT tells the Muslims that if the month has sanctity then that is for all to care so if they initiate the war against you Muslims at any such month, you do respond with the best of your capability as you would not bear any injustice towards you whatever the time and whatever the place; so retaliate but only to the limit to which they have done wrong to you and not more; take all attitudes as MUTTAQIN because that is the thing which Allah appreciates; Al-Hamdu Lillah; AAYAT-195 ahead tells the Muslims to spend in the way of Allah so this means that they must spend whatever possible

for them to make ease in spreading the teachings of Islam; there must be no hindrance for the acceptance of Islam and no hurdle to its practice as that would cause extreme destruction to the Muslims in the long-run period as the ill-wishers of Islam (if not challenged) would certainly spread such damaging misunderstandings about it that the people that have little of wisdom to investigate about the Islamic teachings yet plenty of destructive weapons with them, they might harm the Muslims due to such misconception about Islam; so the Muslims need to care to provide whatever possible for them in the defense of Islam (by their knowledge and by their weaponry) so that the ill-wishers of Islam find little option if any, to misrepresent Islam; the AAYAT also implies that the Muslims must not take-up any such sports that has much high potential to cause extreme danger to the body (such as dangerous motor-cycle stunts and hazardous motor-car feats); the rule is that the Muslims must retaliate to the challengers to Islam with all possible strength they have (though retaliation to them might seem as extremely dangerous to the body) yet they must not do any such thing for leisure or sports that shows much high probability in the destruction of their own physique; the last AAYAT of the Ruku provides some of the notable rulings for HAJJ (and UMRAH); it tells the Muslims to complete the HAJJ and the UMRAH that they have taken upon their selves for Allah (they would have to compensate for the missed HAJJ or UMRAH afterwards); UMRAH comprises of wearing the EHRAAM with the intention of it, then the circulation around the KA'BAH, then the SA'I and the last is the shaving of the hair; if stopped for any reason (as

happened to the Muslims at HUDAYBIA), then the person that intends for that would sacrifice a sheep or a goat (not lesser than one year old) and when he feels certain that it has been sacrificed at the area of HARAM, he would shave his hair and come out of the state of EHRAAM; he would make the UMRAH the next year if possible for him then as compensation to it (or any time ahead when the situation is peaceful); if anyone gets ill or gets some ailment at the hair, he might shave his hair due to it yet as compensation to it, he would have to keep SIYAM (for 3 days) or to give some FIDYAH (i.e. giving the foods to six needy persons whereas each one gets the equivalent to half SA' of wheat i.e. about 1600 to 1700 grams as of now) or to provide NUSUK (sacrifice of a sheep or of a goat); the AAYAT tells here that in the peaceful situation, the Muslims must go on to completion of the HAJJ or the UMRAH; note that there are three manners in which the HAJJ is performed; these manners are named as IFRAD, TAMATTU' and QIRAAN respectively; HAJJ-IFRAD is where the HAJI takes up only HAJJ without the intention of UMRAH and he is called MUFRID but this is allowed only for those living within the boundaries (places named as MIQAT) towards Makkah from any of which HAJI takes-up IHRAM; he does not provide the sacrifice of an animal; HAJJ-TAMATTU' that is allowed only for those who live outside the MIQAT, is where the HAJI takes up UMRAH and HAJJ both one by one; first he performs the UMRAH and then changes from IHRAM to ordinary ways; then afterwards he takes-up IHRAM again (this time for HAJJ) and performs HAJJ from the 8th day of ZIL-HAJJAH till the HAJJ is over and he provides the

sacrifice of an animal; HAJJ-QIRAAN is where also the HAJI takes up UMRAH but in this, he takes-up UMRAH and HAJJ together and he is called QAARIN; his difference to TAMATTU' is that he does not change the IHRAM after UMRAH and remains committed to the restrictions that are on him due to IHRAM till the HAJJ is over; he would provide the sacrifice of an animal; the person who has taken TAMATTU' but does not have the animal to sacrifice (one of sheep or goat is needed in TAMATTU' though he might keep a share in the cow or the camel if he so intends with other six persons that have the same intention), he would keep SIYAM (three days at HAJJ that are better if consecutive) that would necessarily end at the 9th day of the month named ARAFAH and seven after HAJJ is over (that he might keep even at home and they do not need to be consecutive) making them as ten SIYAM in total; the AAYAT elucidates that this (TAMATTU' or QIRAAN) is for those who do not have their family (residence) near to the KA'BAH (inside the MIQAT); at all times at the holy site, the Muslims must remain with TAQWA to Allah and they must remain aware that Allah certainly is very severe in giving the punishment to all those who do become an obstacle to their UMRAH or to their HAJJ; Al-Hamdu Lillah.

BAQARAH-The Twenty-Fifth Ruku

197. The pilgrimage is (performed in) the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no intercourse nor fornication nor quarrelling amongst one another; and whatever good you do,

Allah knows it; and make provision, for surely the provision is the guarding of oneself, and be careful (of your duty) to Me, O men of understanding.

198. There is no blame on you in seeking bounty from your Lord, so when you hasten on from "Arafat", then remember Allah near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones.

199. Then hasten on from the place from which the people hasten on and ask the forgiveness of Allah; surely Allah is Forgiving, Merciful.

200. So when you have performed your devotions, then laud Allah as you lauded your fathers, rather a greater lauding. But there are some people who say, our Lord - give us in the world, and they shall have no resting place.

201. And there are some among them who say: our Lord - grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.

202. They shall have (their) portion of what they have earned, and Allah is swift in reckoning.

203. And laud Allah during the numbered days; then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him, (this is) for him who guards (against evil), and be careful (of your duty) to Allah, and know that you shall be gathered together to Him.

204. And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries.

205. And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making.

206. And when it is said to him, guard against (the punishment of) Allah; pride carries him off to sin, therefore hell is sufficient for him; and certainly it is an evil resting place.

207. And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants.

208. O you who believe - enter into submission one and all and do not follow the footsteps of Satan; surely he is your open enemy.

209. But if you slip after clear arguments have come to you, then know that Allah is Mighty, Wise.

210. They do not wait aught but that Allah should come to them in the shadows of the clouds along with the angels, and the matter has (already) been decided; and (all) matters are returned to Allah.

This Ruku relates few issues that elaborate on the manner of HAJJ for all Muslims but to understand this better, we need to have the concise know-how of the whole procedure that relates to HAJJ; note that HAJJ is the name of visiting MAKKAH and areas adjacent to it with rituals in specific sequence as told by the Prophet PBUH (especially visiting the ground of ARAFAH at the 9th day of ZIL-HAJJAH, the last month in Lunar calendar) according to WAHI; the holy rituals of HAJJ commence from the 8th day of the month for five days ahead when the first step that HAJI makes is the

intention for HAJJ taking the EHRAAM that is special apparel for the performance of HAJJ but this is not taken-up by the Muslim women who wear ordinary decent clothes; the HAJI leaves towards MINA that is near to Makkah and he reads ZUHR there and other SALAH and stays up-to FAJR of 9th there; then the second step is that after reading FAJR at 9th he moves towards ARAFAH where he stays till MAGHRIB reading the ZUHR and ASR there; then the third step is that after MAGHRIB when the night of 10th starts, he moves towards MUZDALIFAH reading both MAGHRIB and ISHA there together whenever he reaches there and also FAJR of the 10th; then the fourth step is that he moves back towards MINA from MUZDALIFAH after FAJR before sun-rise at the 10th and reaching at JAMRATUL-AQABAH (that is a huge wall with a chest-high boundary around representing the big Satan) at MINA, he throws seven pebbles on it after the sun-rise; then the fifth step is that he sacrifices a goat or a sheep; then the sixth step is that he shaves-off the hair at his head and after this all he changes the IHRAM coming to ordinary clothes but the HAJJ is not yet over; this day is the tenth of ZIL-HAJJAH; note that there are three JAMRAAT at MINA but on the 10th of ZIL-HAJJAH, the HAJI hits only this one leaving the other two; they both also are represented by walls, that are JAMRATUL-oola (that represents the small Satan) and JAMRATUL-WUSTA (that represents the middle Satan), that incidentally come before the big Satan when the HAJI comes towards it from the side of MUZDALIFAH and they are just a little far at the same site from each other; the seventh step for the HAJI is to perform TAWAF of KA'BAH

(TAWAF-ZIYARAH) at Makkah that means to circle around the KA'BAH for seven times starting from the HAJR-ASWAD (the black stone at KA'BAH); each round would complete at the HAJR-ASWAD and at the end of these rounds the HAJI would be at the HAJR-ASWAD for the eighth time; the eighth step is to make SA'I for seven times that is to walk from SAFA to MARWA and back from MARWA to SAFA; each walk is counted so as the walk starts from SAFA, the seventh walk that is final would end at MARWA; after SA'I, the HAJI would offer two-RAKA'AH-SALAH anywhere at the Mosque and then would drink some ZAM-ZAM water if he intends, for which innumerable outlets are provided; the HAJI might perform TAWAF-ZIYARAH with SA'I at any time, day or night, to the sunset of the 12th at the ground or at any of levels of the building around that; it is better to perform it as early as possible after the HALQ that is the shaving-off of the hair, the ninth step for the HAJI is to stay at MINA and hit seven pebbles to each JAMRAT, this time all three of them there on the 11th after ZAWAAL (the commencement of ZUHR) and this process is to be repeated on the 12th after ZAWAAL and that does make the man HAJI yet there still is the final touch to it remaining; the tenth and the final step that the HAJI (who has come from some far-away place) would perform is TAWAF of KA'BAH when he leaves Makkah that is named as TAWAF-WIDA, the farewell circulation; this finally concludes the holy rituals of HAJJ and the person going through all these holy rituals finally becomes HAJI; Al-Hamdu Lillah; the first AAYAT of this Ruku tells that HAJJ is specifically related to few specific months (these are

SHAWWAL, ZIL-QA'D and the ten days of ZIL-HAJJAH up-to its FAJR); so if the person takes EHRAAM for TAMATTU' at SHAWWAL and performs UMRAH then waits by change of the EHRAAM for the commencement of HAJJ (from the eighth of ZIL-HAJJAH) and takes it up then, his TAMATTU' is valid; whoever takes-up HAJJ by intention (and takes EHRAAM), he must not make any foul talks or any sinful activity and he must not quarrel with others at HAJJ; he must do all good deeds possible there and Allah certainly knows them all; he must take his needed provisions there as they are better to take as they enable the person to manage his necessities in foods and drinks and the basic sustenance by his own; the best thing among all things to carry certainly is TAQWA to Allah so that he must have that with all attention towards the commands of Allah as this actually denotes that he is the person having wisdom; the AAYAT provides this direction as some of the persons coming to HAJJ thought that taking nothing with them denotes more of their trust in Allah and it happened that they would beg for sustenance at HAJJ; note that the AAYAT implies that TAWAKKUL (the trust in Allah) does not mean to do nothing and then trust Allah but the Muslim person must do whatever possible for his necessities and then trust in Allah; the statement that "tie your camel and then have trust in Allah" provides the message well and it also tells that Islam cares for the Muslims to live-on with virtues remaining in the ordinary business of life; Al-Hamdu Lillah; AAYAT-198 tells that there is no problem to seek some financial dealing even at HAJJ when it does not become any hurdle to the holy rituals in HAJJ; it tells that when the HAJI come to

MASH'AREL-HARAAM (at MUZDALIFAH) from the huge grounds of ARAFAT (that is three miles east of MUZDALIFAH) then they must remember Allah (and praise Him as much as possible) as Allah has guided them well though before that, they were lost in unawareness; this and the AAYAT ahead tells all Muslims to stay and return from the grounds of ARAFAT and not to stay out of it; the reason for this direction was that the QURAYSH (and few of other tribes) thought their selves as an exception to going to ARAFAT (as it was out of the sacred area of HARAM); they stayed at MUZDALIFAH and omitted this most important of holy rituals for the HAJJ; they were directed to visit ARAFAT too and remain in the normal procedure for HAJJ with other of HAJI who all would then return to MUZDALIFAH from there and from MUZDALIFAH, they all would then return to MINA; if they had omitted it previously after the HAJJ became FARDH (obligatory), Allah would forgive that and have mercy; Al-Hamdu Lillah; at all places in HAJJ, the Muslims must concern their-selves with the total remembrance of the true Lord Allah instead of the remembrance of their forefathers as was the custom when Islam had not taken hold of issues there; the Ruku tells that even at the times of HAJJ, there are such people that ask Allah for all the worldly things without any concern to AKHIRAT so they would not receive any of its blessing from Allah; but as for those among them who ask Allah for HASANA in the world and also for HASANA in AKHIRAT and to provide protection from the chastisement of the fire, they certainly would receive their good returns for whatever virtues they had earned at the worldly life; Allah certainly

would provide for their accounts fast when He gives TOFIQ for all good deeds to such good persons at the worldly life and at AKHIRAT, He certainly would provide them with the good placement at JANNAH; Al-Hamdu Lillah; note that HASANA means all the good blessing of Allah (that provides the good sustenance with ease at the worldly life and that provides the worthy place at JANNAH with all safety ahead from the chastisement of fire); Al-Hamdu Lillah; this is the best of DUA that the HAJI would make when he gets the first glimpse of the KA'BAH and he would also recite it at the circulation of the KA'BAH at the last phase of each round as he walks towards the HAJR-ASWAD; Al-Hamdu Lillah; the Ruku commands the Muslims to remember Allah most highly in the few days ahead too that are the 11th and 12th and 13th of the holy month (when he is at MINA); he might return after two days at the twelfth or he might stay the thirteenth too but in any case, he must remain totally attentive to Allah and must always remember that all persons would be gathered in front of Allah to receive whatever they deserve; Al-Hamdu Lillah; this statement notes that the Muslims at HAJJ (specially at ARAFAT) seem to be at the Day of HASHR (the first day of AKHIRAT) with their white sheets on them and as such, HAJI would find his attention going towards that Day of HASHR there when all would get the result to their belief and to the deeds that they did according to that; the Ruku proceeds to tell about such hypocrisy in someone among the peoples who is good in speech about the worldly matters and even makes Allah witness to whatever he says but this kind of person actually is most argumentative for his worldly cause; he cares only to

damage the fields and the cattle of others so as to introduce FASAD at the environment and certainly, Allah does not appreciate FASAD; when such person is asked to better his deeds with total attention towards Allah and prove himself true to the statement that he is one of Muslims, his pride takes him over to commit sins so his dwelling place would be the hell-fire that is the worst of dwellings; here, the AAYAT presents the psychological issue of the hypocrites explicitly; there actually is no reason to cause FASAD for them yet just to satisfy their psychological inclination (that has its basis on "I, my, me") to show how highly placed they are, they act to bring FASAD (much hardship in the practice of Islam); by this, they seem to convey that as they have done it then it has validity so people must follow their lead and not challenge them; in contrast, there are other persons among the peoples who have given their-selves totally to obey the commandments of Allah for His pleasure; certainly, Allah is Most Caring towards all these slaves of Allah; Al-Hamdu Lillah; the AAYAT ahead addresses the Muslims to enter Islam fully and accept all its basic teachings so as not to do something by their own desires in this respect; they must obey Allah in all the clear fundamentals in all issues of the life as their reservations by their own desires here would result in their exit from the fold of Islam; the notable thing is that leaving the Islamic fundamentals by their own desires is actually their inclination towards the temptations of the Satan who is the most bitter enemy to the Man; their desires certainly are aired by his incitement that mostly lead to BID'AT (practice against the SUNNAH) when these persons are uncaring towards Allah; if anyone deviates from the right

path even when he has received the clearest of the true Guidance (by the Quran) to the right path then he must remain aware that Allah is AZIZ (that means that He is able to provide for such happenings that keep the world to His will by His authoritative measures so no one becomes able to cause such deviation at the world that leads it away from His set manner for it or becomes such threat that causes high FASAD for much length of time) and HAKEEM (that means that He is shaping all things towards the way He intends, even by the works of the Man, and it takes many years sometimes to see how things have turned much favorable for the practice of Islam); Al-Hamdu Lillah; the last AAYAT asks if the wrongful people are waiting for the Day of HASHR to take place when Allah and his angels would come where the clouds would be providing shades to the area and all matters then would be settled; Allah only would settle all matters at His honorable court then; Al-Hamdu Lillah.

BAQARAH-The Twenty-Sixth Ruku

211. Ask the Israelites how many a clear sign have We given them; and whoever changes the favor of Allah after it has come to him, then surely Allah is severe in requiting (evil).

212. The life of this world is made to seem fair to those who disbelieve, and they mock those who believe - and those who guard (against evil) shall be above them on the day of resurrection; and Allah gives means of subsistence to whomsoever he pleases without measure.

213. (All) people are a single nation; so Allah raised prophets as bearers of good news and as persons that warned; and He

revealed with them the Book with truth, that it might judge between people in that in which they differed; and none but the very people who were given it differed about it after clear arguments had come to them, revolting among themselves; so Allah has guided by His will those who believe to the truth about which they differed and Allah guides whom He pleases to the right path.

214.Or do you think that you would enter the garden while yet the state of those who have passed away before you, has not come upon you; distress and affliction befell them and they were shaken violently, so that the Apostle and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!

215.They ask you as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and whatever good you do, Allah surely knows it.

216.Fighting is enjoined on you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know.

The Ruku commences by telling the Muslims to ask the Bani-Israel how many rulings Allah gave them for their guidance (but they chose to disobey Allah by changing the manner of their application and by avoidance of their application); whoever changes the NEMAT of Allah while he has understood its demands well, Allah would punish him strictly at AKHIRAT; note here that NEMAT i.e. the blessing from

Allah means that the true believers in Allah live upon the Islamic teachings by the awareness of the manner to practice those teachings in any situation with integrity for AKHIRAT; Al-Hamdu Lillah; those insincere persons to Allah who incline towards worldly attractions (property, cattle, possessions, finances at hand and social status), they get more inclined towards these worldly attractions as the time passes on and it leads them to develop such concept that they mock the true believers that are on the right path; the believers that they mock, have total belief in Allah that He only is the true Lord and they care for AKHIRAT only so their efforts actually remain only to its gains i.e. JANNAH (the Paradise); at AKHIRAT, these good believers certainly would have the much higher good status upon these insincere disbelievers that incline towards the worldly attractions; Al-Hamdu Lillah; Allah tells them that they must understand that in the world (that is the place of examination for the Man), He provides abundance of the worldly things to all types of persons whether the person cares sincerely for Him or not but the AKHIRAT certainly is for those only who are truly sincere to Him; this mistake actually is historical that many persons (and even nations) have committed that they thought their abundance of worldly gains as the sure sign for their acceptance at the court of Allah; they believed Him as the Creator of the earth and heavens but they did not accept Him as their true Lord and the manifest goodness in the material success that they saw for their-selves led them to conceive that Allah is pleased with them; this grave mistake was committed by Satan when he saw Adam-AS weaker in the physical aspect that he did not obey Allah to prostrate

towards him; all blessings that Allah provides to the Man become NEMAT for him only when he applies them at his worldly life strictly according to the rulings provided to him by Allah, the true Lord, as then only it denotes the pleasure of Allah as the abundance of the manifest worldly possessions in themselves are no guarantee to His pleasure though they certainly increase the liability for the person that has such possessions; Al-Hamdu Lillah; AAYAT-213 ahead tells that all the peoples were on the right path yet with the progress of the time, people challenged each other on their deeds and this caused much high friction among them; there were two such periods where all the peoples lived as one UMMAH (whole nation) and one of them was when Adam-AS and Eve-AS came to the earth and had offspring; as Adam-AS lived his worldly life to about 1000 years, he saw that his children remain on the Guidance as one UMMAH to the right path so the differences if any, did not become any high challenge among them; the other period was when Noah-AS took the true believers on the Ark he had made by the direction of Allah when the peoples among his nation (that lived at the area inside the ancient Mesopotamia) had taken divisions in them; the disbelievers then were drowned by the extremely huge amount of waters that filled whole of their area while Noah and all those with him started the life anew when their Ark landed at JUDI (the mountain at the border of Turkey and Syria at the east of river Tigris); this was the time again that all the peoples lived as one UMMAH and as such, Noah was Adam the second; the AAYAT in study relates to this second period when it says that "all peoples were one UMMAH" but after

the death of Noah-AS and after the elapse of the time-period comprising of few centuries, the people then began to show differences again and for their guidance, Allah sent His Messengers towards them; the Quran had named HOODH-AS and SALEH-AS (that came before Abraham-AS) who had given the message of Allah to their nations AAD and THAMUD respectively; the rejection of these nations to the message caused their destruction as we find in Surah HOODH (besides other places) at the fifth and the sixth Ruku; Allah made Abraham and his descendants caring to the good fundamental teachings of Islam for the true guidance and with Joseph-AS (Yusuf-AS), these good teachings entered Egypt too; it was about 300 years after the death of Joseph that the birth of Moses-AS took place at Egypt in Bani-Israel; after him (and Aaron-AS and Joshua-AS), Allah sent many other Messengers too in Bani-Israel who gave the good tidings of JANNAH to the believers of the true guidance and the grave warnings of the hell-fire to the disbelievers; Allah provided the rulings to follow in all matters of life through the Messengers so that this eliminates the differences between them; even after the clarification how to deal with matters at hand by the true guidance, they went on to increase their differences as the persons at the charge of their matters saw that this gives them more worldly benefits and high worldly status among their own faction; the term "BAGHYAM-BAYNAHUM" (competing dishonorably among themselves) gives the indication that it was that wrongful psychological leaning which is based on "I, my, me" for the sake of worldly benefits that has led many away from adherence to the true

guidance; in this situation, Allah gave TOFIQ to the good believers in Him to accept the true guidance by His will (BE-IDHNEHE); the notable thing here is that as now, there are no more Messengers of Allah to come at the world, we all Muslims have to provide the message of Allah to all the persons that are unaware of it but just as the Messengers were not liable to see that those persons do accept the true guidance, we also are not liable to see to it; Allah, the true Lord, certainly guides those who get the true guidance by His will to the right path and He only knows all of those who are the most rightful to it; Al-Hamdu Lillah; Allah asks the believers in Him if they think that only the statement for the true Belief would be enough for their safety at AKHIRAT; that is not so but in-fact, the Muslims have not yet received anything similar to the believers that had passed before them; those good believers had faced afflictions and adversities and they were much shaken by the difficulties in their situation whereas the Messenger even and the good believers with him too stated to ask when the assistance of Allah would appear; Allah had answered that He would certainly provide that soon; this plainly told the Muslims then that they have to show high patience in the situation they are in where the challengers to Islam are much severe to them and much high in quantity; however, they would soon come out victorious of all this and would have much ease after the high patience they adhere to; Al-Hamdu Lillah; the AAYAT ahead commands to spend whatever possible in the way of Allah so as to wash away any inclination towards the accumulation of the worldly possessions; SAHABA (the companions of the Prophet PBUH) had asked

what amounts should they spend and here Allah tells about the persons that are most rightful to get it when the Muslims better in wealth spend it in the way of Allah (this is appreciable SADAQAH other than ZAKAH); the most rightful persons in sequence to get the amounts are the needy parents, needy relatives, needy orphans, needy MASAKIN (the earnings of whom are insufficient for their genuine needs) and needy wayfarers; and whatever good deeds that the Muslim person does by the amounts he has earned by rightful means, Allah knows that well (and He would provide the returns to that at AKHIRAT); this was for the recipients of SADAQAH and at the next Ruku, Allah tells Muslims about the quantity of amounts to spend; the last AAYAT commands the Muslims to fight JEHAD in the way of Allah; note that Surah Muhammad (that had descended before Surah BAQARAH) had already provided the command of JEHAD and here the AAYAT notes that though some of the Muslims find it hard yet it actually is one of the greatest blessings of Allah upon all Muslims; note also that there is difference in the sequence in which the Surah descended and in the sequence in which they come at the Quran; Al-Hamdu Lillah; Allah knows for certain and the Muslims do not yet know the high wisdom for this command of QITAL (the fight against the disbelievers who challenge the Islamic teachings; that is also named JEHAD though this term JEHAD is more wide in its meaning than QITAL); note here that at Makkah, Allah had asked the Muslims to take-up highest of patience and not to respond by any physical measure against their oppressors; then at the beginning period after Hijrah at Madinah, Allah asked them to defend even by physical

measures if and when necessary (keeping the attacks to the minimum and only taking them at some high necessity); then after some period of the battle of AHZAAB, the pact of HUDABIYAH took place that rendered much peace to Muslims and much space to increase their good numbers by TABLIGH (that means to provide the teachings of the Quran with the clarification of its practice as SUNNAH has provided) and as the pact came to its end, Allah allowed the Muslims to take-up QITAL at high scale even in attack wherever necessary; however, there are conditions for the issue of QITAL/JEHAD by attack and I, MSD, would presently state its five most notable conditions by using here the term JEHAD only; Al-Hamdu Lillah; the first is that it is necessary for Muslims to convey the basic Islamic Teachings explicitly to the enemy before the JEHAD that the Muslims initiate; the second is that the enemy they fight against, has not only rejected Islam but even the offer to formulate a respectable pact with Muslims in clear terms either with the agreement to pay JIZYA (monetary tax for their protection) or without it; if they break-up their agreement especially without information, that would bring them at the position where, with other conditions of the aggressive JEHAD intact, the Muslims would have to challenge them immediately as this breach even asks for the defense of Muslims at such occasion; the third is to fight that strictly under the command of the wise & courageous Islamic commander with full sincerity to him in that JEHAD; the fourth is that each of the warrior himself shall be such Muslim who avoids major sins with high commitment to Islam and the fifth is that Muslims have gathered the necessary physical force to fight

the enemy with high caliber; there is much detail to these conditions at the books of FIQH for those who intend elaboration on these; note that missing of any of these five conditions renders the initiative to JEHAD unnecessary though Muslims would fight JEHAD in defense most enthusiastically against the enemy where they are challenged and they certainly have no such conditions to see at such defensive JEHAD; note also that the Quran does ask for JEHAD (in the meaning of QITAL) at different places but sometimes it takes-up the matter with the understanding that the disbelievers have rejected the message of Islam and sometimes advises the Muslims where the disbelievers have broken their pacts with the Muslims and have shown explicitly by their attitude that they have rejected the message of Islam; this asks for the highest of caution in comments upon the AAYAAT related to JEHAD to which sadly those who do not understand the expressions of the Quran, do not pay any attention and as such, come to such meanings that challenge the teachings of the Quran rather than interpret it correctly (please read my writing "The Expressions of Quran" that is available at the net); in this discussion, note also that the true Muslims actually are the force of Allah upon the earth and they certainly have committed their-selves to see that His authority is never challenged in any manner; this is the reason that at necessity, they certainly had called for JEHAD where the conditions allowed them to initiate it; Al-Hamdu Lillah.

BAQARAH-The Twenty-Seventh Ruku

217. They ask you concerning the sacred month about fighting in it. Say: Fighting in it is a grave matter, and hindering (men) from Allah's way and denying Him, and (hindering men from) the Sacred Mosque and turning its people out of it, are still graver with Allah, and persecution is graver than slaughter; and they will not cease fighting with you until they turn you back from your religion, if they can; and whoever of you turns back from his religion, then he dies while a disbeliever - these it is whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire; therein they shall abide.

218. Surely those who believed and those who fled (their home) and strove hard in the way of Allah these hope for the mercy of Allah and Allah is Forgiving, Merciful.

219. They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit. And they ask you as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the AAYAAT that you may ponder.

220. On this world and the hereafter. And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, they are your brethren; and Allah knows the mischief-maker and the peace-maker, and if Allah had pleased, He would certainly have caused you to fall into a difficulty; surely Allah is Mighty, Wise.

221. And do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing

women) in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even though he should please you; these invite to the fire, and Allah invites to the garden and to forgiveness by His will, and makes clear His AAYAAT to men, that they may be mindful.

The Ruku starts by the statement that SAHABA (the companions of the Prophet PBUH) ask you (O Muhammad PBUH) about the QITAL (the fight) in the months taken as sacred so tell them that to fight at those times is highly bad yet those persons who stop the Muslims from living by the commands of Allah and show ingratitude to Allah and show disregard to the MASJIDUL-HARAAM (where KA'BAH is located) as they turn-out Muslims from there, that is even more highly bad; the reason to state this issue was that the Muslims at some travel came face to face with some infidels that they challenged and as the fight took place, they killed one of those infidels; they thought it was the last day of the sixth lunar month JAMADUS-SANI but it turned out to be the first day of the seventh month RAJAB that was among the four months taken as sacred at Arabia when the fight ceased by the unwritten law of the land; as the infidels created commotion on the issue, Allah replied in the favor of the SAHABA who had challenged the infidels at travel that though it is wrong that they broke the unwritten law (and that was by the misunderstanding on their part) yet much more wrong is what the infidels at Makkah had done purposely that they had not cared for the sanctity of the place where the Holy KA'BAH is located and did whatever

possible to stop Muslims from applying the commands of Allah; this actually is FITNAH and it is much more blamable than what the Muslims did even if they had killed one of the infidels; the AAYAT tells the Muslims clearly that these persons would not stop challenging the Muslims at the battlefield so that they might turn them away from their DEEN (i.e. Islam) if that becomes possible for them; the AAYAT states the dire consequence of leaving Islam that whoever from among the Muslims does fall into that trap and leaves his DEEN and dies in that condition of disbelief, not only his belief but his deeds also would go to waste at the world and at AKHIRAT, such persons would become the inmates of hell-fire where they would remain forever; the AAYAT ahead tells that those who have accepted Islam truly at Madinah and also those who have accepted Islam truly and have migrated to Madinah and they all have fought in the way of Allah, they rightfully hope to get the blessings of Allah; Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah; the SAHABA had also asked about the liquor and the gamble; the AAYAT provides the answer that they carry much sinful things though they do have some benefits (as liquor might bring much heat temporarily to the body); but certainly, their sinful factor is much more noticeable than their factor for benefits; the statement of this AAYAT tells that if something is much wrong by the ruling to consume or to apply but it presents few worldly benefits too, those would be ignored and their ruling would remain as strictly prohibited; Al-Hamdu Lillah; note that the Quran gave three rulings that relate to steps in prohibition of the liquor/wines and this AAYAT-219 of Surah BAQARAH

provides the first of them; the second came at Surah NISAA-43 that asked not to go near the SALAH when intoxicated and the third came at Surah MA'EDAH-90 that finally prohibited it in clear terms; this is significantly notable example for the prohibition of something in steps that had penetrated in the life-style of the peoples in Arabia at that time; Al-Hamdu Lillah; the AAYAT refers again to the question that SAHABA had asked about what amounts they should spend; Allah tells here that whatever amounts they find in excess with them than their necessities, they would spend all of that; note that the answer is only one word "AL-AFWA" (surplus) and it expresses the issue in total clarity; Al-Hamdu Lillah; as everybody knows his necessities better so he individually is liable to decide how much he would spare that would not cause any issue to him in the near future; the Muslim does not need to care for the distant future as that goes against the good concept of TAWAKKUL upon Allah and he must have utmost care for his needy fellow-beings; Islam asks the Muslim person to live the worldly life upon necessities while remaining as charitable as possible to provide ease to all the needy persons yet for AKHIRAT, he must be most caring to his own self in the very best possible way living within the ordinary business of life; Al-Hamdu Lillah; Allah tells that this should make the Muslims consider what status the worldly life has and what standing AKHIRAT claims; certainly, the life here only is the travel towards the destination (AKHIRAT) for which all Muslims must be highly concerned; Al-Hamdu Lillah; the AAYAT also clarifies about the amounts belonging to the orphan children (for which SAHABA worried if their amounts

might be utilized at the foods that all of the household shares together though even their own money had part in it); it allows this sharing of foods provided every person who has the orphan children in his custody, remains sincere to their care as by Islam, they are his brothers; Allah knows the sincere persons that are in contrast to the insincere ones; if He had intended burdens to the Muslims, He would have asked them to keep their account totally separate; He is Mighty (so He enforces His commands whenever He intends) but He also is Most Wise (so He always provides such commands to the Man with His justice that is according to the satisfaction of the character of the Man and not adverse to it); Al-Hamdu Lillah; the last AAYAT of the Ruku that is AAYAT-221 forbids the Muslim man to marry any of women that is polytheist until she truly accepts Islam as the Muslim slave-woman is better to take as wife than to marry such woman, even if her looks are pleasing to him; it also forbids the Muslim man to marry his daughter to any of men that is polytheist until he truly accepts Islam as the Muslim slave is better to marry his daughter than such man, even if his elegance seems appealing to him; note about the virgin girl that her father is authority (WALI) over her in the issue of marriage though he would have to get her permission when he has decided the issue; however, the mature widow might decide for herself in this issue though it is better that she prefers the choice of her father even at such situation; as the living manner at that time allowed slavery so the AAYAT takes the note of it; now, slavery has become obsolete (insha-Allah for good) yet the ruling at the AAYAT is firm that it is HARAAM (totally prohibited) for the Muslim

person to marry any of polytheists; the reason to avoid such marriage is that the polytheists call towards the hell-fire (not only by their words but also by their living manner) and Allah only calls Muslims towards JANNAH (paradise) and His mercy to them; so the Muslim person asks for JANNAH time and again with the plea for mercy as that is his living manner; Al-Hamdu Lillah; may Allah give all Muslims TOFIQ to fulfill all the commands of Allah with total attention towards Him; Al-Hamdu Lillah.

BAQARAH-The Twenty-Eighth Ruku

222. And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves.

223. Your wives are a tilth for you, so go into your tilth when you like, and do good beforehand for yourselves, and be careful (of your duty) to Allah, and know that you will meet Him, and give good news to the believers.

224. And make not Allah, because of your swearing (by Him), an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing.

225. Allah does not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned, and Allah is Forgiving, Forbearing.

226. Those who swear that they will not go in to their wives should wait four months; so if they go back, then Allah is surely Forgiving, Merciful.

227. And if they have resolved on a divorce, then Allah is surely Hearing, Knowing.

228. And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and the last day; and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation; and they have rights similar to those against them in a just manner, and the men are a degree above them, and Allah is Mighty, Wise.

AAYAT-177 had presented the concept of virtues where it had told about the true Belief and the deeds that directly relate to it and then the Surah went on taking all issues related there; it addressed the pillars of Islam (as reported in Ahadith) that are the acceptance of the true Belief by heart which the Muslim person would also state by words that he worships only Allah (the true Lord) and that he believes by heart that Muhammad PBUH is His (last) Messenger; reading of the SALAH daily; paying of the ZAKAH yearly (and other amounts in charity whenever possible); keeping the SIYAM (fasts) in the holy month of RAMADHAN; performing the HAJJ once in the lifetime; in addition to these five, the Surah presents how Muslims ought to take care for their contracts that especially include those contracts that are related to the matrimonial dealings and

that are related to economics; Al-Hamdu Lillah; the study of AAYAAT at this Surah have also provided us the rulings for JEHAD while the issue of optional SADAQAH (amounts to give other than ZAKAH) is yet to come in detail ahead; Al-Hamdu Lillah; from this 28th Ruku of the Surah up-to its 31st Ruku, the AAYAAT present the issues that are related to women where we find even the discussion for the contract of NIKAH (Marriage) and TALAQ (Divorce) in some extensive detail; this discussion is in accordance to the mention of the fulfillment of contracts at the AAYAT of virtues; Al-Hamdu Lillah; the Ruku commences by noting the question that SAHABA presented to the Prophet PBUH which relates to the ruling about menstruation; it asks the Prophet PBUH to reply that it is an impurity so the Muslims must avoid the sexual relation to their wives at such period and wait until they fully cleanse their-selves after it ends; the Quran relates its ruling to observe as its subject matter is to provide the Guidance to the right path; however, for its physiology, note here in brief that the lining at uterus (that is known as endometrium) sheds blood in menstruation when after the sexual relation, the ovum (the female egg) is not fertilized or the fertilized ovum fails to attach to it properly in time; this bleeding period may vary from 3 to 6 days in different women all being normal while the menstrual cycle is the time period in between the menstruation and it is considered about a lunar month normally yet it may vary and would still remain to normal; the menstruation depends on the hormones produced by the ovaries (the female organs inside) and these are in abundance when the ovum is released (that happens each month) to nourish the endometrium; they start

the preparation of the endometrium for a possible pregnancy yet when that does not take place, the hormones diminish considerably that in return causes the endometrium to deteriorate; that deterioration in return causes the blood to flow outside that is named as menstruation; the uterus heals itself within a month for any pregnancy that might take place then and the cycle goes on till there are no more ova for the ovaries to release (in the late forties mostly); Al-Hamdu Lillah; the AAYAT tells ahead that when they do cleanse their-selves then their husbands might take-up the sexual relation with them but only by the manner that Allah has allowed; this means that Allah has prohibited strictly the asking of any un-natural manner in the sexual relation even with the wife and it must strictly remain to natural; it tells that Allah certainly appreciates those who keep their-selves clean inside by asking mercy of Allah time and again and He certainly appreciates those who refrain from any unlawful proximity to their wives at menstruation so as to keep their-selves clean outside; He certainly appreciates those women too who cleanse their-selves totally well after the end of their menstruation; Al-Hamdu Lillah; note that the menstruating woman would not read the SALAH or keep the SAUM (fast) though she would only have to make-up for her missed SAUM afterwards; she would not enter any Mosque and would not touch the Quran or recite it at such condition (though she is allowed to read its translation or the comments upon it even in this condition); note also that there is no problem for the man to eat at the same dish with his menstruating wife or to drink from the same glass and even the same water; note here for the AAYAT ahead that the

Quran guides to the right path in the clearest manner but this needs sometimes to present few of issues very boldly because of the rulings that had been asked about them; here the AAYAT mentions that it is not disallowed for the Muslim man to take different postures at the sexual act with the wife (when he cares to keep it natural) as she is his tilth that yields crops for him; it is interesting to note that by mentioning his wife as his crop-field and by the term "QADDIMU-LE-ANFUSEKUM" (send forth for your own-selves), the Quran mentions the sexual act as the planting of the seed at the field (that is his wife) and the receiving of the crops (that is his offspring); this simile is well-represented in the dreams where if the virtuous man sees him planting the seeds at the field, he would get married soon by the will of Allah or if married, he would father some virtuous child in the near future by the will of Allah; Al-Hamdu Lillah; the AAYAT guides attention at TAQWA to Allah even in this intimate relation with the wife as everyone has to stand in front of Allah to answer for his belief and his deeds; so O Prophet PBUH, give good tidings to the true Muslims who care for His commands at all times and at all places; Al-Hamdu Lillah; AAYAAT-224 and 225 ahead give the ruling on the oaths that a person takes to do or to refrain from some act; note here that taking false oaths is one of the major sins and those persons who do that at courts of the law, they ought to see what fire they actually are buying for their-selves; note also that where the person has the habit of saying "by Allah" at statements randomly so this issue is of no consequence (though he would try to avoid this as best as he is capable of) and the ruling for this is

that Allah does not account for that; likewise, if someone takes an oath on some past event that it has happened and it has not taken place but he is truthful in his oath according to the best of his knowledge, Allah does not account for that futile oath too (though he would improve his observation and would try to be most careful to state something that might have more than what he gathers); Allah takes such oaths only as accountable when the person takes them intentionally and they relate to the future to do something or to refrain from something in clear terms; these AAYAAT do relate to expenditures that are connected to the ruling towards women in some manner; the AAYAAT tell that the Muslim person must not take such oath that becomes hindrance to virtuous tasks because these are the tasks that lead the Muslims to TAQWA to Allah and that in turn leads the Muslims to live harmoniously with each other; Al-Hamdu Lillah; AAYAT-226 rules that those persons who make EELA to their wives, they have four months to consider (and revise) their decision; if such person cohabits with his wife, she would not be divorced and he would pay the expiation for his broken oath (providing foods or clothing to 10 needy persons; see Surah MA'EDAH-89); note that EELA means such oath of the man that he would avoid any intimacy to his wife or wives for four lunar months ahead; note that it is disallowed in Islam that the law of the land among the Muslims ask the husbands to remain away from their wives for more than four months but some institutions as of now (specially the prisons), highly challenge this good Islamic stance; I, MSD, have written about the Islamic Jurisprudence at my article "The Islamic Guidelines" that

passes for a booklet that elaborates on the matter; may Allah give the good Muslims the good wisdom to apply the Islamic commands in all the fields of life; Al-Hamdu Lillah; if someone takes such an oath for lesser period than four months then this is an ordinary oath and that also is sometimes loosely called as EELA; note that the Prophet (PBUH) had made an ordinary oath once to keep away from all his wives for a month as they had demanded more expenses for their household requirements because the Muslims had gained much wealth due to the conquest of different lands and had achieved abundance; the Prophet PBUH disliked this demand and took that oath which is loosely termed as EELA but he gave the expiation for his oath after one month and did not prolong it; note also in the ruling of EELA that even if the four months pass, the couple might marry again if both agree to it though that would be the new contract for marriage between them; Allah says that He would forgive them and would show mercy to them if they reconcile and manage their affairs together; but if the man has decided in final terms that he would divorce her then Allah does hear the plea of the offended side and He knows the situation that exists between them quite well; Al-Hamdu Lillah; the last AAYAT of the Ruku presents few rulings for the divorced woman; note that the marriage is such issue between the man and the woman that has the aspect of contract and the aspect of love; without any love between them, the contract might become a burden; note also that this contract basically takes place due to the word of the man (and of the woman) and Allah has provided the right exclusively to him to end the contract only by his

pronouncement of words; the notable thing is that the man has the right to divorce yet it is limited to three pronouncements for life and so he might reverse it when he has uttered it up-to two only; the procedure to it is that he must pronounce the divorce in clear terms only once in the menstrual cycle that is the time period of her physical purity in between the menstruation in which he had not made any sexual relation to her; after the divorce the woman would spend three of her periods named as her IDDAT; note that if she is pregnant, her IDDAT is to the child-birth even if that occurs just after the divorce; in this period, if the man has pronounced the divorce to her one or two times, he might reverse his verdict by his verbal note or by sex-relation with her; but he would reverse it only in the due period of her IDDAT as at the end of it (just as she cleanse herself from the third menses), he loses the right to keep her as his wife due to the consent she had given for their marriage; after her IDDAT, he would keep her as his wife only when they agree to remarry and that would be the new contract among them; this AAYAT-228 tells that the divorced woman would stop herself to remarry until she had passed three of her menstrual cycles (the end of her third menses would mark the end of her IDDAT when she had cleansed herself); if she really believes in Allah and the Day of Judgment, she must not conceal if she is pregnant or whenever she gets her menses if they are irregular (so that the count of her IDDAT remains appropriate for which her word has validity); their husbands have the actual right to take them back in care in their IDDAT if their husbands really intend to reconcile the issues between them; the women also do have

rights yet they are in accordance to the duties that they have to see to as women (note that whatever rights the West has given to the woman as of now, it has given those taking her as another of men only); the men do have prominence over them; Allah certainly is Mighty (so He commands as He wills and He has provided this prominence to the Man at the worldly life) and He certainly is Most Wise (so He knows who is better qualified for this prominence); Al-Hamdu Lillah; note here that though at the worldly life, the man has the prominence over the women (for her complete security in all manner) yet they both are equals at AKHIRAT where the higher status certainly would remain for those only who have the best of the true Belief in Allah and who work in accordance to that in the best possible manner; Al-Hamdu Lillah.

BAQARAH-The Twenty-Ninth Ruku

229. Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the limits of Allah, so do not exceed them and whoever exceeds the limits of Allah these it is that are the unjust.

230. So if he divorces her she shall not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to

each other (by marriage), if they think that they can keep within the limits of Allah, and these are the limits of Allah which He makes clear for the people who know.

231. And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah's AAYAAT for a mockery, and remember the favor of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) Allah, and know that Allah is the Knower of all things.

This Ruku elucidates the issue of divorce and gives commands that relate to its validity; the first AAYAT tells that if there is no option left but to pronounce divorce, then the man might pronounce it twice only; after that either he takes his wife back to him as the rulings allow him or either he leaves her in the best of manners; he is disallowed to take anything from his wife that he has provided her (even if that is very huge sum of money); however, if it becomes clear that they both are unable to fulfill the demands of the family life together as Islam asks of them then the woman would ask him for divorce and in this situation, she would ask that with the willingness to surrender to him some of the amounts she had received from him (in MEHR that is the necessary amount of money for him to pay to her for the marriage) or from her own resources; note that the woman is at more

disadvantage when they both are unable to fulfill the demands of the family life together and with that, she does not have the right to divorce her husband; as such, she is liable to pay amounts to her husband so that he releases her of the bond of marriage (though it is better he does that without any claims) and she might commence her life with another better husband anew; Allah guides all persons that He has set these limits so they must keep inside them and must not trespass; those who trespass by going beyond these limits, they certainly commit injustice not only to their own selves but also to the whole environment they live in; this notes the delicate nature of the relationship between the man and the woman that they both have to care for each other even at times where the worldly benefits to their own-selves are at stake; if the man pronounces the divorce on his wife for the third time, the divorce would become irrevocable; then the chance of their remarrying are very meager as that is possible only when someone else marries her and then by some chance, he also divorces her (or he dies); so after her IDDAT, she might remarry her first husband if both do agree to that with the sincere intention to sort-out issues well together to fulfill the demands of the Islamic manner of the family life; the AAYAT says that these demands are provided here in clarity for all those who do intend to learn them (and put them into practice); Al-Hamdu Lillah; the AAYAT ahead tells the man to care about the Islamic code of morality by his own as he has the right to pronounce the divorce to his wife; he must never abuse any of those rights that Allah has provided to him and this specific right has much delicacy; if he pronounces the

divorce to his wife, he would either revoke it with all intention to reconciliation or he would either leave her to live her life by her own in the best Islamic manner she deems fit; but to revoke it just before the end of her IDDAT and then again to pronounce the divorce for the second time (as he has the right for it) so that she tastes the trouble she has caused to him (by his viewpoint) would certainly cause extreme discomfort to her; she would have to start her IDDAT all over again without any negative doing on her part and that is injustice; the AAYAT indicates that whoever abuses the right he has in this way, he actually commits injustice to his own self (as she has been his wife remaining so very near to him); he must not turn the guidance that Allah has given to him into some jest but he must remember that Allah has given the Muslims the NEMAT (blessing) that means He has provided them TOFIQ to live upon the Islamic teachings by the awareness of the manner to practice them in any situation keeping well their integrity for AKHIRAT; so he must remember that Allah has descended upon them the KITAB (the book; especially all the commands that it presents) and the HIKMAT (the wisdom that tells how to put that book into practice); so this KITAB and HIKMAT when the Muslims keep to it and spread its teachings to all the peoples of the world are truly the NEMAT to them; all the Muslims must develop TAQWA to Allah as having some rights does not mean that they seek ways to make those serve their passions so they would apply them with their attention towards Allah as He is the Knowing of all things and He certainly knows well all of their intentions; Al-Hamdu Lillah.

BAQARAH-The Thirtieth Ruku

232. And when you have divorced women and they have ended-- their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves in a lawful manner; with this is admonished he among you who believes in Allah and the last day, this is more profitable and purer for you; and Allah knows while you do not know.

233. And the mothers should suckle their children for two whole years for him who desires to make complete the time of suckling; and their maintenance and their clothing must be- borne by the father according to usage; no soul shall have imposed upon it a duty but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir, but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and be careful of (your duty to) Allah and know that Allah sees what you do.

234. And for those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner; and Allah is aware of what you do.

235. And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds; Allah knows

that you will mention them, but do not give them a promise in secret unless you speak in a lawful manner, and do not confirm the marriage tie until the writing is fulfilled, and know that Allah knows what is in your minds, therefore beware of Him, and know that Allah is Forgiving, Forbearing.

The first AAYAT of this Ruku tells that when the divorced women have completed their IDDAT, no person would stop them from remarrying and this includes even her previous husband to whom she might remarry if he had pronounced the divorce to her one or two times (that is revocable at the IDDAT yet after it, they might remarry and this marriage would be the new contract between them though he would lose the right to the pronouncement of divorce at her according to the times he had given it); that is the best course to take for the true Muslims in this matter and more leading to the purity in the physical and the spiritual sense; no one other than Allah is aware of all aspects of any matter so everyone must accept whatever He provides him; Al-Hamdu Lillah; the mothers must provide the milk to their infants for two years if they intend to complete the total term for feeding the milk to them; and the father to the child is liable to see to her basic physical needs (according to his endurance and according to the good norms of the Islamic environment); neither the mother nor the father should be troubled for more than endurance due to the love for their child; (if the father dies), any of his well-off heir that is the one of the closest relatives to the infant would see to the needs of the infant in the same manner; if the parents need

to discontinue the feeding to the infant by their mutual assent after their consultation (before the full term for it), that even is not adverse to them; the man might employ any woman to feed the infant by her milk if there is some issue for the mother to feed the infant so even that also is not adverse to him when he cares to provide that employee the due amounts without any resentment according to the good norms of the Islamic environment; all persons must develop TAQWA to Allah (i.e. the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all times and at all places;); at such state, his good deeds according to his true Belief become the evidence to his inner peace; the AAYAT tells that all persons must know that Allah sees the inside of all persons totally well so their intentions must be good and their deeds even better; Al-Hamdu Lillah; note that even the divorced mothers would feed their infant to the full term while the necessary expenses for the child would be upon the father up-to seven years for the male child according to FIQH and up-to the puberty for the female; he would get the custody of them at that respective ages but before that, the mother is liable to their custody though if she marries any person that is not of the very close relatives to the children, she would lose their custody then and there; the AAYAT-234 ahead tells about the IDDAT of the widow when she loses her husband by death and that is four months and ten days; this term is counted for convenience as one hundred and thirty days

though the lunar months would amount to a day or two lesser; she would be free of the IDDAT at the day-131 while this also is notable that the day-1 for the count is the day when her husband dies; so at the end of their IDDAT, there is no adversity to anyone if they try to remarry remaining within the good norms of the Islamic environment; and Allah certainly is Well-Aware of all activities of all persons; Al-Hamdu Lillah; note that the Islamic environment manifests in such manner that the unmarried women are difficult to find and need search (as men are allowed marriage to more than one women up-to four at one time if they are able to take-up their liability towards their wives well) so if the unmarried women are more in quantity than the men that need to marry at some environment, it needs the care of all good Muslims that they turn it to the better manner according to Islam by their good efforts therein; Al-Hamdu Lillah; the last AAYAT of the Ruku tells that there is no harm for the man in giving the hint to the woman at her IDDAT that he has the interest to marry her or in keeping that intention in his heart; this tells about the psychological leaning of the normal woman at such condition that when the unrelated man talks to her about something necessary to address, she has the insight to see even then if there is anything else related to her that is going inside him; Allah knows well when any of the men has concern towards her but he must not promise her secretly (about taking her into marriage) but speak in accordance with the norms of the Islamic environment (as providing hints to his inclination towards her only); any secret involvement might lead to some wrongful activity on the part of the man that must necessarily be avoided because the good deeds do

not need secrecy while the bad ones ask for that; but such hints do not necessarily conform that the man would undoubtedly propose her; when she has passed her IDDAT, it is well for him to consolidate his intention (and propose her in clear terms if he will); Allah truly knows well what is going inside all the persons (whether that is something lawful or some desire that asks towards the unlawful activity) so all must remain aware that they are unable to hide anything from Allah and therefore, they must have shame on anything bad that might have taken place inside them; but with that, they all must also remain aware that Allah is Most Merciful (whenever they ask Him the mercy for their-selves) and Most Forbearing (so He provides the space for all persons to show that they incline towards the righteousness only and not towards any adversity); Al-Hamdu Lillah.

BAQARAH-The Thirty-First Ruku

236. There is no blame on you if you divorce women when you have not touched them or appointed for them a portion, and make provision for them, the wealthy according to his means and the straitened in circumstances according to his means, a provision according to usage; (this is) duty on the doers of good (to others).

237. And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) half of what you have appointed, unless they relinquish or he should relinquish in whose hand is the marriage tie; and it is nearer to righteousness that you should relinquish; and

do not neglect the giving of free gifts between you; surely Allah sees what you do.

238. Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah.

239. But if you are in danger, then (say your prayers) on foot or on horseback; and when you are secure, then remember Allah, as He has taught you what you did not know.

240. And those of you who die and leave wives behind, (make) a bequest in favor of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and Allah is Mighty, Wise.

241. And for the divorced women (too) provision (must be made) according to usage; (this is) duty on those who guard (against evil).

242. Allah thus makes clear to you His AAYAAT that you may understand.

The Ruku continues the rulings for the divorced women and the first AAYAT tells that there is no harm if for any genuine reason the man divorces the woman he has just married with whom he neither had any rightful privacy nor had specified any MEHR (the necessary amounts to provide her when he marries her); this tells that the marriage is fine without the specification of MEHR yet he would have to pay that afterwards when he receives the rightful privacy with her; but in this situation that the AAYAT mentions here, he must provide some clothing that includes the scarf, the upper garment and the garment that is lengthy enough to cover-up

the whole of her physique; this clothing must be the highest in quality that the man is capable to afford (and to present her with some more articles of necessities is even better); this provision of clothing is her right upon him that he ought to provide in the best possible manner as that is expected of the virtuous persons; if, however, he did not have the rightful privacy with her but he had specified the MEHR for her then it would be the half of what is specified for her though even from that, she might leave some amounts (and even in full if she wills or her father wills who had given her in his marriage) in his favor; but as he has the right to divorce, it is more feasible that he presents her the full amount of MEHR and even more; this tells that this matter has elasticity and the man must care as much as possible for her if such situation takes place where he divorces his wife just after marriage; if the man shows leniency in providing her whatever is possible for him besides the lawful clothing (or amounts) after the occurrence of such situation, that attitude certainly is more near to TAQWA to Allah; the Muslim persons must not forget leniency to each other in the affairs of life and they must remember that Allah is watching over all what they are doing; seeing their leniency to each other, Allah would care for them with the highest of kindness; Al-Hamdu Lillah; AAYAAT-238 and 239 shift the direction of the discussion to the issues of SALAH; we have seen in our study at AAYAT-153 of Surah BAQARAH that it asks for SABR and SALAH and these both respectively keep away from all base desires that might lead to the major sins and strengthen the attention towards Allah; SABR for the Muslims denote in the Quran to attach the self to something

praiseworthy by Islam (even though that needs to put some strain to the self) against the option to take something that is blameworthy; that is why it enfolds the meaning of patience keeping to Islam at some incident that causes agony and enfolds the meaning of living upon necessities at the worldly life; the notable thing about SALAH is that it brings the Muslim person near to Allah as he persists on His remembrance by it; so while SABR stops from attachment to the worldly things, SALAH takes-on to the attachment of AKHIRAT by the remembrance of Allah, the true Lord; keeping this detail in view, the shift in discussion here implies that the Muslim person must not forget Allah even when dealing the issues in the ordinary business of life; these AAYAAT ask to care for the reading of SALAH with the highest of attention towards Allah and specially the middle SALAH that is FAJR; as the date changes in the Lunar calendar from the MAGHRIB (when the sun sets) so it has two of SALAH at its back that are MAGHRIB and ISHA and it has two of SALAH after it that are ZUHR and ASR; this also is the time when the angels change shift at the world by descending from and rising up to heavens; Al-Hamdu Lillah; the Muslims have to read SALAH even at such adverse situations when the Muslims face the enemy though at that time, they are allowed to read it even standing with gestures for its postures and even when they are riding on horses; however, at the normal peaceful situation, they have to read it in the manner that the Prophet PBUH have shown them well (who had been taught by Gabriel-AS by the command of Allah); this is the manner in which the Muslims all over the world have always read the SALAH by the blessing of Allah

and they still read it in this same manner; Al-Hamdu Lillah; AAYAT-240 tells the Muslims that near to their death, they should provide in their bequest that their wives would remain at their houses with sustenance for one year ahead of their deaths; but if they depart from there by their own will, there is no adversity for the deceased person (and others) in whatever efforts these women undertake for their marriage again according to the good norms of the Islamic environment; note that the AAYAT-234 tells about the IDDAT of the widow that is four months and ten days so taking it together with this AAYAT, it means that they have the right to leave those homes after their IDDAT though if they intend to live-on there for the whole year ahead, they certainly are liable to it; the AAYAT-12 of Surah NISAA has specified their share in the inheritance from the husband and so the will is not required as of now for them but this aspect of AAYAT-240 remains in the ruling that they might stay-on till the year ahead; Al-Hamdu Lillah; the AAYAT tells that Allah provides commands as He wills (as He is AZIZ) but He also is Most Wise (HAKEEM) and knows well what attitudes are better for all persons to take in such situations; the AAYAT-241 emphasizes that MUTTAQIN (the persons having TAQWA to Allah) would necessarily provide the basic requirements of life (as much as possible for them) for the divorced women according to the good norms of the Islamic environment; as the Ruku had previously mentioned about the provision for the specific divorced women, the last AAYAT of the Ruku tells that this is how Allah explains His AAYAAT to all persons that they do understand them well; Al-Hamdu Lillah.

BAQARAH-The Thirty-Second Ruku

243. Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life; most surely Allah is Gracious to people, but most people are not grateful.

244. And fight in the way of Allah, and know that Allah is Hearing, Knowing.

245. Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold, and Allah straitens and amplifies, and you shall be returned to Him.

246. Have you not considered the chiefs of the children of Israel after Musa, when they said to a prophet of theirs: Raise-up for us a king (that) we may fight in the way of Allah; He said: May not be so that you would not fight if fighting is ordained for you? They said: And what reason we have that we should not fight in the way of Allah, and we have indeed been compelled to abandon our homes and our children. But when fighting was ordained for them, they turned back, except a few of them, and Allah knows the unjust.

247. And their prophet said to them: Surely Allah has raised TALUT to be the king over you. They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is Ample-giving, Knowing.

248. And the prophet said to them: Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquility from your Lord and residue of the relics of what the children of Musa and the children of Harun have left, the angels bearing it; most surely there is sign in this for those who believe.

The Ruku commences by the incident that occurred in Bani-Israel and we have read about it before; the Bani-Israel that were in thousands, fled from Egypt for the safety of their lives when Pharaoh and his men were pursuing them; the pursuers were drowned and they went on to settle at Sinai; Numbers (chapter 1, verse 46) at Torah gives their number as more than six hundred thousand and that only represented the persons that were able to fight wars among them so the actual count according to it has to be much high; this certainly is liable to challenge by the historical perspective yet as the term the Quran has used i.e. ULUF (thousands) is not adverse to it, I, MSD, would leave any arguments to it and take the comments ahead; it happened that when Moses-AS received Torah from Allah, the Bani-Israel was so much insolent that they were reluctant to accept it as the word of Allah that He had provided it to Moses unless He conforms to them openly; then Moses selected seventy of their persons that they took as trustworthy and took them to TOOR; Allah gave death to these seventy persons when He told them that He has provided Torah to Moses and they asked to see Him openly; Moses was worried that his people (with the character they had) would take him as responsible

for their death; he prayed Allah for their revival to life and Allah accepted his plea so that those persons (and the whole of Bani-Israel) do show some gratitude to Him (see the note at the sixth Ruku); Al-Hamdu Lillah; the notable thing here is that the Quran mentions the command of death that Allah gave to their representatives as to all of them (unless we assume that there is the phrase in between to the effect "from amongst them") and this is the manner in expressions of the Quran that it does mention some as the whole at few places where it is not much difficult to detect (mostly in narrations) for the student of the Quran; therefore, he must ponder at such other places too where also the Quran mentions these narrations; note that the AAYAT says "did you not see towards the people that departed from their residences" and this indicates that their reference is provided somewhere in the Quran before the descent of this AAYAT as the word "see towards" relates to "learn about" here; Al-Hamdu Lillah; the AAYAT ahead tells that they were commanded to fight in the way of Allah but we have learnt that they did not comply to this command and as the result to it, Allah confined them to the desert for the forty years ahead; to understand the AAYAT ahead, note that when the true believer strives hard to spread the message of Allah by virtuous TABLIGH (preaching of the Islamic teachings to all peoples respectfully) or to finish off the adverse impression of the enemy at the environment by the worthy JEHAD (challenging the enemy adverse to the Islamic teachings when there is no option left to bear him), Allah names this virtuous strivings as the beautiful debts that the believer has given Him; as debts are returned, He would

return them in much high quantity not only at his worldly life but also at AKHIRAT; Allah gives the highest quantity of returns according to the striking quality of the good deeds of the believer; Allah only, contracts the impressions of deeds and He only, increases them and certainly all persons have to answer to Him; Al-Hamdu Lillah; after three hundred years of Moses-AS and Aaron-AS, there came a time when Bani-Israel were at such state that they were defeated by the enemy and much humiliated with many of them in captivity and many of them dispersed at places; they asked the Prophet in them (it was Samuel-AS) to appoint some person as the king upon them by the permission of Allah so that they may fight for their liberty and live according to Torah; Samuel first made sure by asking them if they really intend for JEHAD and they conformed in all manner that once they do get the king that guides them, they would fight the enemy in his command and would not turn back as they do not have anything to lose now; however, there were such unjust persons in them who did not care a bit for their word and did go back on it once Samuel appointed the king by the guidance of Allah; it was TALUT (Saul) who was an ordinary person among them yet he had such physical power that was impressive and had huge amount of knowledge; the persons at some authority among them were immediately critic of his appointment as the king for them, with the argument that neither he has ever had any authority nor he has any amount of wealth to note; Samuel told them that Allah gives the authority over His lands whom He wills and He has chosen him due to his impressive physical status and his notable knowledge; here we find that those who are the best of

rulers among Muslims, would have sound physical and mental abilities with the understanding for applications of the Islamic rulings though they might have finances so meager as to barely cover their basic physical needs only; also, it is not adverse to the good teachings of Islam that the most pious and learned men in Islam guide people to better their inside while there are such other good persons at rule among them that though are not as pious yet learned enough in Islam to guide all Muslims towards the true path in the ordinary business of life with all good wisdom; Al-Hamdu Lillah; he told them that Allah provides in plenty what He wills to whom He wills (so He has provided TALUT the good physical capacity) and He has the true knowledge of everything (so He has provided him the good mental disposition); Al-Hamdu Lillah; Samuel also told them that the sign for his authority over them is that very soon, they would receive the huge trunk (TABUT) that they had lost in which, there is blessing for them and in which, there were few relics of Moses and Aaron; this TABUT was in the possession of some of their enemies who had then, put it into a cart that was dragged by bulls and had waved them away from them; they had thought that it was putting some bad spell on them and it was the reason to their ills so that was the time when the angels took it and led it to the place of the Bani-Israel by the command of Allah; Al-Hamdu Lillah; Samuel told them that not only was it sign for the authority of TALUT but it also was the sign for them that has the potential to increase their true Belief in Allah, the true Lord; Al-Hamdu Lillah.

BAQARAH-The Thirty-Third Ruku

249. So when TALUT departed with the forces, he said: Surely Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with his hand as much of it as fills the hand; but with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said: we have today no power against JALUT and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.

250. And when they went out against JALUT and his forces they said: our Lord; pour down upon us patience, and make our steps firm and assist us against the disbelieving people.

251. So they put them to flight by Allah's permission. And DAWUD (David) slew JALUT, and Allah gave him kingdom and wisdom, and taught him of what He pleased. And were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder; but Allah is Gracious to the creatures.

252. These are the AAYAAT of Allah: We recite them to you with truth; and most surely you are (one) of the apostles.

253. We have made some of these apostles to excel the others, among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Isa son of Mariam (Mary), and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there

were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.

This Ruku narrates about the battle between the forces of TALUT (Saul) and JALUT (Goliath); as TALUT led his forces towards the forces of JALUT that were named as AMALIQA, he told them that they have to pass a simple test that would show if they are sincere to him or not; as they come to the river (i.e. the river of Jordan), they would not drink from it but if someone takes the handful of the water once, that is of no consequence; when they reached the river, everyone except for the few most sincere ones of his forces drank extensively so it happened that his army of thousands was reduced to about three hundred and fifteen of men (this was the same figure of men that accompanied the Prophet Muhammad PBUH at the battle of BADR and these AAYAAT actually prepared the SAHABA for that battle against the infidels that was just about to occur); so when these sincere men crossed the river, they saw that they were hopelessly short in quantity to face JALUT and his forces and some of them even spoke it out; but those who did not have any type of worldly attachment but had in focus that they would meet Allah, they assured them that this shortage in quantity is of no consequence as many times forces low in number have conquered the forces that had huge number of men by the will of Allah; Allah certainly favors the SABIRIN that have total attention towards Him only; Al-Hamdu Lillah; when they came face to face with the forces of JALUT, they made

DUA (supplication) to Allah to pour SABR upon them (that they do not care for the physical life) and to make them firm at the ground (that whatever comes they fight on without turning their backs) and to provide them the victory over the disbelieving folk; JALUT was fully covered in an ironclad suit of armor with his eyes only free to see and he challenged anyone from amongst the forces of TALUT to come at combat against him; DAWUD-AS (David-AS) answered him with the consent of TALUT as he was highly skilled in the use of a gadget that could throw stones extremely fast towards the target (and his aiming towards it was amazingly wonderful); JALUT had huge stature and he stood at such manner that as David threw the stone at one of his eyes, it penetrated through that to his skull and he died immediately; so by the will of Allah, the forces of TALUT won the battle then and TALUT became the king of the place; David-AS (who became his son-in-law) succeeded him as the second of kings and received ZABUR (Psalms) so he was not only the pious king but also the Prophet of Allah and one of the highly knowledgeable persons; Al-Hamdu Lillah; the Ruku has the phrase "by the will of Allah" couple of times at AAYAT-249 and at AAYAT-251 (the AAYAT-250 narrates DUA of the sincere believers in the forces of TALUT); this is to convey that whatever goes-on at the world, it only happens due to the will of Allah; so the AAYAT ahead tells the manner in which Allah runs the world that He repels some peoples by some (so no peoples stay at authority for such lengthy period that they make other of peoples bound to serve their whims); this is so that the earthly life does not go to FASAD; so most certainly, Allah is most Merciful towards all the peoples

of the worlds; Al-Hamdu Lillah; AAYAT-252 marks that Allah has read His revelations in such manner to Muhammad PBUH that all the people do see clearly that he certainly is the (last) Messenger of Allah; note that Muhammad PBUH was not able to read or write and he had had no education in any subject so he knew only what Allah had taught him through the angel Gabriel-AS; so the narration about TALUT with such clarity in the Quran proved that he certainly was among the Messengers of Allah; Al-Hamdu Lillah; note also that this AAYAT contains the word "BIL-HAQQ" (with all Truth) and wherever it occurs, it represents any of the manners by which Allah administers His rule towards His creation as here it tells that Allah runs the world in such manner that He repels some peoples by some other of them; Al-Hamdu Lillah; at the last AAYAT of the Ruku, Allah tells that these are His Messengers among whom He has given preference to some over some and the interesting fact here is that the Quran does not specifically mention any of the Messengers of Allah as the most exalted among all of them; the reason is that if one of them has prominence by one way over the others, some other of them has his prominence by some other way; note that the Muslims take the highest of ranks among them for Muhammad PBUH but that is an overall consideration and they must not speak about it except where that is necessary; this is because Ahadith (that are the narrations about sayings of Muhammad PBUH, his deeds, his silence over an action committed in front of him and in fact all that is related about that great man, the last Messenger of Allah) ask not to be explicit about it; the AAYAT tells that Allah has even spoken to some of the Messengers (means Moses-

AS in particular who received Torah) and have raised the excellence of some in other ways (means Jesus-AS in particular); He gave Jesus-AS, the son of Mary-AS, "BAYYINAAT" (that are the clear reasoning to get to the true Belief in Allah, the true Lord, and in the judgment at AKHIRAT by the observation of the previous guidance that Allah had provided to the people); and He helped him most by "RUHUL-QUDUS" (the angel that is most sacred; Gabriel-AS); we get the identity of RUHUL-QUDUS by Surah NAHAL-102 where he is clearly mentioned as who brings the revelations from the true Lord; the help that is mentioned here happened when Allah saved Jesus from the hands of the enemy that intended to crucify him; at that time, Allah took him above to heavens alive and we would study that insha-Allah at Surah NISAA-157, Al-Hamdu Lillah; if Allah had intended, they would not have fought fiercely with each other when the BAYYINAAT had reached them at the times of Jesus-AS but they differed and so there was the faction that kept to the true Belief and there was other that disbelieved; and if Allah had intended, they would not have fought fiercely with each other after Moses even; but Allah does whatever He wills; Al-Hamdu Lillah; this gives the message again that everything has been (and is even now) going in the perfect manner that Allah intends; He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah.

BAQARAH-The Thirty-Fourth Ruku

254. O you who believe - spend out of what We have given you before the day comes in which there is no bargaining, neither any friendship nor intercession, and the disbelievers - they are the unjust.

255. Allah is He besides Whom there is no god, the Ever-living, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.

256. There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Satan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.

257. Allah is the Guardian of those who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are many Satan who take them out of the light into the darkness; they are the inmates of the fire, in which they shall abide.

The AAYAT of virtues (BAQARAH-177) had indicated that virtuous acts of the virtuous persons include their spending from their resources in the way of Allah; this Ruku starts by pointing out to the believers about the necessity of spending

from whatever resources that Allah has provided them before it's too late; note here that whatever Allah has provided to the Man, that not only includes his finances but also his abilities that might be his physical strength and his extensive knowledge (that honored TALUT to lead his nation); also included in this, is the authority that he might have received by his official post and the respect among his people due to his noble birth that enables him to provide practical rulings to them; so whatever Allah has provided him from the material assets or from the spiritual blessings, he must spend that in the way of Allah towards the needy persons; the sacrifice from his finances and good abilities would remain in such ways that he spends amounts on the needy virtuous persons of the Islamic environment so that they live at ease and care in the better way for AKHIRAT and that he provides the knowledge of Islam to all the persons of the world so that they respect the Islamic teachings and care in the better way for AKHIRAT; Al-Hamdu Lillah; one of the Ahadith narrates that the Prophet PBUH said, "Envy is disallowed except in two cases, a man whom Allah has given wealth and he spends of it by night and by day, and a man whom Allah has given the Qur'an and he stands with it giving its right by night and by day" (reported by Tirmidhi); note that these are the two things (wealth and the true knowledge) that might become burden or might become blessing; if a person has any one of these, he must take care that he uses it in the way of Allah (as to possess something of value does not give him any honor at the court of Allah except that it increases his responsibility but he does get it when he serves the needy with that keeping to

the right path); here envy does not mean jealousy but it denotes that the person must try to become like those who are highly caring to the people by their wealth and by their knowledge; Al-Hamdu Lillah; they must use all blessings that Allah has provided them before the provided space for the collection of good deeds (i.e. their lives) ends as at the ground of HASHR (the first day of AKHIRAT), there would be no trading among each other, no friendships among each other and no recommendations among each other; however, the good persons when they achieve their good result there that denotes their true success, would be at peace and would happily converse at their good circles of the like persons that also have achieved success there (see Surah HAAQQAH-19, 20, 21); Al-Hamdu Lillah; those who deny to spend in the way of Allah, they certainly are the most unjust persons; AAYAT-255 is named as AAYATUL-KURSI (the verse related to the throne) and it is most explicit for the expression that Allah only is the Creator of all and He always has all of His good attributes and He is RABBUL-AALAMIN, the only true Lord of all, so He asks for the total obedience from all of His creation most sincerely and the Man and the JINN, the only two of His creation having the free-will, must certainly obey Him by their free-will; Al-Hamdu Lillah; the AAYAT tells that only Allah is the Creator of all Who only has the true Life (Ever-Living) and Who only gives life to others and then He only is the Sustainer of it (by Whom all things subsist); neither slumber takes hold of Him nor does sleep; only to Him belongs truly whatever is in the heavens and whatever is in the earth; who would dare to recommend anyone (for mercy) at His court except by His permission

only (so at the ground of HASHR, there would be no trading among each other and no friendships among each other; also there would be no recommendations among each other except by His permission only); He knows what is ahead of them (the deeds that they would commit ahead) and what is behind of them (the deeds that they had already committed) while they do not get anything from His knowledge except for what He wills for them; His KURSI (the chair; the throne) includes all the heavens and the earth and He does not tire ever in the preservation of both; and He certainly is Highest and Most Tremendous; Al-Hamdu Lillah; here we find that the knowledge of the Man is nothing in comparison to the knowledge of Allah; He knows everything all of the times with all attention to all of them without losing sight of anything and He has made everything according to its placement at the earth and at the heavens with notable principles and He never slumbers or sleeps or forgets anything; note that we are unable to understand the most amazing authority of Allah from which nothing is out; the heavens has innumerable bodies (but He certainly knows their count) with such distances between them that baffles the human mind and each has processes of its own; Allah knows each and everything about each and every body and He has integrated them in all manners by His set principles; Al-Hamdu Lillah; the simple fact is that He knows each and everything of all the creation most perfectly; Al-Hamdu Lillah; there is a Hadith that tells that AAYATUL-KURSI provides safety from satanic things and so its recitation (by saying the phrase that means "He does not tire ever in the preservation of both" three times) before sleeping is very good to keep adverse things away;

there are few such Ahadith that relate that the person harmed would take the good deeds of the unjust person that harmed him yet this narration would not be taken to mean at AKHIRAT but it relates to meaning that this transfer would happen at the document of deeds of the unjust person before his death that would adversely affect his AKHIRAT; so this means that this would occur at the worldly life (though it would affect the life at AKHIRAT of both the persons) and the interpreters would care not to give such Ahadith any other meanings; here we find such mention about Allah that the human mind is unable to perceive; there are such few issues at the Quran where we must take silence and say in clear terms that "we do believe and Allah knows better"; here also we must say the same and praise Allah; Al-Hamdu Lillah; the last AAYAAT ahead in this Ruku (that are 256 and 257) tell about the guidance that Islam provides and it is named as the NOOR (the beautiful light); it says that there is no compulsion in DEEN (the true code to practice in every field of life i.e. Islam) so the Muslims would ask all persons to come to Islam as ordinarily as possible and they would give them the space to consider it if they demand so; but the Muslims would not press Islam upon anyone though they would certainly ask for some respectful pact with the challengers to Islam if they refuse to accept it in final terms; note that because the enemy does not realize that its demand for the space of time to consider Islam would relax our liability in JEHAD, it takes JEHAD as some monster that would gobble it down; if it were so then India would have extreme scarcity of non-Muslims at this current times (and that is not so); those who take-up any fibs against Islam,

they should give at-least some passing comments albeit fair, at the treatment that the non-Muslims had provided to the Muslims at Spain when they conquered it at 1492; the Muslims certainly have to make sure that the enemy does keep away from the Muslims and does not interfere in their Islamic affairs; if that even is unacceptable to them then JEHAD is the last resort for Muslims as they are the force of Allah upon the earth; however, note that there are conditions for attack upon the enemy and I, MSD, have mentioned them at these Tafsiri-Notes at the twenty-sixth Ruku; JEHAD never ever was any compulsion in DEEN as it only inflicted the punishment to the enemy for its adamant stance after it had rejected the Islamic teachings in the most clear terms; this also is highly notable here that when the administration among Muslims imposes laws against Islam, the Muslims would have to voice their protest as best as possible and this AAYAT does not address that issue; consider how strange it would be if someone forces good Muslims to live against Islam because of his manifest authority (with his bunch of rogues) and reasons that as there is no compulsion in DEEN so they must follow him; though this absurdity does not need any address yet as the foolish argumentative persons have practically taken such stance at times so I, MSD, negated their stance; consider this too that if the Muslims did not take-up JEHAD against the enemy, what would have happened to them when they even had to face such foolish stances as mentioned and with that, keep in view the attitude of the current challengers to Islam too that have piled many fibs against Islam so as to justify their unjust malicious activities against good Muslims

who do sincerely want that their ordinary practice represents Islam; the AAYAT says that the true guidance has become distinct from the wrongs so whoever disbelieves in TAGHUT and believes in Allah, he certainly has grasped the strongest of handholds (that is the Quran, the true guidance) that certainly would not break; and Allah is Most Hearing (to DUA of Muslims) and Most Knowing (to what TAGHUT strives for); note that TAGHUT is such representative of wrongs that advises the people against the commands of Allah knowingly, with whatever authority (to impress the people) it had managed to muster; Allah certainly is the true Protective Friend to Muslims so He brings them from all shades of darkness towards the NOOR that is the light of Guidance to the right path while the wrong deceitful guardians of the disbelievers are TAGHUT that push them out of the NOOR towards the many shades of darkness; note that the true guidance is mentioned by the singular noun which is the NOOR as the Truth certainly is one from always to all times ahead while the mention of darkness is ZULUMAAT (many shades of darkness) by its plural form because it has many shades that all lead to the hell-fire; such people rejected the NOOR so they would remain inmates of the hell-fire and that would be to all times ahead; may Allah provide the wisdom to all good Muslims to detect the Truth and to remain totally committed to it; Al-Hamdu Lillah.

BAQARAH-The Thirty-Fifth Ruku

258. Have you not considered him (Nimrod) who disputed with Ibrahim about his Lord, because Allah had given him the

kingdom? When Ibrahim said: my Lord is He who gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely Allah causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded; and Allah does not guide aright the unjust people.

259. Or the like of him (UZAIR i.e. Ezra) who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to die for a hundred years then raised him to life. He said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: Nay - you have tarried a hundred years; then look at your food and drink-- years have not passed over it; and look at your ass; and that We may make you a sign to men, and look at the bones, how We set them together, then clothed them with flesh; so when it became clear to him, he said: I know that Allah has power over all things.

260. And when Ibrahim said: my Lord - show me how You give life to the dead, He said: What - and do you not believe? He said: Yes, but that my heart may be at ease. He said: Then take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you running; and know that Allah is Mighty, Wise.

This Ruku has three interesting incidents that all point to the power of Allah to raise the dead; they point out respectively that He only is the RABB, He would certainly provide the life again to the dead and He knows well how to do it without any problem; the first is when the king of

Babylon had asked Abraham-AS about the true Lord in Whom Abraham believed; the Babylonian kings were titled as Nimrod then and he was the Nimrod that ruled at that time that is near to 2000 BC; this happened when Abraham had damaged the idols at their temple in their absence whom they worshipped except for the one that they took as the highest among them; the scene looked as if that undamaged one had taken them all to task and damaged them badly; Abraham replied to Nimrod that my RABB Allah gives life and takes life, to which he foolishly replied that this thing is in his authority too and he practically demonstrated his statement that he acquitted one of the heinous criminals while executed by the capital punishment the other one convicted in the lesser crime; when Abraham saw this idiocy, he understood that Nimrod totally lacks the realization of the authority of Allah so he reasoned by telling him that He not only is the RABB (the true Lord) of the human beings but He also is the RABB of all the creation (and nourishes them ahead to betterment in the way He intends); note that Abraham asked him to bring the sun out from the west (and that demand left him dumbfounded) but Abraham did not challenge him by the statement that he should believe that the sun is also the creation of Allah; the Babylonians believed that Allah is the Creator but with Him, they took many others as near to Him and they worshipped their images by carving them in the idols with such belief that as they worship them, they would bring them near to Allah without any obedience to Him in any of His commands (so there was the most high flaw in their belief in Allah and moreover with that, they did not believe Allah as their RABB); for their

obedience, their ruler (Nimrod at that time) presented his own self as the authority to command without the acceptance of any limitation on that authority and his people accepted that untrue stance (this line of belief has remained at the world by the efforts of the Satan that had taken an oath to misguide the human beings in whatever quantity possible for him as we have studied and in fact, even in this current times, we see that people do claim to believe in Allah yet they are not ready to take His word at the issues of the life because they do not believe Him as the true Lord); the argument that Abraham presented was that He certainly is the Creator of all the creation but nobody is able to impress Him so He does only whatever He wills and his argument also effectively demanded that the Babylonians must believe in Him as the only true Lord so that they obey only His commands in essence in all issues of life; Surah AN'AAM-81 says, "(Abraham said) how should I fear that which you disbelievers set up beside Him when you do not fear to set up beside Allah that for which He has revealed towards you no warrant? Which of the two factions has more right to safety? (Answer that) if you have knowledge"; as Allah does not guide the extreme unjust persons, so Nimrod and his people did not accept the Truth (though they could not harm Abraham-AS and his wife Sarah-AS and his nephew Lot-AS); the second narration tells about the man (UZAIR-AS who is named also as Ezra) who was at travel on his donkey and as he passed by the city (Jerusalem) that was in utter ruins, he exclaimed how this could ever be revived; this exclamation was under the impression of his human sentiments but Allah intended to show Ezra-AS that His power is totally worthy to

bring that holy city to life; he was one of the Messengers of Allah and Allah does provide them such visions (and events) that strengthens their true Belief; this was the time when the mad king of Babylon (that was Nebuchadnezzar) had taken the Bani-Israel in captivity (around 600 BC) and had brought them all to Babylon; his forces had massacred the holy city and left it in ruins; Allah gave Ezra death for the hundred years ahead and then brought him back to life and asked him about the period of his state of sleep; he guessed that it might be the whole day or the part of it so Allah informed him that he had lain dead for the previous hundred years; He told him to see his food and his drink that was still good to consume and also told him to observe his donkey so that this observation becomes an evidence that Allah would certainly raise the people from the dead; he saw that its bones arranged to their placement and the flesh covered them beautifully and there was the donkey alive; so with such apparent evidence for the restoration to life, he exclaimed as the answer to his previous exclamation that he knows that Allah is truly able to do all that He wills for; Al-Hamdu Lillah; it was then that he preached the teachings of Torah among the Bani-Israel (and in fact, restored Torah again in writing that was lost completely); he guided the Bani-Israel at the holy city when by the permission of Cyrus (who had conquered the Babylon), they came to it; the last AAYAT of the Ruku tells another incident related to Abraham-AS; he asked Allah to show how He would raise the dead to life and upon that, Allah asked him if that is due to some lapse in his belief; he replied that he most certainly believes in the resurrection of the dead but he wants only to see how it

would happen; He told Abraham to take four birds (unable to fly) and tame them the best he can; when he had domesticated them well, he would then keep the dead body of each one at different mounts near to each other; then standing somewhere nearby where his call reaches easily at all the four places, he would call the dead birds the way he used to call them when they were alive; with no lapse of time, all of them would come running to him alive by the will of Allah; this took place then and these all three incidents tell about the true power of Allah that He certainly is totally able to provide the life again to the dead; it is interesting to note that the Quran has presented the birds as related to most amazing feats at different places and insha-Allah, we would see this ahead at the relevant places; the first incident narrated here too guides towards this fact yet as Nimrod was among such fools that he interpreted the words of Abraham in the most idiotic manner so then Abraham changed his reasoning to such wording that he does get what Abraham intended to express; Al-Hamdu Lillah.

BAQARAH-The Thirty-Sixth Ruku

261. The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing.

262. (As for) those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve.

263. Kind speech and forgiveness is better than charity followed by injury; and Allah is Self-sufficient, Forbearing.

264. O you who believe - do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day; so his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and Allah does not guide the disbelieving people.

265. And the parable of those who spend their property to seek the pleasure of Allah and for the certainty of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah sees what you do.

266. Does one of you like that he should have a garden of palms and vines with streams flowing beneath it; he has in it all kinds of fruits; and old age has overtaken him and he has weak offspring, when, (lo!) a whirlwind with fire in it smites it so it becomes blasted; thus Allah makes the AAYAAT clear to you, that you may reflect.

The Ruku commences by telling the virtues of those who spend their amounts in the way of Allah but then it goes on to denote the loss of virtues of those who show wrong attitudes after they spend their amounts at the right places; the Quran gives the example for the virtuous spending of amounts in the manner as if the person has planted a grain and that grain brought out seven ears; each of these ears

have hundred more of grains so the count up-to here comes to seven hundred grains; Allah says that according to the good intentions and the sincerity in providing it, Allah gives the returns even more than this; so Allah increases the quantity of the returns according to the quality of the virtuous act; He is the Ample-giving (so it is an easy thing for Him to give much more returns in quantity that matches the quality of the virtuous act) and He is most Knowing (so He knows perfectly well how much sincerity the virtuous act has in it); Al-Hamdu Lillah; those who spend their amounts in the way of Allah and do not make any reproach afterwards (by their tongue towards those that they had provided from their amounts) or any injury afterwards (by their haughty manner towards them), their good returns are safe with their Lord; they would neither have any fear (at the worldly life and at AKHIRAT for the future) nor would they grieve (at the worldly life and at AKHIRAT on the past); Al-Hamdu Lillah; it is better for the person to clarify in the good soft manner to the needy that he is not in the position to help him out (and it is better for him to even grant the needy much pardon on his sarcastic remarks) rather than to provide some charity to him and then injure him by some haughty manner towards him; Allah certainly has the absolute command of all resources (so He would provide the needy by some other source) and Most Forbearing (so He would give the space to the charitable person to better himself in due time and then He would see his deeds); Al-Hamdu Lillah; the AAYAT ahead tells the believers not to cancel their charity by the attitude of reproach or by any haughty manner as in effect, it would be just as the futile charity of the disbeliever in Allah and

the Day of Judgment; the disbeliever spends his wealth only to be seen as charitable by the people so it is as if there is some smooth hard rock (that denotes his heart) that has got some sand of earth (the tendency to do something good) upon it where he has planted the seed (his charitable act); but as the heavy rain falls upon it (the commands of Allah that test his belief), it makes it clear of the earth as ever and so such persons would get nothing from whatever they had planted; certainly, Allah does not guide such disbelievers to the true path of Islam; AAYAT-265 tells about the person who spends amounts sincerely for the pleasure of Allah and for strengthening him (upon the care towards AKHIRAT) as if there is the elevated garden (the inside of the good person) where the heavy rain falls (the commands of Allah that he fulfills) and by that it brings forth its produce as twofold (the good returns to his good deeds); even if it does not get the heavy rain, then the light rain would do to cause the same effect to it as its elevated position (his true Belief on Islam) is wonderfully suited to get its fruits; certainly, Allah sees whatever he does and He would give returns to his good works according to his sincerity in them; Al-Hamdu Lillah; the last AAYAT of the Ruku asks how would anyone of you Muslims feel who has a garden that produces dates and grapes with waters flowing beneath it and it is loaded with its fruits (so there is no lack of good finances for him at his worldly life) while he has come to his old age (where he is unable to develop any such garden again) and his children are feeble at the time (so he is pleased that as he nears his death, he is leaving such good security for them behind) and then suddenly some fire-tornado strikes that garden and

burns it; the Muslim person needs to remain grateful to Allah on all that He has provided to him as all things are actually of Allah so that is how Allah provides all persons His AAYAAT that they all might ponder; note that the fire-tornado (the fire-whirl) consists of the burning core with the rotating pocket of air that might reach up-to 2000 °F; they become frequent when some wildfire, creates its own wind which has the ability to uproot even the tallest of trees and burn the area of its incidence; this tells that at AKHIRAT, the extreme repentance of the loss of all his good charitable works, if he shows haughtiness to those whom he has given something from his resources, would be such as the extreme sadness which he would face at the loss of the precious worldly asset that he has made by much efforts (that he is unable to repeat at his condition) while he has his feeble offspring in the need of their financial security; this would be the result of his attitude of reproach and his manner of haughtiness that he showed by his tongue; he must not only do the good works but he must also be careful not to pride himself for those as Allah has given him the opportunity for those and He certainly deserves the true praise; Al-Hamdu Lillah.

BAQARAH-The Thirty-Seventh Ruku

267. O you who believe - spend (benevolently) of the good things that you earn and what We have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves

unless you have its price lowered, and know that Allah is Self-sufficient, Praiseworthy.

268. Satan threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance; and Allah is Ample-giving, Knowing.

269. He grants wisdom to whoever He pleases and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind.

270. And whatever alms you give or (whatever) vow you vow, surely Allah knows it; and the unjust shall have no helpers.

271. If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you; and this will do away with some of your evil deeds; and Allah is aware of what you do.

272. To make them walk in the right way is not incumbent on you, but Allah guides aright whom He pleases; and whatever good thing you spend, it is to your own good; and you do not spend but to seek Allah's pleasure; and whatever good things you spend shall be paid back to you in full, and you shall not be wronged.

273. (Alms are) for the poor who are confined in the way of Allah-- they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognize them by their mark; they do not beg from men importunately; and whatever good thing you spend, surely Allah knows it.

The first AAYAT of the Ruku tells the believers to spend from the best of the allowed things that they have earned

and also spend from the produce of their lands whenever they get the harvest (that is USHR which is 10% of the produce that is watered naturally; otherwise it is 5%); he must not even intend to spend upon the needy such things that are rotten among whatever he has; if he is provided with such rotten things, he surely would reject taking of it unless his extreme need makes him to accept that even, without complaints; so he must provide what he finds well to use for his own self without any complaints and all must know that Allah has complete command of all resources (so if the spender truly needs the good returns, he must spend the good things) and He only is truly Worthy of praise (so the spender must realize that when he intends to praise Him by spending his amounts on the needy, he must choose from among the best of whatever he has); Al-Hamdu Lillah; the AAYAT ahead tells that the Satan threatens the Muslim person with poverty if he spends upon the needy while induces him towards the shameful things; note that there are two categories of major sins besides SHERK and one of them is injustice while the other is to take up shameful things; the Satan tells those who intend to spend their amounts upon the needy that this would ultimately decrease their wealth drastically (so he tries to lead the Muslims to take the highest of unjust attitudes to each other) and with that, he asks them to spend amounts to serve the unworthy desires towards the loose women (so he tries to lead the Muslims to take-up the highest of shameful attitudes); but Allah promises the Muslims to pardon their wrongful inclinations if they do not actually commit the shameful activities and He promises them the worldly sustenance (by providing the

necessary amounts to them as bonus); certainly, Allah is Ample-giving (so He would provide the bonus with ease to the deserving Muslims) and He is Most Knowing (so He knows the inclinations of the Muslims and He would be lenient towards them and give them the space to better things for themselves); Al-Hamdu Lillah; AAYAT-269 & 270 explain the AAYAT-268 as the first one tells that Allah (as He is WASE' i.e. the Ample-giving) gives the HIKMAT (wisdom) to whomsoever He wills and whoever gets it, he does get the abundance of the virtuousness; the reason to this is that those who take the worthy advice to remain steadfast upon the right path (and who do reject the inductions of the Satan) are such persons that have the most high intelligence; Al-Hamdu Lillah; the notable thing is that HIKMAT is such wisdom that provides the Man the insight as to how to enforce the rulings of Allah into practice by spending from his available resources (and abilities) with the consideration of the psychological inclinations of the persons around and with the consideration to the set-up of the environment; Al-Hamdu Lillah; and the second one tells that (as Allah is ALEEM i.e. Most Knowing) He knows whatever and in what manner, anyone spends from his amounts or provides to carry-out his vows; so He would take to task all those unjust persons who do not keep the smooth rightful manner to spend for the betterment of the needy; they spend unjustly without care to preferences in them and without care about the quantity to provide among the needy; the AAYAT ahead tells that if the Muslim person spends amounts on charity in apparent manner, that even is good though it is better for him that he spends amounts in secret upon the needy because

if they intend to keep low-profile, that keeps their position concealed too; this would certainly wash-off many of his sins according to the sincerity he had in spending that amounts (note that the effect of his major sins would end only when he repents truly and asks Allah most humbly to have the highest of mercy on him; he must also intend sincerely that he would not commit any major sin again); Allah certainly is Most Aware of all what they do (so He knows what sins to wash-off and what sins need his high repentance); Al-Hamdu Lillah; it is not upon you O Muhammad PBUH that you do bring them onto the right path as you only have to provide the Guidance to the right path to them and only Allah brings onto it whom He wills by that provision; this AAYAT also implies that the Muslim persons might give SADAQAH (charity amount that is not obligatory to pay) to the needy non-Muslims even and it is not feasible that they wait for them to become Muslims to become liable to that; whatever the Muslim persons spend from their good amounts, that certainly benefits their own near ones (including their own-selves) even in this worldly life; the AAYAT tells as statement that whatever the Muslim persons spend, they spend it to get the pleasure of Allah and this actually is the command to them to do all good deeds sincerely to get the pleasure of Allah; whatever of good things they spend, they would receive the good returns for that and no one of them would meet any unjust treatment; SADAQAH is most valid for those needy persons who are stranded in the way of Allah in such manner that they are unable to make efforts (for their sustenance) by their running to & fro at the place (this includes all those needy persons who have to defend Islam by

spreading the teachings of Islam or by telling about the bad intentions of the enemy of Islam to all the people with little time to earn their living well but particularly included here are the seekers of the Islamic knowledge especially those that stay at the institutions providing that); the ignorant takes them as well-off due to their avoidance of asking something but the understanding persons would recognize their status by their appearance; but this is all by which the Muslim persons might get their factual position as they do not ask for their needs by persistence to the peoples around; most certainly, Allah knows perfectly well whatever the good Muslim persons spend from their good amounts most sincerely; Al-Hamdu Lillah.

BAQARAH-The Thirty-Eighth Ruku

274. (As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve.

275. Those who swallow down usury cannot stand except as one whom Satan has driven to lunacy by (his) touch does stand. That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it)-- these are the inmates of the fire; they shall abide in it.

276. Allah does not bless usury, and He causes charitable deeds to prosper, and Allah does not love any ungrateful sinner.

277. Surely they who believe and do good deeds and keep up prayer and pay the poor-rate they shall have their reward from their Lord, and they shall have no fear, nor shall they grieve.

278. O you who believe - Be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers.

279. But if you do (it) not, then be warned of war from Allah and His Apostle; and if you repent, then you shall have your capital; neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss.

280. And if (the debtor) is in strait, then let there be postponement until (he is in) ease; and that you remit (it) as alms is better for you, if you knew.

281. And guard yourselves against a day in which you shall be returned to Allah; then every soul shall be paid back in full what it has earned and they shall not be dealt with unjustly.

This Ruku has one of the most important guidance related to the financial issues of the Muslims and that is not to take or give interest (usury); the first and the last AAYAT do not seem to be directly related to this issue yet they are most certainly connected to it; note that the last AAYAT of this Ruku is also the last AAYAT of the Quran that descended on the last Prophet Muhammad PBUH just a few days before his death; note also that the sequence of recitation of the Quran is different from how it descended and Surah MAE'DAH (the fifth Surah) and Surah TAUBAH (the ninth Surah) are mentioned as the last of all Surah that

descended; there are AAYAAT (though very few) that have their respective places at the inside of some Surah though the AAYAAT ahead of it (and even the AAYAAT before it) in recitation had descended before it; the last AAYAT of this Ruku is one of them though Surah BAQARAH was descending on the Prophet PBUH from the first year of Hijrah; it is good that we have the fair knowledge of that period too at which such AAYAAT had descended due to narrations in the books of Ahadith and the notable thing is that this sequence of recitation of AAYAAT had the clear approval of the Prophet PBUH; as there is no Prophet (and no Messenger) after him so the WAHI (the revelations that descended from Allah) has ceased to come now but Allah has taken the responsibility upon Him to save the Quran in all manner as this is the last of WAHI that He has provided to the Man (see the ninth AAYAT of Surah HIJR); its text is the same as descended; the authentic Ahadith that explain it, the language in which it descended, the provision of the meaning of its AAYAAT (that were difficult to understand only by language), Allah kept all of these very safe that it always remains the Guidance to the right path for the Man; even those who attached themselves to the Quran remained always safe from the enemy with the power to guide all the peoples of the world by the authority of the Quran as the history has recorded evidently; Al-Hamdu Lillah; the first AAYAT of this Ruku in our study states that those persons whom Allah has given immense wealth and they spend from that amount day and night, quietly (that are not obligatory on them) and manifestly (that are obligatory on them), Allah, their true Lord, has kept in provision the best returns for

them all; they would have no fear at AKHIRAT and they would never repent their good charity in the way of Allah (even if huge amounts) neither at the worldly life nor at AKHIRAT; Allah would provide all ease for them in their worldly life too; Al-Hamdu Lillah; this AAYAT that comes before the guidance not to take usury implies by its placement that the charity without counts would develop the environment to such height that no one would even think of taking any usury on amounts given as debts; one of narrations at Ahadith give all Muslims this beautiful message that they should not spend in charity counting the amounts for it because if they count their charity, Allah (though He would provide them) would give the returns too by counting the amounts (narrated by BUKHARI); so the charity to the needy with sincerity to Islam is highly better with whatever amounts possible as that does not lead the Muslim person into any deprivation ever of the finances that he needs; Al-Hamdu Lillah; the AAYAT is also notable as ahead in the Ruku, Allah provides the guidance that it is even better when the provider of debts does not only leave amounts that are of usury but (seeing his debtor in extreme needs) he leaves the actual amount of debts too; note well that Muslims are like brothers to each other and that position is even valid at matters that are of the financial nature; AAYAT-275 states the dreadful effect of usury (simple or compound interest) that at the ground of HASHR, the persons that made their business out of usury would stand as if in such madness that some Satan has caused by its touch upon them; note that Satan are all those among the JINN and the human beings that misguide others among them to take them towards the

hell-fire but if the term Satan is used without any prefixes, it mostly denotes some Satan that is among the JINN; the AAYAT also implies that the evil among the JINN do get access sometimes to some person among the mankind (who mostly attaches himself to filth physically and spiritually) and then he becomes as if he is in the heavy drunken state with no awareness of the matters around; this is because they used to say emphatically that usury is among the kinds of trade only; all persons must note that Allah has allowed the trade but He has prohibited usury; note that usury is everything that brings additional amounts to the debts at the fixed percentage on those debts rather than the fixed percentage on the profits (or the losses) at some business; the rent of the house or any of the tangible fixed asset is not included here due to the difference that it relates to the amounts received for the usage of the asset provided (though it is better to provide that in usage of another Muslim person without asking him for any rent when the environment is wonderfully Islamic) and it is not an additional amount to any amounts given; note that besides the salaries, wages, provisions by one-third in will, inheritance, MEHR to wives, the Muslim person might provide his amounts to another Muslim as SADAQAH (obligatory or not obligatory), as QARDH-HASANAH (in debts that is provided with the statement that whenever the debtor is able to pay it back, he would do it without any additional amounts in quantity on it irrespective of the effects of inflation; if the provider of the debts dies or if the debtor dies, the debt stands written-off); as MUSHARIKA (the share in the capital that is pooled for the Partnership they undertake with the

agreement to share profits in the specific ratios); as MUDHARIBA (where there is the contract between them that he would finance and the other side would serve to get profits that they would share in the specific ratios); as WIKALAH (where the provider of amounts appoints someone to deal and act for him and tackle his issues without any pay to him); these manners are well to provide amounts yet all Muslims must see that even in them, no such thing makes way that is adverse to Islam; Al-Hamdu Lillah; if any person ponders on these manners, he would see that Islam does not appreciate the monetary enhancement but it cares for spending it on the necessities only not only of his own but also on the necessities of others whom he knows to be needy and in that way, it settles the economics issue; note that for the Muslim person, the decisions to usage of the amounts (except for the SADAQAH that is obligatory) would depend on his own individual leaning and would not depend on what the state asks of him; Al-Hamdu Lillah; this is termed as EHSAAN (the good attitudes to each other that is beyond what the law asks) and Muslims are encouraged to develop that in all fields of life besides caring for ADL (the liabilities that they have to see to because of the law of Islam); Al-Hamdu Lillah; the AAYAT says that whoever has received the good advice from Allah and he refrains from taking the usury any more then whatever he has received as usury would remain as his own though at AKHIRAT, the matter remains at the judgment of Allah whether He forgives that receipt or punishes upon it; but those who continue to take usury, their punishment is certain and they are the inmates of the hell-fire in which they would remain ever; the AAYAT ahead says

that Allah eliminates the usury and enhances the SADAQAH; He certainly does not appreciate any disbeliever (who does not stop giving debts upon usury) and any sinner (who does not leave the balance of usury); note that the enhancement of the SADAQAH is not only at AKHIRAT by returns but it also implies that in the worldly life too, it would have most beneficial effect; Al-Hamdu Lillah; in contrast to the disbelievers and the sinners, AAYAT-277 asks the believers (though as a statement) according to the manner of the expressions of the Quran to remain sincere in the true Belief and do the good deeds according to it by reading the SALAH (that would denote their attention towards Allah) and by providing the ZAKAH (that would denote their detachment towards the worldly things); they would certainly receive their good returns from their true Lord and they would have no fear at AKHIRAT and they would never repent on their spending ever; Al-Hamdu Lillah; the AAYAT addresses the believers to show TAQWA to Allah and leave whatever balance that remains of usury if they do really believe; the AAYAT says that if the addressees are not prepared to leave that, then they must prepare their selves to come at war with Allah and His Messenger PBUH; however, if they do ultimately repent on asking of usury on the principal amount then they would receive their principal amount and so neither they would show injustice to anyone nor they would suffer anything of injustice upon their own selves (this tells that if they persist on receiving the usury, they are not even liable to get the principal amount); however, it is better that they provide some space to the debtor even to repay their principal amount until they find ease for him in that

repayment; even better is that they leave their principal amount too by their own free-will as SADAQAH to the debtor seeing his troubles as that wonderful SADAQAH would benefit them in such wonderful manner that they would grasp its grandeur only when they do receive it; the last AAYAT of this Ruku (i.e. AAYAT-281 that also is the last AAYAT of the Holy Book Quran by descent in WAHI) tells all the persons that they must fear that day where all would be returned to Allah; note that the form of the term TAQWA is used here so when the object of TAQWA is the Day of Judgment then it denotes to have fear of that with extreme concern to keep to righteousness (the same is valid in Surah AALE-IMRAN-131 where its object is the hell-fire and everyone must have fear of that with extreme concern); there at the Day of Judgment, every entity would be given the returns of his earnings completely and no person would be put to any injustice; Al-Hamdu Lillah.

BAQARAH-The Thirty-Ninth Ruku

282. O you who believe - when you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness; and call in to witness from among your men two witnesses; but if

there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness; and if you do (it) then surely it will be a transgression in you, and be careful (of your duty) to Allah, Allah teaches you, and Allah knows all things.

283. And if you are upon a journey and you do not find a scribe, then (there may be) a security taken into possession; but if one of you trusts another, then he who is trusted should deliver his trust, and let him be careful (of his duty to) Allah, his Lord; and do not conceal testimony, and whoever conceals it, his heart is surely sinful; and Allah knows what you do.

This Ruku comprises of two AAYAAT and the first of them is the longest one in the Holy Book Quran; the Ruku addresses the believers and provides the rulings to them for the credit transactions; the significant rulings that the AAYAT presents is that the believer would write the credit

transaction and its period must be specific that would be mentioned; the scribe would write the transaction with total justice and would not refuse to write it as Allah has provided everyone his abilities so when he is grateful to Allah, then he would use his ability to write well in this good work; the debtor would be the person who dictates the document to the scribe and as he would have the fear (with the love) of Allah, his true Lord, so he must not reduce the right of his creditor; however, due to the lack of intelligence in the debtor or due to his old age or due to his extreme weakness that prevents him physically in dictating it well then his guardian (i.e. any of his well-wishers) would take up the task of dictating the scribe for him in the best of manners; there would be two male witnesses who would be present at the dictation of the document though one male witness might be substituted by two of female witnesses so then two female witnesses with a male witness (upon whom the parties involved agree without any issue) also validates the dictation (so that if one of them fails to remember the terms properly when asked, the other woman would assist her in that task); the witnesses would not refuse to provide their testimony if and when required by any of the parties; the persons making the credit transaction (whether huge or small) and even the scribe and even the witnesses would not slack in fulfillment of their parts in the credit transactions; Allah takes this writing of the credit transaction as much near to justice and the provision of witnesses as having more stability in it and better suited to all the parties involved that had make such transaction that they do not find any doubts about it in the times ahead; but this is not the ruling for the cash dealings

that go on among all peoples hand to hand so they would go on without any writing of them though even in that it is better (if the cash transaction is huge or much significant in some manner) that you Muslims do provide for the couple of witnesses at the time it takes place; the scribe and even the witnesses would not be harmed and if anyone does it, it would cause sins to him; you Muslims would have TAQWA to Allah and you would keep in view how much Allah has taught you; Allah certainly knows everything; Al-Hamdu Lillah; note here that it is not necessary for the persons that deal in the credit transaction to register it at the court of the law unless all of them want to do it; note also that much of the court procedures in business transactions are in fact, the demands of the law of the land and it is not the requirement of Islam; this involvement of the law at much of documentation is highly troublesome and in fact, much of this procedure leads to unjust dealings that is the very thing that the credit transaction needed to avoid; it would be highly feasible for the Islamic cause if the law of the land could be converted into total favor of the ordinary Muslim person and specially, matters relating to property that need much simplification as of now; the better thing is to bring their documentation totally out of the registration at the official law as of now and to devise some worthy method to deal the transactions in property with much care to the Islamic teachings; the availability of the witnessing persons that are the just truthful officials for the credit transactions is certainly the better manner to deal in the credit transactions (and even in the issues at the transaction for the properties) rather than the official documentation that

we all find as of now; we all Muslim persons need to ask Allah in this current time that Allah saves us from all the evil of all such persons that are well-versed in the law of the land yet totally lacking in the knowledge of the Quran and the SUNNAH and as such they do have much slackness in their practice upon Islam; may Allah save us all from the evil of all such persons; Al-Hamdu Lillah; the last AAYAT of this Ruku also tells about the credit transaction as it guides for it when the writing facility for the transaction is not available; it tells that if the person is at travel (or if any such situation occurs) where he (as the debtor in the transaction) is unable to find someone who would write the contract for him in the best manner so he would provide something in pledge to the creditor that he would keep at his custody (though the creditor is disallowed to put it to use in any manner); however, if the creditor gives his amounts in debts to someone without taking any of his things in pledge, that debtor would repay him in full and he would have TAQWA to Allah, the true Lord; no one must conceal the evidence (that he has witnessed) as whoever conceals it, his heart is sinful and Allah certainly is Most Knowing of whatever you all do; Al-Hamdu Lillah.

BAQARAH-The Last Ruku

284. Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things.

285. The apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; we make no difference between any of His apostles; and they say: we hear and obey, our Lord - Your forgiveness (do we crave), and to You is the eventual course.

286. Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought: our Lord - do not punish us if we forget or make a mistake; our Lord - do not lay on us a burden as You did lay on those before us, our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, You are our Patron, so help us against the disbelieving people.

Al-Hamdu Lillah, we all have reached at the fortieth Ruku of Surah BAQARAH in our study that is its last Ruku; it has one of the most notable DUA (supplication to Allah) where the believers ask Him to be most lenient towards the believers; Al-Hamdu Lillah; though the whole of the Quran is the gift from Allah to the mankind yet the last couple of AAYAAT of Surah BAQARAH are mentioned as His most special gift; it is mentioned that if the Muslim person reads sincerely Surah FATIHA, AAYATUL-KURSI (i.e. verse-255 which we have studied), the last AAYAT of Surah BAQARAH and the couple of the Surah that are at the last of the Quran before sleeping, Allah would protect him from all adverse things and he would remain safe from all Satanic effects; Al-Hamdu

Lillah; the Ruku commences by the statement that whatever is in the heavens and in the earth, all belong to Allah; and (O Believers) if you disclose whatever is inside you or conceal it, He would call you to account for that; He would either forgive whom He wills or either punish whom He wills; and Allah certainly is able to do all He intends; Al-Hamdu Lillah; this AAYAT denotes the total authority that Allah has over all the creation and it tells that Allah is able to punish anyone He wills even on the thoughts that he nourishes inside him; this statement troubled many of SAHABA as to control the flow of thoughts is not an easy task; but the Prophet PBUH told them to say that "we hear and we obey" and ask Allah to pardon them; so they did that and the last two AAYAAT descended in which Allah taught the DUA (the supplication to Allah) to believers how to ask for mercy on such things that are out of their control; note that Allah taught Adam even, the necessary wording to supplicate to Allah when they both (Adam & Eve) had eaten the prohibited fruit and needed to ask Allah to grant them pardon; among these last couple of AAYAAT, the first one tells the believers about the true Belief while the last one tells them to keep their good deeds to the best of their ability in accordance to the true Belief; AAYAT-285 says that the Messenger PBUH has believed in the Book that has descended from his true Lord and also the believers; all of them have believed in Allah, His angels, His books and His Messengers with the statement that "we do not differentiate between them (so we believe in all of them as the Messengers of Allah)"; note that the believers have to believe these four while the fifth is to believe in AKHIRAT that is also mentioned at the last of this AAYAT by the

phrase WA-ELAIKAL-MASIR (and towards You, is the return); the believers have to believe the sixth important point too to complete the necessary true Belief; that is to believe in TAQDIR that everything happens by the will of Allah though His pleasure is not in everything; the believers have to care for His pleasure by the Islamic teachings that the Quran and the SUNNAH have provided well; as for His will, that He only knows and the first AAYAT of this Ruku has stated clearly that Allah certainly has all authority; Al-Hamdu Lillah; the last AAYAT here states the blessing of Allah upon the Man that Allah does not put any more burden of His commands than what he is able to bear; this also implies that anything wrong that enters into thoughts as an involuntary factor is not accountable; it is reported in one of the Ahadith that the Prophet PBUH said, "Allah has accepted my invocation to forgive what whispers in the hearts of my followers, unless they put it to action or utter it" (BUKHARI); note that the Quran also states that every person works in accordance to his SHAKILA (the rule of conduct; the space he has for practice according to his own abilities; the individual ability to manage the affairs of his belief and his deeds) so this also relates to this notable verse in our study; the relevant AAYAT states about SHAKILA that "say -each one does according to his rule of conduct, and your Lord is Best Aware of him whose way is right-" (Surah Bani-Israel-84) so Allah would judge everyone at the Day of Judgment according to his own individual SHAKILA; Al-Hamdu Lillah; he would certainly receive the good returns of his good deeds at AKHIRAT that he did at the worldly life and he would certainly bear the torments

there due to his adverse deeds; from here, the wonderful DUA to Allah commences that reads "our Lord! Condemn us not if we forget (to do some good deed), or make some mistake (by wrongful judgment in doing the good deed according to its rightful manner) - our Lord - lay not on us such a burden as thou didst lay on those before us (the Bani-Israel) - our Lord - impose not on us that which we have not the strength to bear (that we might have proved ourselves liable of) - pardon us, absolve us and have mercy on us - You only are our Protector, and provide us the victory over the disbelieving folk (this last part here is also the last part of DUA that the forces of TALUT made)"; Al-Hamdu Lillah; there are few things here that need some reflection and presently, our study would insha-Allah see to that; Al-Hamdu Lillah; the first thing to note is that to forget to practice some good deed that the believers had intended as Allah commanded it to them causes blame towards them so that needs asking Allah for mercy; the second thing is that when the believers bring their good intention into practice, they might show some clear lapse in its practice though unintentionally (as if some person hits a set target by an arrow but misses the mark completely) so that needs asking Allah for mercy; the third thing is that the Bani-Israel had been so disrespectful to the Commands of Allah that Allah had cursed them and had put on them some harsh rulings to fulfill so it was most feasible at the last of this Surah (in which we all have studied the disrespect of the Bani-Israel and the adverse manner by which they had treated the Messengers of Allah) that Muslims ask Allah to save them from all such adversities that lead to get such troublesome

burdens in the fulfillment of the commands of Allah; the fourth thing is that Muslims asked here that if they do show some lapse in the fulfillment of His commands, then by His REHMAT (the blessing manner) to Muslims, He does not give harsh commands to them; the fifth thing is that Allah always gives blessings from Him whenever He intends for REHMAT (even without any virtues shown by those who receive it) as He only values the righteousness but whenever He gives punishments, it is always the result of the wrongs that the human beings have done to ask for it; that is why the last of the AAYAT guides to ask Allah for pardon (so that they do not forget the good deeds and do not perform them in some adverse manner), and guides to ask Allah for absolving them (on the adversity they do thoughtlessly) and for having mercy on them (that Allah does not term them liable to get most harsh commands by any of wrongs that they commit by will); so this means that the believers must ask Allah, even if they have shown ingratitude to Him by their attitudes adverse to Islam, to still give them the space to better themselves; He is the true Protector and He certainly is able to provide victory to the believers over their enemy who intends tenaciously to finish off the impression of Islam and intends tenaciously to impose its own way of life onto the believers in Islam; may Allah save the true believers from all sinful adversities of the enemy that they are facing at these current times; Al-Hamdu Lillah.

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

Here our study of BAQARAH ends; Al-Hamdu Lillah

Surah AALE-IMRAN

(Consists of 20 Ruku)

(From H-2; most of it in H-3; and at H-9)

AALE-IMRAN-The First Ruku

1. Alif-Lam-Mim.
2. Allah, (there is) no god but He, the Ever-living, the Self-subsisting by Whom all things subsist
3. He has revealed to you the Book with truth, verifying that which is before it, and He revealed the Torah and the INJIL aforetime, guidance for the people, and He sent the FURQAN.
4. Surely they who disbelieve in the AAYAAT of Allah they shall have a severe chastisement; and Allah is Mighty, the Lord of retribution.
5. Allah-- surely nothing is hidden from Him in the earth or in the heaven.
6. He it is Who shapes you in the wombs as He likes; there is no god but He, the Mighty, the Wise
7. He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation but none knows its interpretation except

Allah, and those who are firmly rooted in knowledge say: we believe in it, it is all from our Lord; and none do mind except those having understanding.

8. O our Lord - make not our hearts to deviate after You have guided us aright, and grant us from You mercy; surely You are the most liberal Giver.

9. O our Lord - surely You are the Gatherer of men on a day about which there is no doubt; surely Allah will not fail (His) promise.

Surah BAQARAH addressed much of the features of the true Belief (EEMAAN) while Surah AALE-IMRAN emphasizes much upon the value of righteous deeds (Islam); moreover the previous Surah related much to the Bani-Israel while this Surah relates considerably to the NASAARA (the Christians); there we studied how the Bani-Israel treated Moses-AS disrespectfully and here we would insha Allah note how the NASAARA raised the great man Jesus Christ, who was the Messenger of Allah, to such heights that led them to go astray from the true guidance; the Surah starts by the same letters as we found at the beginning of Surah BAQARAH, from the MUQATTA'AAT (that means the 14 disjointed letters that are among the Arabic-Alphabets, that come at the commencement of 29 SURAH in specific combinations) and without any comment for them here, our study would take the AAYAAT ahead; this first Ruku starts by providing the concepts that would make all that understand them (especially the NASAARA) see that only Allah is the true Lord and no one is able to challenge His

authority; Al-Hamdu Lillah; there is no god but Allah Who is Ever-Living and Self-Subsisting by Whom all things subsist (so even Jesus Christ-AS is among His creation though he surely was one the most esteemed Messengers of Allah); Allah descended the Holy Book Quran upon you O Muhammad PBUH with all Truth that validates whatever He sent before it that include Torah and INJIL that were sent before it; the word used for the descent of the Quran signifies that it descended in periods while the word used for the descent of the Torah expresses that Moses got it at one sitting; Allah mentions the Quran here too as HUDAL-LINNAS (the true guidance for all the peoples of the world) as we saw at the twenty-third Ruku of Surah BAQARAH and He tells that He has also descended the FURQAN i.e. such practical insight that when someone gets it by the Quran, he is able to distinguish the right attitude at some matter from wrongs at any given environment and with that, he is able to correct the mistake he makes and also to correct the mistaken people to bring them to the right path by the permission of Allah (see Surah ANFAAL-29); may Allah provide all the seekers of the Guidance to the right path, the understanding of the Quran so that they ultimately come towards Islam; Al-Hamdu Lillah; the AAYAT tells that for all those who disbelieve in the AAYAAT of Allah (i.e. the Quran), they would face most harsh of punishments both at the worldly life and at AKHIRAT as Allah is Mighty (which means that He is able to provide for such happenings that keep the world to His will by His authoritative measures) and He is able to take vengeance (at the AKHIRAT); there is nothing that is hidden from Him in the earth and in the heaven (and no one has that

attribute but Allah so even Jesus Christ-AS is among His creation though he surely was one the most esteemed Messengers of Allah); He shapes you all persons as He wills at the wombs (and so He shaped Jesus too); and He is Mighty and Most Wise (so He knows what capabilities to assign to the child); the AAYAT ahead tells about two types of AAYAAT in the Holy Book Quran that are MUHKAMAAT (decisive) and MUTASHABEHAAT (allegorical); so to understand the former, there are two ways while the understanding of the latter is not possible in general except by the will of Allah and even if someone feels that he has gathered the meaning of some MUTASHABEHAAT by the blessing of Allah, he must not press his accuracy in such AAYAAT at all and the only thing he would say is that Allah knows better; these MUTASHABEHAAT include the mention of parts of physique for Allah (see Surah MA'EDAH-64; BAQARAH-272; AL-QALAM-42) that of-course is not meant in such meaning and the mention of ARSH (see AARAAF-54) and KURSI (see BAQARAH-255); note that there are few words used in the Holy Book Quran for Jesus Christ that some of Christians tried to use in the meaning of their own for their own cause but the Quran implies here that these words also are among the MUTASHABEHAAT and they would not be given any interpretation by anyone; so MUHKAMAAT mean those AAYAAT that are clear in meanings by recitation or by interpretation keeping Islamic Teachings in view with total attention towards Allah and MUTASHABEHAAT mean those few AAYAAT that are unclear even to the ULAMA of Islam and the true meaning of which only Allah knows; note about the MUHKAMAAT that they are much related to the

commands of Allah (specially the Ten Commandments of Allah as presented in the nineteenth Ruku of Surah AN'AAM and all such commands that are most related to them); note about the MUTASHABEHAAT that they certainly do not provide commands; as for the two ways of understanding the MUHKAMAAT which includes all the Islamic commands, they are TAZAKKUR that means what is readily understandable by the ordinary good Muslim who knows Arabic just by its recitation keeping the three sources of its understanding in view (that are the Quran itself, Ahadith and consensus of ULAMA); the second is TADABBUR that means what the knowledgeable persons in Tafsir understand who deeply ponder on the words of the AAYAAT and the context in which the Quran has presented them keeping the whole of the Islamic Teachings in view that are obvious by the three sources of its understanding and then understand it as much as Allah wills; note that TAZAKKUR and TADABBUR both are not mutually exclusive so both are possible at every AAYAT that is among MUHKAMAAT; note also that there are three sources by which the Muslim gets the Commands of Allah; (1) the Holy Book QURAN (2) the SUNNAH (i.e. Words & Deeds of the Holy Prophet Muhammad PBUH; also his silence about anything is acceptable in practice that was done in front of him and he did not ask to keep away from it) (3) the Consensus of ULAMA i.e. the scholars of Islamic teachings (and this consensus is named as IJMA; it does not actually provide commands but it actually provides the clear information about the status of different commands that the Holy Book Quran and/or SUNNAH provides); the Holy Book Quran denotes Islam completely in theory for all times and

places while the SUNNAH of the Holy Prophet Muhammad PBUH (the last Messenger of Allah according to us Muslims), denotes Islam completely in practice for all times and places; Islam is the submission of self to Allah by will having His love in heart (with fear that any of deeds must not displease Him) and it is not based on the name of any human-being; the only true aim of the life for the JINN and the Human-Being is that they all worship Allah by the free-will that Allah has provided them to accept or reject something, just as all the other creation He has made worship Him whom He has not provided the free-will and He certainly would see the account of every person ever born at the world anytime anywhere at the Day of Judgment; Al-Hamdu Lillah; as for TAZAKKUR (and especially TADABBUR) in MUTASHABEHAAT, it is most extremely dangerous to belief and those who have crookedness in their hearts try to give meanings to them (whereas their actual meanings only Allah knows) so that causes FITNAH for certain; the Muslim person would avoid this by the repetition of the words that "Allah knows better" and he would certainly believe in whole of the Quran without the interpretation of such words; the good advice affects only the persons that have the most high intelligence; the persons having the most high intelligence make DUA that O our Lord, do not put crookedness in our hearts after You had provided us the Guidance to the right path and do provide us the blessing from You; You certainly are the true Provider of all blessings; Al-Hamdu Lillah; they say that O our Lord, You certainly are the Gatherer of all peoples on the Day (of Judgment), the coming of which has no doubts; certainly, Allah never fails in His promise; Al-Hamdu Lillah.

AALE-IMRAN-The Second Ruku

10. (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah, and these it is who are the fuel of the fire.

11. Like the striving of the people of Pharaoh and those before them; they rejected Our AAYAAT, so Allah destroyed them on account of their faults; and Allah is severe in requiting (evil).

12. Say to those who disbelieve: you shall be vanquished, and driven together to hell; and evil is the resting-place.

13. Indeed there was a sign for you in the two hosts (which) met together in encounter; one party fighting in the way of Allah and the other disbelieving, whom they saw twice as many as themselves with the sight of the eye and Allah strengthens with His aid whom He pleases; most surely there is a lesson in this for those who have sight.

14. The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with Whom is the good goal (of life).

15. Say: Shall I tell you what is better than these? For those who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates and Allah's pleasure; and Allah sees the servants.

16. Those who say: our Lord - surely we believe, therefore forgive us our faults and save us from the chastisement of the fire.

17. The patient, and the truthful, and the obedient, and those who spend (benevolently) and those who ask forgiveness in the morning times.

18. Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise.

19. Surely the (true) religion with Allah is Islam, and those to whom the Book had been given did not show opposition but after knowledge had come to them, out of envy among themselves; and whoever disbelieves in the AAYAAT of Allah then surely Allah is quick in reckoning.

20. But if they dispute with you, say: I have submitted myself entirely to Allah and (so) everyone who follows me; and say to those who have been given the Book and the unlearned people: Do you submit yourselves? So if they submit then indeed they follow the right way; and if they turn back, then upon you is only the delivery of the message and Allah sees the servants.

This Ruku provides the insight that the manifest worldly power is of no value to anyone unless he is the true believer and tries to remain good in all of his practice with sincerity to Allah with the complete acceptance that He only is the true Lord; it would be most unfortunate to that person who has all good worldly resources at his disposal and then he challenges the persons that are on the righteousness and dies in such state of challenge as the day of judgment would certainly come and Allah would certainly punish him severely;

the manifest worldly power due to authority over the number of people or having the most huge number of followers with him or having some control over some of such things that are taken as the most valued possessions in the world, do not provide any good status at the court of Allah but the thing that values there is that he gets the worldly rightful possessions by the rightful earnings and spent all of them in the rightful manner; so Allah would bless him at the worldly life too while he would receive all good blessings at AKHIRAT; in this context, the first AAYAT of the Ruku tells that the worldly possessions of the disbelievers and their sons are unable to save them from the wrath of Allah and they would become the fuel to the hell-fire; as happened to the peoples of the Pharaoh and the people before them that were like them; they all rejected the revelations of Allah so Allah punished them severely due to their wrongs even at the worldly life and Allah certainly is Most Strict in the punishment at AKHIRAT; O Muhammad PBUH, tell the disbelievers that they would be overcome (in the battle of BADR) and would be led to the hell-fire and that is the most worse of abodes; the battle of BADR (that is the place near Madinah) took place in RAMADHAN in the second year of Hijrah; Muslims were the same number as the forces that TALUT had against the forces of JALUT (that was about three hundred and fifteen men) while the disbelievers that had challenged the Muslims, were more than nine hundred men capable to fight; these figures would seem insignificant at these times but at the time, BADR meant the life and death to the Muslims that were concentrated at Madinah and that had to save their selves if they really were to save

Islam and of course that was destined by the will of Allah; Al-Hamdu Lillah; on that day, the Messenger had asked Allah for the highest of help as their defeat meant the end of the impression of Islam (and that was and is never to happen insha Allah) so that day is named as YAUMUL-FURQAN (the day that distinguished the right from the wrongs; see Surah ANFAAL-41); Muslims won that battle decisively as the notable chiefs of the disbelievers were killed at that place and the impression developed well that Muslims are here to stay; it was the battle where all odds were against the Muslims except for the assistance of Allah and the win gave them the beautiful hold to resist all challenges ahead; Al-Hamdu Lillah; the AAYAT ahead tells that there is a sign for you all in the two armies that met at the battlefield; one that was fighting in the way of Allah while the other comprised of disbelievers; the Muslims were seeing that they are double their strength (and they were even more than double so Muslims saw them lesser than their actual position); the AAYAT-44 at Surah ANFAAL has indicated this illusion (and the disbelievers also had illusion about the strength of Muslims) so that the Muslims fight on till they achieve the victory; Al-Hamdu Lillah; it is actually the help of Allah that matters and He decides whom to provide the victory; the AAYAT ahead mentions that the love of (the fulfillment of) such desires have been beautified to all the people, that relate to the women, the children, the hoarded treasures of the gold and of the silver, the well-bred horses and the cattle and the tilth; these things belong to the provisions of the worldly life but Allah has the much better abode to return to; O Muhammad PBUH, ask them if you shall inform

them of something better than that; it is with their true Lord for those who have TAQWA to Him that is JANNAAT (the beautiful gardens of paradise) beneath which flow beautiful streams where they would reside forever and in which, they would have wonderful pure companions and at that place, they would receive the highest of rewards that is the good pleasure of Allah that would never fade away from them; certainly, Allah sees all His righteous slaves well (so He cares for the inclinations of every person and He would provide the gratification that he asks for but that would be in the most virtuous manner; certainly, everyone would receive his rewards according to whatever he has done without any injustice); Al-Hamdu Lillah; note about the wonderful companions that for the men that receive JANNAAT, those would be the beautiful HOORS that would have purity in every manner and for the women that receive it (who would become like HOORS with all purity), they would become companions to their respective husbands there so even though the virtuous men would have more than one wife there, the virtuous women would remain attached to their respective husbands there; if the husband of any virtuous woman does not get his entry there, she would be married to one of the virtuous men who has received his place there; this is due to the respective inclinations of both at their insides and Islam takes care to it not only for the worldly life here but also for the true life at AKHIRAT; Al-Hamdu Lillah; His good slaves are those persons who make DUA that our Lord, we certainly have believed (as You guided us) so forgive our sins and save us from the torments of the hell-fire; Al-Hamdu Lillah; the AAYAT ahead tells many qualities of these

good slaves of Allah by which they live their worldly life with virtues; note that all these qualities are in them simultaneously (more or less) and they might be recognized well by any of these fine qualities; they are SABIRIN (the most patient persons on the troubles they face with steadfastness on the righteousness and discard the base desires that attract to the worldly beautified things); SADIQIN (the most truthful persons); QANITIN (the most obedient persons to Allah); MUNFIQIN (the most charitable persons who spend whatever possible on the needy in the way of Allah); MUSTAGHFIRIN BIL-ASHAAR (those who ask Allah to pardon them on their wrongs at the early hours of the morning); Al-Hamdu Lillah; Allah bears witness that there is no god except Him; and the angels also bear witness and those also bear witness who have the most high knowledge; Allah certainly keeps everything that He has created, in complete order as He certainly has all authority; there is no god except Him; He is Mighty and Most Wise; Al-Hamdu Lillah; the AAYAT ahead tells that Allah appreciates Islam only as the right path that is the complete code of life (DEEN) that He has provided; note that all the Messengers of Allah had provided the same message about TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path); these are the fundamental teachings of Islam from all times though in practice, Islam manifested completely at the golden times of the last Messenger Muhammad PBUH only

and that is what Allah stated in one of the last AAYAAT of the Holy Book Quran which reads that "this day (O Muslims) have I perfected your DEEN for you and completed My favor unto you, and have chosen for you as DEEN al-Islam" (Surah MA'EDAH-3); here the term DEEN is used as the complete code of life that Allah has provided to the Man while YAUMUD-DEEN (the day of DEEN) means the Day of Judgment as we have studied at Surah FATIHA; Al-Hamdu Lillah; note that where the Quran uses the term DEEN without YAUM (Day), it is to tell that this is DEEN that Muslims follow so it is to denote the complete code of life that Allah has provided to the Man as we find here; but where the term DEEN relates to any of persons other than Muslims then it is mentioned as their law that they have made by their own inclinations (and to which they adhere to) as in Surah YOUSUF-76 where DEEN relates to the king or as in Surah KAFIRUN-6 that asks Muhammad PBUH to tell the disbelievers that "for you (O disbelievers), is your DEEN (your manner to live) and for me, is my DEEN (the complete code of life i.e. Islam that Allah has provided to the Man)"; the AAYAT tells ahead that those who have been given the Book (Torah that means the Pentateuch only), they only differed with the Islamic teachings after they had become aware of them just because their acceptance of those teachings would have caused the decline of their worldly status among their people as chiefs to them (the psychology relating to I, my, me); Allah would take the accounts very soon for all those who are disbelievers of the AAYAAT of Allah (that is the Quran); this AAYAT tells that now (after the descent of the Quran), the criterion to become righteous

in belief and in deeds is to accept Islam and there remains no other way that might lead to the salvation at AKHIRAT; Al-Hamdu Lillah; so if they bring vague arguments for their unjust stance, tell them clearly that I have already surrendered myself to Allah and also my followers have done so; ask in final terms all those who have been given the book (Torah) and the UMMIYEN (those that are among the Arabs) if they would accept Islam; if they do, they would come onto the true guidance and if they turn themselves away, you (O Muhammad PBUH) only have to provide them the awareness of Islam; certainly, Allah sees all His unjust slaves well (so He would punish them severely on their haughtiness to incline towards their worldly status and leave the Guidance by the Quran to the right path, as nothing is out of His control); Al-Hamdu Lillah.

AAL-IMRAN-The Third Ruku

21. Surely (as for) those who disbelieve in the AAYAAT of Allah and slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement.

22. Those are they whose works shall become null in this world as well as the hereafter, and they shall have no helpers.

23. Have you not considered those (Jews) who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a part of them turn back and they withdraw.

24. This is because they say: The fire shall not touch us but for a few days; and what they have forged deceives them in the matter of their religion.

25. Then how it will be when We shall gather them together on a day about which there is no doubt, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly?

26. Say: O Allah, Master of the Kingdom - You give the kingdom to whomsoever You please and take away the kingdom from whomsoever You please, and You exalt whom You please and abase whom You please, in Your hand is the good; surely, You have power over all things.

27. You make the night to pass into the day and You make the day to pass into the night, and You bring forth the living from the dead and You bring forth the dead from the living, and You give sustenance to whom You please without measure.

28. Let not the believers take the disbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the eventual coming.

29. Say: Whether you hide what is in your hearts or manifest it, Allah knows it, and He knows whatever is in the heavens and whatever is in the earth, and Allah has power over all things.

30. On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that there were a long duration of time;

and Allah makes you to be cautious of (retribution from) Himself; and Allah is Compassionate to the servants.

This Ruku tells about the wrongs of Bani-Israel and then it guides attention towards the most awesome power of Allah; it also guides the Muslims not to take-up the hearty friendship with the disbelievers (especially with the persons in Bani-Israel); the first AAYAT states that those who had disbelieved the AAYAAT of Allah (i.e. the Quran) and had killed the Messengers of Allah and had killed those righteous persons among all the people that had asked for QIST (i.e. the fulfillment of the Commands of Allah without any addition or omission), so give them the tidings of the severe chastisement; note that generally the tidings relate to the good information given and the term here denotes that they thought whatever they are doing is something very good; note also that even if they were not at that time involved in the killing of the Messengers or in killing of the righteous persons but they had that inclination due to the fact relating to the psychology of the Man that the nation living by adherence to the traits of their elders are in the same category; as the impressions of the person's childhood affects him for the whole life (for better or worse), the inclinations of old remain firm onto the descendants unless they consciously develop their selves to avoid all its adversities; Al-Hamdu Lillah; for such persons who adhere to the highest of wrongs, there is painful chastisement not only at AKHIRAT but also at the worldly life; the seemingly good deeds even of these persons are lost at the world (so it does

not attract any of other good deeds) and so they are naught at AKHIRAT and at their chastisement no one would stand for their assistance; haven't you (O Muhammad PBUH) learnt about those who have got such part of Torah by which they are asked towards the Quran (as Torah also indicates the basic three matters of the true Belief; see the note at the fifth Ruku of Surah BAQARAH); so that they are commanded accordingly but they turn their selves away and remain uncaring towards the teachings of the Quran; this attitude has come into them because they had repeatedly said that whatever they do, the hell-fire would touch them only for a few days so their forgeries have totally deceived them in their DEEN (that has become such law now which they have designated by their own inclinations); so how shocking it would be for them when Allah would gather all of them for the Day of Judgment in the coming of which, there is no doubt and every person would be given whatever he or she had earned at the worldly life so no one of them would be treated unjustly; that day would certainly shock such persons who remained uncaring towards the Commands of Allah as then they would find that they had deceived their selves at the worldly life by such illusions that the success at AKHIRAT is reserved for them and Allah certainly would not provide any assistance to them; the NASAARA (the Christians) also have this illusion that the Christ has given such sacrifice for them that the belief in him is enough to achieve salvation at AKHIRAT; many of the Muslims also have this illusion by the misunderstanding about SHAF'AAT (the recommendation for their pardon by any of the highly good Muslim persons especially the last Prophet PBUH); they take

it as the certain guarantee for their safety from the hell-fire; that is not so but it is just that some Muslim person had done much for AKHIRAT at his worldly life but he still fails if he does not get some grace marks there; note in the most clear manner here that though Allah would provide the right to SHAFAT to someone that gets high status there yet it would only be for those sinful persons that have been resurrected as Muslims from the graves that He intends to get safety from the hell-fire; it would strictly apply there to the specific subject and the specific object in this issue; it is extreme idiocy to become uncaring to the good deeds by the concept of SHAFAT and this concept does test the Muslim person; Allah actually cares for those Muslim persons by it who take-up the YAQIN (the most righteous belief) of AKHIRAT and who care but little about SHAFAT as it might become illusion only to mislead the Muslims; all the Muslims ought to live with their total attention towards the true Lord Allah with the practice of all the good deeds that are possible for them; Al-Hamdu Lillah; the AAYAT ahead tells the Prophet PBUH to state the power of Allah in words that show about it both in tangible issues and in intangible issues; it tells that Allah is the true Lord of all the places and He only provides some place to rule to someone by His will and He only takes it back by His will; and He only provides the respect to any person by His will and He only abases any person by His will; all the goodness is in His Hands; this tells as we all have noted before that Allah provides those things only to the Man by His mercy that are the blessings to him but He gives the adversities to the Man only as results to what wrongs he commits (AAYAT-41 of

Surah RUM states that "FASAD did appear on land and sea because of what the hands of men have committed, that Allah may make them taste a part of that which they have done, in order that they may return - i.e. to righteousness"); Allah only has the complete control over all things; He makes the night to pass into the day (as it gradually covers the day) and the day to pass into the night (as it gradually covers it); and He brings forth the living from the dead (as the chick from the egg) and the dead from the living (as the egg from the hen); and He provides the sustenance without any measures to any person just by His will; Al-Hamdu Lillah; this AAYAT tells that it is the will of Allah that is leading all the events in the world though He cares that everything remains to the order He has set for the world and He sees that nothing gets out of that order so the Muslims need to be attentive to Him only (with efforts to keep to QIST) without care to anything else; Al-Hamdu Lillah; to understand the AAYAT ahead, note that the Muslim would see to the few manners so as to deal with those rightly who are not among the Muslims; the first manner is MUWALAAT (the hearty friendship that he would not keep but with the Muslims only), MUWASAAT (the care with sympathy to those non-Muslims who do not challenge the Muslims and who also need help which the Muslim is able to provide), MUDARAAT (the customary relationship where he might act towards them as friendly in limits with the intention that they get the true looks about Islam) and MUAMLAAT (his business transactions with them that do not challenge other Muslims in any way); note that it is one of the most important liabilities of the Muslim person to furnish all persons that

are not Muslims with the teachings of Islam as best as possible for him; Al-Hamdu Lillah; so except for the first that is MUWALAAT, the Muslim person would remain positive towards the non-Muslims though if they challenge Islam becoming enemy to Muslims after they have provided them the Islamic teachings (and they do not accept making of the peace-treaty too with the Muslims) so as they become threat to Muslims then he would leave all positive attitude towards them and would even take-up JEHAD against them if he is called for it; now, reading the AAYAT-28 here, it tells that the Muslims would not take-up the hearty friendship towards the disbelievers leaving the Muslims aside (and this implies that they are not allowed to befriend the disbelievers even with the friendship of the Muslims); so, whoever of the Muslims befriends the disbelievers, he should not expect any of blessings from Allah to him except when he is fearful of them in some genuine manner if he does not show such friendship towards them that seems MUWALAAT (then he is allowed temporarily to show such high friendship but it has to be superficial only and not from his heart; so it actually would remain to MUDARAAT); and Allah directs all persons to be aware of the power of Allah as everyone would return to Him; the message is clear that Muslims would actually care for the Commands of Allah only and nothing but that; Al-Hamdu Lillah; it seems strange to me that the Muslim persons find much attraction to earn their livings at the countries inhabited mostly by the non-Muslims and once they get there, they live-on sometimes at those places to make them their own countries without care to return home; there, they live in extreme co-operation with the disbelievers and

that is the thing that Islam prohibits strictly; in addition to this, there are such Muslim persons at authority in the Muslim countries who feel dignified to have status among those unworthy disbelievers that have no care to the name of Allah, the true Lord; it is most clear as of now that Muslims have lost the message about keeping at notable distance from the disbelievers with utmost care and against the injunctions of the Quran, they are showing MUWALAAT towards them which is one of the most important reasons that has caused extreme disrespect to Muslims all over the world; stranger even is that the ULAMA are not indicating the wrongs of this attitude (that is to get near to the disbelievers) as the ULAMA ought to and this denotes such slack in this issue on their part that has become most adverse in the making of the Islamic environment; may Allah give such good sense to all Muslims that relates highly to HIKMAT (wisdom to put Islam into practice) so that they do strictly keep away from all types of MUWALAAT towards the disbelievers; Al-Hamdu Lillah; tell them O Muhammad PBUH, if you conceal anything inside yourselves or present it in the most obvious manner, Allah knows them all and Allah certainly knows all that is in the heavens and in the earth; all must remain aware that Allah certainly has power over all things so He is able to punish all the persons that are given to sinful activities; His power would manifest clearly at the day when every person would find whatever virtues he or she had done, present there and also whatever sinful things he or she had done; if any person had lived wrong at the worldly life, he would wish there that only if there had been extreme distance between him and this Day of Judgment; and Allah

directs all persons to be aware of the power of Allah and make things better now; He advises all kindly as He is Most Kind over all His slaves; Al-Hamdu Lillah; please note that there are persons among Muslims that interpret the words (given ahead in italic) unreasonably in AAYAT-28 that reads, "Let not the believers take disbelievers for their friends in preference to believers; whoso does that, has no connection with Allah *unless that you but guard yourselves against them, taking security*; Allah bids you to be aware (only) of Himself; unto Allah is the return"; they say that if there is threat to life somewhere, then the Muslim person would go on living in such manner there that people take him as one of them though he is extremely abhorrent to them; please note that it is one thing to pose temporarily as conforming to some matter of them (that does not challenge the basics of the Islamic teachings) without any involvement by heart towards them and something totally other to live-on with them involving the self into all their matters of life; the implication of the erroneous interpreters here is that they consider that living-on there is totally fine but this is not supported by the AAYAT in any manner whatsoever because that in plain words, would be extreme hypocrisy of such person rather than the bearable temporary attitude for the safety of life (see also Surah NAHAL-106).

AAL-IMRAN-The Fourth Ruku

31. Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful.

32. Say: Obey Allah and the Apostle; but if they turn back, then surely Allah does not love the disbelievers.
33. Surely Allah chose Adam and Noah and the descendants of Ibrahim and the descendants of Imran above the nations.
34. Offspring one of the other; and Allah is Hearing, Knowing.
35. When the woman of Imran said: my Lord - Surely I vow to You what is in my womb, to be devoted (to Your service); accept therefore from me, surely You are the Hearing, the Knowing.
36. So when she brought forth, she said: my Lord - Surely I have brought it forth a female-- and Allah knew best what she brought forth-- and the male is not like the female, and I have named it Mariam (Mary), and I commend her and her offspring into Your protection from the accursed Satan.
37. So her Lord accepted her with a good acceptance and made her grow up a good growing, and gave her into the charge of Zechariah; whenever Zechariah entered the sanctuary to (see) her, he found with her food. He said: O Mary - Whence comes this to you? She said: It is from Allah. Surely Allah gives to whom He pleases without measure.
38. There did Zechariah pray to his Lord; he said: my Lord - Grant me from You good offspring; surely You are the Hearer of prayer.
39. Then the angels called to him as he stood praying in the sanctuary: That Allah gives you the good news of YAHYA (John) verifying the Word from Allah, and honorable and chaste and prophet from among the good ones.

40. He said: my Lord - When shall there be a son (born) to me and old age has already come upon me, and my wife is barren? He said: even thus does Allah what He pleases.

41. He said: my Lord - Appoint a sign for me; Said He: your sign is that you should not speak to men for three days except by signs; and remember your Lord much and glorify Him in the evening and the morning.

The first couple of AAYAAT in this Ruku guide to obey the Prophet Muhammad PBUH and follow him in the best manner possible; the first AAYAT asks the Prophet PBUH to tell the Muslims that if you Muslims really love me then follow me in everything possible for you so Allah would love you and He would forgive your sins; He certainly is Most Forgiving and Most Merciful; the second AAYAT asks the Prophet PBUH to tell the Muslims to obey Allah and the Prophet PBUH; if they turn their selves away from this obedience then they must remain aware that Allah does not appreciate the rejecters of the right path; to understand these AAYAAT better, we need to keep in view the concept of ADL (the lawful liability of the Muslim person) and of EHSAAN (the practice of something most virtuous which the Muslim person takes-up by his personal inclination though it is not asked by the law); the statement of the first AAYAT is based on EHSAAN while of the second, it is based on ADL; in other words, the first AAYAT directs to take even the manner that the Prophet PBUH shows habitually in eating of foods, drinking of water, wearing of dresses and to take even the way by which he walks and talks; this is ITTEBA' (to follow him by steps)

and whoever does that due to the love of the Prophet PBUH then Allah would love him and that would result in the elimination of his sins; Al-Hamdu Lillah; however, to follow the Prophet PBUH in habitual matters is not compulsory but it is most necessary to obey Allah (by the Quran) and to obey the Prophet PBUH (by the SUNNAH) as they both provide the Islamic commands (that actually are the Commands of Allah only); note that it is necessary to obey Muhammad PBUH as the last Messenger of Allah but it is not necessary to follow him as one of human beings but this is a delicate subject as it is so very difficult at times to detect where he has guided as the Messenger of Allah and where he has provided some direction as one of human beings; this is so because we find all his guidance by the SUNNAH to obey at the authentic books of Ahadith with all other of his guidance too without any marks to distinguish between them; so where there is lack of clarity, the better thing is to take that guidance into practice as much as possible and it is not feasible for any of Muslims to comment decisively on any of his obvious rulings taking it as given in the capacity of the human being; by the blessing of Allah, I, MSD, have written the commentary on Ahadith of Tirmidhi (one of the esteemed books of Ahadith) by the name of "Notes on Tirmidhi-Ahadith" (available at the net) that would insha-Allah be beneficial in receiving the SUNNAH to obey the Prophet PBUH; AAYAT-33 ahead tells about the Messengers of Allah that were Adam-AS and Noah-AS and also about the Messengers that came from AALE-IBRAHIM (the descendants of Abraham-AS that include especially Moses from the lineage of Isaac-AS and Muhammad PBUH from the

lineage of Ishmael-AS) and from AALE-IMRAN (the descendants of Imran who was the father of Mary-AS and the grandfather of Jesus-AS); so there were the Messengers of Allah that were the descendants of other Messengers of Allah; and Allah does hear the pleas of all the needy and He certainly knows how to provide for their needs; Al-Hamdu Lillah; it is interesting to note that there is the gap of 2000 years between the arrival of Adam to the earth and the time when Noah became the Messenger of Allah; there is the similar gap of 2000 years between Abraham and Imran while the gap between the time when Noah became the Messenger of Allah and Abraham is about 1400 years and with these figures, the gap of period between the arrival of Adam and Jesus Christ comes around 5400 years; the AAYAT ahead tells that the wife of Imran (the mother of Mary-AS whose name is generally mentioned as Hanna) took an oath to free her expected child of all things except for the remembrance of Allah and prayed that Allah accepts it (as His acceptance is necessary) because He is Most Hearing (to the pleas of the needy) and Most Knowing (of what is the best for the virtuous pleader); when she delivered the female child, she exclaimed that she had delivered a girl rather than a boy (as girls were not given to total remembrance of Allah at the place of His worship) but Allah mentions here that Allah knew well about the virtuous qualities of this girl which she had delivered and if she had delivered a boy, he certainly could never have been better than this girl; she named her Mariam i.e. Mary (and she is the only female person that is mentioned by her name in the Quran) and prayed to Allah that Allah provides the best of

shelters to her and the Satan does not find any access to her and even to her offspring to trouble them in any manner; by her prayer, it seems that Hanna had some insight to see that this child would become mother to someone who would be amongst the best of the mankind and who by the permission of Allah, would certainly make his lasting good mark on the world; Al-Hamdu Lillah; so Allah, the true Lord, accepted Mary in the best of manners and beautifully shaped (and nourished) her in her upbringing and placed her in the custody of Zechariah-AS (the father of YAHYA-AS i.e. John); his wife was related to Hanna and he was among those most esteemed persons who had devoted their entire life only for the remembrance of Allah (and who resided at the BAYTUL Muqaddas); whenever he entered in Mary's apartment, he found some edibles (especially fruits in which there were some which did not belong to that place and to that time of the year); seeing this, he used to remark how these things came to her to which she replied that these came from Allah and He does provide foods without any measures to whom He wills; seeing this amazing phenomenon, he prayed Allah, the true Lord, then and there to provide him a virtuous son from Him though he had become extremely old and his wife was unable to bear children; he added that Allah certainly hears DUA that the virtuous person makes with sincerity to Him; it happened that in due time, the angels called him when he was praying at his apartment to tell him that Allah gives him the glad tidings of the son by the name of YAHYA-AS (John) who would vouch for the word of Allah (i.e. Jesus Christ-AS who was born by the word of Allah KUN i.e. be) and who would have the good leadership (to guide all

persons to the right path) and who would be chaste (away from all base desires of the worldly life and away from women i.e. even marriage) and who would not only be among the pious virtuous persons but he also would be the Prophet among them so this was YAHYA-AS; at this time, ZAKARIYAH-AS seems to have forgotten that he had made DUA to Allah for the son and so he mentioned how he could have a child when he is at such extreme old age and his wife suffers infertility to bear any child; Allah replied that it would happen so, as Allah does whatever He wills; Al-Hamdu Lillah; at this, the Prophet Zechariah asked Allah to provide him with some sign that he knows the time for the birth of YAHYA-AS; Allah told him that he would lose his voice for three days at that time and would only be able to express himself in gestures; Allah asked him to remember Allah, the true Lord, at all times most extensively and acknowledge His greatness over all things (with power to do as He wills) at all evenings and at all mornings; Al-Hamdu Lillah.

AALE-IMRAN-The Fifth Ruku

42. And when the angels said: O Mary - Surely Allah has chosen you and purified you and chosen you above the women of the world.

43. O Mary - Keep to obedience to your Lord and humble yourself, and bow down with those who bow.

44. This is of the announcements relating to the unseen which We reveal to you; and you were not with them when they cast their pens (to decide) which of them should have

Mary in his charge, and you were not with them when they contended one with another.

45. When the angels said: O Mary, surely Allah gives you good news with the Word from Him (of one) whose name is the Messiah, Isa son of Mary, worthy of regard in this world and the hereafter and of those who are made near (to Allah).

46. And he shall speak to the people when in the cradle and when in the manhood, and (he shall be) one of the good ones.

47. She said: my Lord - When shall there be a son (born) to me, and man has not touched me? He said: Even so, Allah creates what He pleases; when He has decreed a matter, He only says to it, "Be", and it is.

48. And He will teach him the Book and the wisdom and the Torah and the INJIL.

49. And (make him) an apostle to the children of Israel: That I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah's permission and I heal the blind and the leprous, and bring the dead to life with Allah's permission and I inform you of what you should eat and what you should store in your houses; most surely there is a sign in this for you, if you are believers.

50. And a verifier of that which is before me of Torah and that I may allow you part of that which has been forbidden to you, and I have come to you with a sign from your Lord therefore be careful of (your duty to) Allah and obey me.

51. Surely Allah is my Lord and your Lord, therefore serve Him; this is the right path.

52. But when Isa perceived disbelief on their part, he said - Who will be my helpers in Allah's way? The disciples said: we

are helpers (in the way) of Allah: we believe in Allah and bear witness that we are submitting ones.

53. O our Lord - We believe in what You have revealed and we follow the apostle, so write us down with those who bear witness.

54. And they planned and Allah (also) planned, and Allah is the best of planners.

The previous Ruku told about the miraculous birth of YAHYA-AS and now this Ruku tells about the miraculous birth of Jesus Christ-AS and some of his amazing qualities; the Ruku commences by the statement that the angels called out to Mariam that Allah chose you for His complete remembrance at your childhood and purified you from all sinful inclinations through your upbringing and chose you at your adulthood as the noblest of all women of the world; O Mariam, remain most obedient to Allah in all your endeavors especially when you submit yourself in prayers to Allah; you shall prostrate therein with most care and bend therein with most care and you shall read them with all care in congregation; Allah says ahead that these are the tidings from the GHAYB (the hidden; the unseen) that He provides you by WAHI, O Muhammad PBUH; you were not nearby to them when they casted their pens (at the water) to detect who would be the guardian to Mariam and you were not nearby when they were quarreling in this issue; this happened when many of the elders at the worship place at the BAYTUL Muqaddas volunteered to care for Mariam as her guardian and so the lots were casted; they threw their respective

pens in the water there and the pen with the name of Zechariah did not flow away with its current so he got the right to her guardianship so where the custody of someone needs to be decided among those that have their rights equal for it, then casting of lots might decide the issue; note also that the casting of lots is allowed to decide for specific share among those persons who have their equal rights in something; for example, if four persons buy a piece of land by sharing equal amounts and need to conform their specific area at the site, they are allowed to draw lots among them for that as the rights are equal; this AAYAT implies that this mention of those events with such detail does prove most clearly that Muhammad PBUH is truly the Messenger of Allah as he could have known all this only by the revelation from Allah to him; Al-Hamdu Lillah; the AAYAT ahead tells that how wonderful that time was when the angels called out, O Mariam-AS, Allah gives you the good tidings of the word from Him whose name would be Jesus, the son of Mariam, who would be extremely noble at this world and also at AKHIRAT and who would be among those virtuous person who are very near to Allah; he would speak to the people at the cradle (as an infant) and also at maturity (that would be when he comes to forty years, the age when he ascended to heavens by the will of Allah) and he certainly would be amongst the most virtuous persons; Al-Hamdu Lillah; the notable thing in this AAYAT is that Jesus was mentioned as the word from Allah as Mary conceived him by the word "KUN" (be) that Allah said for his existence; the second thing here is that he would be called Jesus the son of Mariam as he would come to the world without any father

miraculously (and that is why the name of Mariam is mentioned in the Quran and she is the only woman that is mentioned by name in it); the third thing here is that he would miraculously speak at infancy (in defense of his virtuous mother from the slander of the people) and also at his mature age of forty (note that this age is mentioned as the age of full strength i.e. maturity at Surah AHQAAF-15 and the mention of this age of Jesus here was to inform that this would be his final age at the worldly life as then Allah would take him to heavens alive i.e. with his spirit and his body with life so like his coming to the world, his departure from it would also be miraculous); the fourth thing is that Mariam was informed beforehand (so that she does prepare herself well) that she would give birth soon to Jesus Christ; AAYAT-47 ahead tells that she exclaimed that how she would conceive the son when no man has touched her neither by force nor she is an unchaste person; note that she took much care to speak within virtuous morals and used the word "touch" to express her meaning (see also Surah MARIAM-20); Allah replied that it would happen so because when Allah decides for something, He only says KUN and it comes into being; Al-Hamdu Lillah; and Allah would teach him all His commandments in Torah and the issues of wisdom that relate to INJIL; note here that INJIL does not mean the four initial books of the New Testament (though when ULAMA refer to it as the book that descended upon Jesus-AS, they loosely do mean those four gospels); INJIL actually comprises of the sermons of Jesus Christ that he gave according to the guidance that Allah provided to him and as such, it is HIKMAT (wisdom); Torah is much related to ADL

(the law) while INJIL is much related to EHSAAN (the guidance that inclines towards the natural good tendencies of the Man); we still find the matter of these sermons at different places inside of the four initial books of the New Testament; however, please note here that we Muslims consider both of them (the Pentateuch and the four gospels) as tampered with at times in the ancient history and so we only take from them what conforms with the Quran; Al-Hamdu Lillah; the Quran does not mention INJIL as some written work and it addresses both Jews and Christians as "people of the Book" meaning Torah and not books; so INJIL is the reference to the teachings of Jesus Christ and not to any particular writing though there is an AAYAT of the Holy Book Quran that reads "those who follow the messenger, the unlettered Prophet, whom they find written with them in Torah and INJIL" (Surah AARAAF-157) yet the better possibility here is that in Arabic one word referring to the first term does come to the other term after it according to its own requirement, being understood as such, so for Torah it is "written" and for INJIL it is "mentioned"; another AAYAT also mentions the book that was given to Jesus yet even that has the margin to take it as Torah and not INJIL in particular; the AAYAT reads, "He (Jesus) said -surely I am a servant of Allah; He has given me the Book (that means the commands in that) and made me a prophet" (Surah MARIAM-30); however, when INJIL is loosely referred as some written work, it means the four Gospels mentioned that contain the sermons of Jesus Christ; AAYAT-49 states that Allah told Mariam that Allah would sent him as His Messenger towards the Bani-Israel and he would say to them

that he brings towards them from their Lord such miracle that he makes the figure of some bird out of clay for them and breathes into it and it becomes the (real) bird that is by the command of Allah; note for the still-pictures that in Islam, it is not appreciable to make the picture of some living thing and only the decent photo of the person for official needs is bearable at the Islamic environment (though such figures even of living things that are much vague or toys that are somewhat damaged at the face are also bearable); however, it was allowed for Jesus Christ to make those figures of birds and demonstrate the miracle by them to the Bani-Israel; and he would say to them that he heals the person that is born blind and the leper and he raises the dead but that all is only by the command of Allah; and he would tell whatever they had eaten and whatever they had left at home; certainly this all counts as the miracle to note for all of them if they really do intend to believe righteously; the notable thing that this AAYAT tells is that Jesus-AS was the Messenger of Allah towards the Bani-Israel; he had brought some amazing miracles for them to see so that they accept him as the Messenger of Allah; all miracles that he presented had the command of Allah for them as the miracle is never the work of the Messenger of Allah but it is something that Allah only provides from Him for some virtuous person that He selects as His Messenger so that the people around him accept that highly good person as His Messenger; among these most virtuous Messengers of Allah, the last one was Muhammad PBUH and after him now, the Muslims would spread the teachings of Islam by the Holy Book Quran to all peoples of the world; Al-Hamdu Lillah;

AAYAT-50 says that Jesus-AS would also tell them that he conforms the teachings of Torah (so he never did ask to leave its commandments in practice but in fact, gave an emphasis to it) and he would validate for them some of which was prohibited to them and (he would tell them that) he has certainly brought the sign from their Lord to them so they must have TAQWA to Allah and must obey him as he is the Messenger of Allah; so when he called the Bani-Israel, he said that certainly, Allah is my Lord and your Lord so it is necessary that you all who hear my call towards the righteousness, do worship Him (and accept His commandments in practice) as this only is the right path; but then Jesus felt their inclination to disbelief so he asked straight who would assist him for the sake of spreading the righteous message of Allah; the HAWARI (i.e. the twelve disciples of Jesus) replied that they would become the assistants to this work of Allah; they have believed in Allah and all must bear witness that they have become the true Muslims; they stated that they have believed what Allah, their true Lord, has descended and they have taken upon them to follow Jesus, the Messenger of Allah; then they asked Allah humbly to accept their true Belief (and good intentions to remain firm upon it) and to write them in the witnesses of Allah; the last AAYAT of the Ruku tells that they plotted some plan to kill Jesus (this specifically refers to the plot that one of them i.e. Judas Iscariot worked upon but in plural, it means all those Jews that tried to carry out that plot) but it failed as Allah had planned against it to save Jesus Christ; AAYAAT-156 to 159 of Surah NISAA relate to

this incident and insha-Allah our study would take it up there; Al-Hamdu Lillah.

AAL-IMRAN-The Sixth Ruku

55. And when Allah said: O Isa, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve and make those who follow you above those who disbelieve to the day of resurrection; then to Me shall be your return, so I will decide between you concerning that in which you differed.

56. Then as to those who disbelieve, I will chastise them with severe chastisement in this world and the hereafter, and they shall have no helpers.

57. And as to those who believe and do good deeds, He will pay them fully their rewards; and Allah does not love the unjust.

58. This We recite to you of the AAYAAT and the wise reminder.

59. Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was.

60. (This is) the truth from your Lord, so be not of the disputers.

61. But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.

62. Most surely this is the true explanation, and there is no god but Allah; and most surely Allah-- He is the Mighty, the Wise.

63. But if they turn back, then surely Allah knows the mischief-makers.

When the hostile attitude of the Jews increased highly towards Jesus, Allah told him that He would take him completely (with his spirit and his body with his life) and then He would raise him towards Him (that clearly means that He would take him up at heavens alive); and such time would come soon when He would clear all the false accusations that the disbelievers had made against him (this happened when at the times of Muhammad PBUH, the Quran cleared him from all such unworthy accusations); and He would give dominance to those who do believe him as the Messenger of Allah (Muslims and the relevant NASAARA) over those who do not believe him (the Jews) up-to the last day of the world; then everybody has to return to Allah so He would then rule upon which they used to differ with each other; note here that the term that AAYAT contains here (i.e. MUTAWAFFIKA) actually means that Allah would take you (Jesus) completely (by the literal meaning of the term) but as this very term is also used figuratively for giving death so some of the ill-wishers of Islam took it as grounds to create some mischief; note well that Islam tells in plain terms that Jesus Christ was neither killed nor crucified (see Surah NISAA-157) but Allah took him above alive; note also that this term is also used literally at AAYAT-60 in Surah

AN'AAM where the AAYAT reads, "And He it is Who takes your souls at night (in sleep), and He knows what you acquire in the day, then He raises you up therein that an appointed term may be fulfilled; then to Him is your return, then He will inform you of what you were doing"; this tells that the AAYAT here at AALE-IMRAN does not imply the death of Jesus as the usage of the term here too is clearly literal; AAYAT-56 ahead tells that so Allah provides terrible punishment to the disbelievers of Jesus Christ at the world that they would remain subordinates only and He would pronounce even more extreme punishment to them at the Day of Judgment; so even if here they do find some people to stand by them, they would never find anyone to assist them in any manner at the Day of Judgment; Al-Hamdu Lillah; and for those who do believe him and his good teachings righteously and do their good deeds accordingly, Allah would provide them their good returns at AKHIRAT; this strictly means the Muslims only as after the advent of Muhammad PBUH as the last Messenger of Allah, it is necessary for the NASAARA too to accept him as such and work according to Islam though at the world, Muslims and NASAARA both would remain eminent over the Jews till the last day of the world; this eminence would mostly manifest at the spiritual level and at the physical level respectively; certainly, Allah does not appreciate any inclination to injustice so He would never do any injustice to anyone; Al-Hamdu Lillah; Allah had provided this all narration as the signs (that tell the miraculous coming of Jesus Christ to the world and his miraculous departure from it) and as the evidence in the most wise reminder (i.e. the Holy Book Quran) that Jesus

Christ was one of the most honorable Messengers of Allah; the AAYAT says that Allah takes the matter of Jesus-AS as very much like Adam-AS as Allah created Adam by the sandy material that became the specific clay by His will for that and brought him to life by the command of KUN (be) and he came to life; so when He provided life to Adam without any of his parents because He willed for it, it also was most easy for Him to provide life to Jesus Christ as He willed for it; note the interesting thing here that the Muslims realized in the recent times that is that the name of Adam and the name of Jesus both are present in the same number in the Quran (both are mentioned by their respective names 25 times at its text); so not only the meaning is totally correct but the text of the Quran also vouches for it in the literal sense; Al-Hamdu Lillah; AAYAT-60 notes that this wise reminder i.e. the Quran certainly is the Truth from the true Lord of all the creation so O Muhammad PBUH, you need not have any doubts therein (this is an indirect direction to all believers that there is nothing in the Quran that raises any doubts; the first Ruku of Surah BAQARAH had told us at the very beginning that it is the Book against which nobody is able to present anything adverse validly that might lead those persons who do really care to live upon the right path, towards any doubts); Al-Hamdu Lillah; to understand the AAYAT ahead that is AAYAT-61, note that a delegation of NASAARA came to the Prophet PBUH at Madinah who wanted clarification for what the Muslims thought about Jesus Christ; they were around seventy men from the area of NAJRAN that had some of their prominent persons in them; there was a priest in them and also their leader whom

they obeyed in general matters; the Prophet PBUH clarified that all Muslims believed him as one of the creation of Allah whom He chose as one of His Messengers and he never said anything adverse to Islam about his own self; he was never killed and never crucified but Allah had taken him above to heavens alive; this clarification of Islamic perspective about Jesus, challenged their fundamental belief in trinity and in crucifixion; they disputed Islam then at which many of AAYAAT of AALE-IMRAN descended on the Prophet PBUH (including this AAYAT-61 that challenged them to MUBAHILA); it means to take up the mutual imprecation whereby the Muslims and the NASAARA of NAJIRAN (that were at the spot though the typical MUBAHILA asked even the women and the children of both sides to participate in that) would curse each other and ask the wrath of Allah on the other; then they would see that Allah would put extreme disgrace upon the one that has the wrong perspective; this challenge caused disturbance among the NASAARA and they took time to reflect on the issue; their reflection on the issue led them to decline the challenge in clear terms and leave Madinah most hurriedly; Ahadith have told that if they had taken up the MUBAHILA, they all would have perished (and even all the NASAARA at NAJIRAN would have been affected most adversely); AAYAT-61 reads, "but whoever disputes with you (O Muhammad PBUH), in this matter after what has come to you of knowledge, then say -come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars-" (note that the prayer to Allah that includes the weak persons has

special effect and it is more near to acceptance insha-Allah); Al-Hamdu Lillah; the AAYAT ahead says that all these reports about Jesus Christ are totally correct; there is no god except Allah and He certainly is Mighty (so He eliminates efforts that ask erroneous belief about Jesus Christ to take hold among the peoples of the world) and He is Most Wise (so He takes the world gradually towards all the right concepts); Al-Hamdu Lillah; the last AAYAT of the Ruku implies that whoever disregards the truth that Allah has presented about Jesus Christ, they all certainly are the adherents to FASAD and Allah knows them well (so He certainly would take them to task); Al-Hamdu Lillah.

AALE-IMRAN-The Seventh Ruku

64. Say: O followers of the Book - come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims.

65. O followers of the Book - why do you dispute about Ibrahim, when the Torah and the INJIL were not revealed till after him; do you not then understand?

66. Behold - you are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? And Allah knows while you do not know.

67. Ibrahim was neither Jew nor Christian but he was HANIF (an upright man), a Muslim, and he was not one of the polytheists.

68. Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers.

69. A party of the followers of the Book desire that they should lead you astray, and they lead not astray but themselves, and they do not perceive.

70. O followers of the Book - Why do you disbelieve in the AAYAAT of Allah while you witness (them)?

71. O followers of the Book - Why do you confound the truth with the falsehood and hide the truth while you know?

The Ruku commences by asking the Prophet PBUH to tell the Jews and the NASAARA to come towards the common grounds that they all have; it is to worship Allah and the AAYAT elucidates that this worship of Allah would remain to such purity that all three would never take any other than Him as the Creator (of the earth and the heavens and whatever is between them Who never loses any of His attributes at any time) and all three would never take any other than Him as the true Lord (so they shall obey Him only with the understanding that there is no obedience to anyone if it falls against the obedience of Allah); so if they accept it, that would be most beneficial to them both at the worldly life and at AKHIRAT and if they turn their faces away, Muslims only have to tell them that Jews and NASAARA should remain witness to the fact that Muslims certainly

have accepted the teachings of Islam; this AAYAT provides us the fundamental teachings of Islam as the Jews and the NASAARA would have to accept Muhammad PBUH as the Messenger of Allah when they do accept his call towards the common grounds between all of them (this is the belief in RISALAT); note that the most important oath is the promise that the Man has made to Allah at the world of spirits that he would believe in Him only as the Creator of all Who always has all His attributes as QADEEM, ASL and LA-MEHDUD (see the note on Surah FATIHA) and he would take Him as the only true Lord to obey because the obedience of any other among His creation is subject to the condition that he does not command anything against His commands; this is the message of the first AAYAT of the Holy Book Quran that reads "Al-Hamdu Lillah RABBEL-AALAMIN" (this is the belief in TAUHID); His obedience leads to the belief that everyone is answerable to Him at the particular day ahead (this is the belief in AKHIRAT) and this the Muslims have to tell clearly to all that the Muslims do obey Allah only, the only Creator of all the creation and He always has all His attributes and He only is the true Lord whom all must obey; the only two creation (the JINN and the human beings) that have the free-will must do it by their free-will as all other creation does it willingly or unwillingly without any free-will; Al-Hamdu Lillah; this AAYAT implies explicitly that there is no chance for the Muslims and the NASAARA to initiate any reconciliation to their issues by the respect of Jesus-AS (though they both do have that for him most highly but it is relative to their own concepts about him); only by the name of Allah, they could initiate and then reach the needed

reconciliation or in other words to clarify, NASAARA would ultimately accept the fundamental teachings of Islam to make any worthy reconciliation with Muslims; Al-Hamdu Lillah; for the next AAYAT, note that NASAARA argued that Abraham-AS was one of NASAARA while the Jews took him as one of Jews; even the polytheists at the land of Arabia related themselves to him; so the AAYAT says that Torah (that the Jews take as basis) descended to Moses after Abraham-AS, and the views of INJIL too spread when Jesus preached the clarification of Torah; so there remains no question to indicate Abraham as one of Jews or one of NASAARA as these both established themselves many centuries after him so why they do not see this; it is somewhat valid for the person to talk about something about which he does have some knowledge yet it certainly is not valid for him to talk about something about which he does not have any knowledge; so this is the position of the Jews and the NASAARA in this matter as Allah truly knows about Abraham and they don't; He tells all that neither he was one of the Jews nor he was one of the NASAARA but he truly was an upright person towards Allah and one of the Muslims and he was not among the polytheists; note here that contrary to the notion of the people at the West (and this includes even their learned men), Islam has always been the Truth and this means that even Adam-AS (the first among the mankind and the first of Messengers) believed in its teachings while Muhammad PBUH (the most exalted among the mankind and the last of Messengers) also believed in the same teachings that Allah taught him and he spread its teachings to all persons most beautifully; all of these

teachings are safely deposited in the Quran as of now for all good persons to benefit and the Quran is the best of all weapons so with that, the true Muslims have to fight against all of their challengers; Al-Hamdu Lillah; however, his time is the golden period for all righteous persons as Islam came into practice in its total form then so all its fundamental teachings manifested practically for all to see and that was when all these good teachings were specifically named as Islam; Al-Hamdu Lillah; at the present times too, Islam (i.e. the collection of the Commands of Allah) is the only Truth and as it is the only right path that Allah, the true Lord, has set for the true guidance of the mankind so it would remain so even at all times ahead to come; Al-Hamdu Lillah; then the Quran tells that the nearest among all people to Abraham are certainly those who had truly followed him and this Prophet (Muhammad PBUH) and those who had believed in this Prophet PBUH (as these all are the believers in the Islamic Teachings); and Allah is the caring Friend for the true believers; there is a faction among the people of the Book who wishes that the Muslims go astray from the right path; but that wish would lead their own-selves only to go still far away from the right path but they do not realize this fact; the last couple of AAYAAT of the Ruku address the NASAARA and the Jews respectively; the first asks the NASAARA why do they reject the clear virtuous signs that Jesus had provided as the evidence that even though he is the Messenger of Allah, he still is one of the slaves of Allah (as all true Muslims) and he certainly is no more than a man; they have now witnessed this truth even by the Quran so they must correct their belief (and come to Islam) rather

than wish for the true Muslims to disbelieve; the other of these AAYAAT is similar to the AAYAT-42 of Surah BAQARAH that asks the Jews why do they contaminate the righteousness that is stated in Torah, by wrongful issues that they put therein by their own (for worldly material gains) and why do they conceal the righteousness that is stated in Torah (to retain their worldly status among their people due to their inclination towards I, my, me); they have learned the righteousness even by the Quran so they must correct their attitude in practice rather than wish for the true Muslims to disbelieve; the message certainly is most clear that Allah knows even the thoughts that are inside the person so they must comply to the commands of Allah and they must not challenge Him; Al-Hamdu Lillah.

AALE-IMRAN-The Eighth Ruku

72. And some party of the followers of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they go back on their religion.

73. And do not believe but in him who follows your religion. Say: Surely the (true) guidance is the guidance of Allah--that one may be given (by Him) the like of what you were given; or they would contend with you by an argument before your Lord. Say: Surely grace is in the hand of Allah, He gives it to whom He pleases; and Allah is Ample-giving, Knowing.

74. He specially chooses for His mercy whoever He pleases; and Allah is the Lord of mighty grace.

75. And among the followers of the Book there are some such that if you entrust one (of them) with a heap of wealth, he shall pay it back to you; and among them there are some such that if you entrust one (of them) with a dinar he shall not pay it back to you except so long as you remain firm in demanding it; this is because they say: There is not upon us in the matter of the unlearned people any way (to reproach); and they tell a lie against Allah while they know.

76. Yea, whoever fulfills his promise and guards (against evil) -- then surely Allah loves those who guard (against evil).

77. (As for) those who take a small price for the covenant of Allah and their own oaths-- surely they shall have no portion in the hereafter, and Allah will not speak to them, nor will He look upon them on the day of resurrection nor will He purify them, and they shall have a painful chastisement.

78. Most surely there is a party amongst those who distort the Book with their tongue that you may consider it to be (a part) of the Book, and they say, It is from Allah, while it is not from Allah, and they tell a lie against Allah whilst they know.

79. It is not meet for a mortal that Allah should give him the Book and the wisdom and prophet-hood, then he should say to men: Be my servants rather than Allah's; but rather (he would say): Be worshippers of the Lord because of your teaching the Book and your reading (it yourselves).

80. And neither would he enjoin you that you should take the angels and the prophets for lords; what - Would he enjoin you with disbelief after you are Muslims?

The Ruku starts by denoting one of the ways that the Jews tried to apply to make shaky Muslims disbelieve in Islam; they prepared some persons from among them who would say at the morning that they had accepted Islam (and remain at the Mosque of the Prophet PBUH) but at the end of the day, they would take their statement back with such impressions that there is nothing in Islam that might ask them to remain firm upon it; their elders feared the effectiveness of Islam so much that they told all those persons that were to become Muslims by their statement that this is drama only on their part and they should not become emotionally involved; they thought that this hostile performance might prepare those Muslims who are yet to strengthen themselves in the teachings of Islam to revise their commitment to Islam; though their performance did not affect Muslims in any manner yet it did cause their extreme hostility towards Islam come clearly in open; AAYAT-73 says that O Muhammad PBUH, tell them that the true guidance is actually the guidance that Allah provides and the reason to their hostility towards the Muslims is that now the Muslims too have got the true guidance (i.e. the Quran that by the blessing of Allah, remains authentic in its text and its meaning) which they claimed only for themselves previously by Torah (though they had shown much disrespect to it in all their practice) and the Quran has enabled the Muslims to present their case against the Jews in front of Allah, the true Judge in all issues of life, most effectively; tell them that the raising of someone to good heights is in the control of Allah so He raises whom He wills; and Allah is Ample-giving of blessings (so He does provide it to whom He wills) and He

is Most Knowing (so He knows who is the most worthy to get His blessings); Al-Hamdu Lillah; He chooses some person as His Messenger and He certainly provides the total blessings; however, there are among the people of the Book (mostly among the NASAARA), such persons whom if the Muslim entrusts even with the treasure of gold, they would pay it back to the Muslim (as they naturally tend towards honesty) though there are in the people of the Book, such persons too (mostly among the Jews) whom if any Muslim trusts with even one DINAR (the piece of gold), they would not pay it back unless he stands at his head with persistence to its return; that is because they say that they shall not be blamed for any sinful action they take against the Arabs that are most ignorant; and more sinful is that they say that this attitude is what Allah asks them to take at such issues so they are extreme liars and they know it well; they ought to note this well that whoever fulfills his promise and takes-up TAQWA to Allah, He highly appreciates such persons (so they are more liable to get the true guidance from Allah); but those persons who have broken their covenant with Allah (not caring for the commandments at Torah and its direction to believe in Muhammad PBUH, the last Messenger of Allah) and also have disregarded the promises that they have made with persons around, just to gain some meager amounts, there would be nothing good for them at AKHIRAT; neither Allah would speak with them nor He would see them with care at the Day of Judgment; and He would certainly not purify them in the world but here too they would have most dreadful punishment; there are such persons in them that present words in such manner by their tongues that listeners take

that too included in Torah (or they speak words with sound near to the actual words that change the meaning of the text so that they get the excuse if someone detects their wrong that they only said the right word); and they try similar wrongs even now to mislead Muslims though insha-Allah they would remain unsuccessful in the same way as they had remained before; Al-Hamdu Lillah; they claim for their additions and alterations to Torah as the part of it and as such, they claim that this all is from Allah and they know well that they are extreme liars in this claim; AAYAT-79 tells the Jews that it is extreme wrong for anyone whom Allah provides the knowledge of His commands and the power to enforce His law at the land and raises him to the status of His Messenger and then he asks the people that become obedient slaves to me instead of Allah; on the contrary, he would only ask them all to become committed slaves to Allah, the true Lord, because they all do claim to spread the teachings of the commands of Allah (in Torah) only and they even recite (and even study) them often; AAYAT-80 tells the infidels and the NASAARA that any such person whom Allah has gifted so much, would never say that they take the angels as objects of total obedience without any care to the commands of Allah (as the infidels did) or that they take the Messengers of Allah as objects of total obedience without any care to the commands of Allah (as the NASAARA did by raising Jesus Christ to such height); they must reflect on this issue if such person that Allah has gifted so much, would ever command them to disbelieve after they have become committed Muslims towards Allah; note the important point here that when the Messenger asks his addressees to obey

him, he means that they should obey him as the Messenger of Allah and he would give them the directions how to apply Islam (the Commands of Allah) into their lives; therefore, to obey him in the capacity of the Messenger of Allah is to obey Allah only (and that is the worship of Allah only); AAYAT-80 of Surah NISAA points out that "whoever obeys the Messenger, he indeed obeys Allah, and whoever turns back, We have not sent you, O Muhammad PBUH, as a keeper over them"; he certainly would not ask them to disbelieve but he would ask all his addressees to become the true Muslims with the acceptance by heart that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah.

AAL-IMRAN-The Ninth Ruku

81. And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom-- then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: we do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.

82. Whoever therefore turns back after this, these it is that are the transgressors.

83. Is it then other than Allah's religion that they seek (to follow), and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned.

84. Say: we believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Isaac and YAQUB (Jacob) and the tribes, and what was given to Musa and Isa (Jesus) and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.

85. And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.

86. How shall Allah guide a people who disbelieved after their believing and (after) they had borne witness that the Apostle was true and clear arguments had come to them; and Allah does not guide the unjust people.

87. (As for) these, their reward is that upon them is the curse of Allah and the angels and of men, all together.

88. Abiding in it; their chastisement shall not be lightened nor shall they be respited.

89. Except those who repent after that and amend, then surely Allah is Forgiving, Merciful.

90. Surely, those who disbelieve after their believing then increase in disbelief, their repentance shall not be accepted, and these are they that go astray.

91. Surely, those who disbelieve and die while they are disbelievers, the earth full of gold shall not be accepted from one of them, though he should offer to ransom himself with it, these it is who shall have a painful chastisement, and they shall have no helpers.

The Ruku begins with the statement that Allah took the oath from the Prophets (NABIYYEN) that when Allah provides them with His commands and the wisdom that relates to it, they have to strengthen the message of Allah that any of His Messengers (RASUL) had provided by His command so that when any other of His Messengers come after them who conforms to what they had taught, they (their people) do believe in him and do help him in all manner possible; Al-Hamdu Lillah; this AAYAT needs that we understand some important points that relate to it so that we might get the statement here in the better way; the first thing to note is that the difference between the Prophet and the Messenger is that Allah sends the Messenger towards some specific people to whom he provides the message of Allah while the Prophets conform it at their times; the second is that all Messengers have given the same message (that actually is Islam) especially about TAUHID, AKHIRAT and RISALAT (see the note at the fifth Ruku of Surah BAQARAH); the third is that the Messenger brings some of Commands of Allah that clarifies His commands that He had provided previously (or makes ease in the practice for His previous commands) by some written Scriptures that Allah gives to him or by some speech of wisdom that Allah gives to him; the fourth is that the Prophets clarify the teachings of the previous Messenger to their nation towards which Allah had sent him so when any other of Messengers comes into their nation ahead, they believe in him and help him in all manner (as the Messengers provide the same message of Allah in essence; see Surah AARAAF-from the eighth Ruku to the fourteenth Ruku; see also AAYAAT-150 & 151 of Surah

NISAA); the fifth is that the sinful persons of the nation might kill the Prophets yet they are unable to kill any of Messengers as Allah totally protects them (for instance, the sinful persons did kill ZAKARIAH-AS and YAHYA-AS i.e. his son John yet they were unable to kill Jesus-AS as the Quran tells that Allah took him above to heavens alive; see Surah NISAA-157 & 158); the sixth thing to note is that there is no Messenger and no Prophet after Muhammad PBUH and this also is notable that every Messenger of Allah is also the Prophet of Allah; so Allah sent him towards all of the peoples ever to come at the world at any place and at any time, with His final message (i.e. the Quran) and took it into His care that its text and its meaning both remain safe from all the contamination (see Surah HIJR-9); keeping this detail in view, AAYAT-81 here tells that Allah took the oath from the Prophets (NABIYYEN) at the world of Spirits (AALAME-AMR) that when Allah provides them with the knowledge of His commands and the wisdom that relates to it that His previous Messenger (RASUL) had provided by His command among their people, *(they have to strengthen that message of Allah among their people)* and so when any other of His Messengers comes after him in them who certainly would conform to what he had taught, they do believe in him and do help him in all manner possible; Allah took this oath from them at the world of Spirits (AALAME-AMR) and at this place in the Quran, (most probably) the NABIYYEN denote the Prophets that came from the times of Moses-AS and Aaron-AS up-to the times of Jesus-AS; Al-Hamdu Lillah; please note that this comment needs to take the words in italic as obviously understood here; all the NABIYYEN took

this oath with total acceptance and then Allah ruled that they all would become witnesses to their people (at AKHIRAT) and Allah also would be the witness with them; Al-Hamdu Lillah; whoever turns his face away from the true guidance, those persons most certainly are highly sinful; Allah asks all such sinful persons if they really intend to believe in some other code of life than what Allah has provided to them while all that are in the heavens (angels; heavenly bodies; other of His creation there) and all that are in the earth (human beings; JINN; birds; animals; marine life; other of His creation here) have surrendered to Him willingly or unwillingly; and to Him, they all shall be returned; note that all of His creation (except for the Man and the JINN) are totally bound to His commands as He has created everything by His authority with assignment to its respective task so it conforms to it and it has no free-will to do otherwise (see Surah AARAAF-54 that tells that "His only is the creation and His only is the command"); as for the Man and the JINN, there are two aspects of the matter; one is where no one of them has any free-will and Allah decides for them as He wills for them (these relate to gender, his birth, his looks, his placement and his period of life at the world etc.); the other is where each one of them has the free-will but even by that, he has to believe in Islam (that comprises of the commands of Allah) and has to conform to the commands of Allah in his practice; if he does this task that Allah asks of him, he would achieve the true bliss in JANNAH (the Paradise) at AKHIRAT where he would reside forever; if he does not, he would be thrown into the hell-fire where he would reside forever; but note here that for all

safety at the worldly life and at AKHIRAT, all have to ask the shelter of Allah from all the efforts that the Satan puts against them to lead them astray from the right path; they would do the best that they are capable of so they would believe in TAUHID, AKHIRAT and RISALAT (and all of the Islamic teachings) and they would do whatever virtuous deeds that are possible for them yet they would always trust Allah only to keep them at the Guidance to the right path; may Allah provide all the good persons that incline towards the righteousness, the awareness of the right path and keep them onto it all their lives; Al-Hamdu Lillah; AAYAT-84 ahead is similar to AAYAT-136 of Surah BAQARAH that asks to believe in all Messengers of Allah; it tells clearly that in essence, all Messengers have given the same message; it reads, "say O Muhammad PBUH -we believe in Allah and what is given to us (i.e. the Quran) and whatever (i.e. the principles of Islam) was provided to Abraham, Ishmael, Isaac, Jacob and the children of Israel (Jacob) and whatever was given to Moses (i.e. Torah) and to Jesus (i.e. INJIL that elucidates Torah) and to all the Prophets from their true Lord; we do not discriminate among any of them and we are believers in Allah-"; Al-Hamdu Lillah; this AAYAT tells the Jews and the Christians that the true Belief is to believe in the message of Allah that all of the Messengers provided to their respective nations (that basically is the same as all Messengers guided towards the basic teachings of Islam that are TAUHID, AKHIRAT and RISALAT); whoever asks for any other DEEN (the code of life) than Islam, that certainly would not be accepted from him and he certainly would remain as one of the extreme losers at AKHIRAT; how would Allah provide

the true guidance to those who disbelieved after they had accepted the true Belief (those are the Jews) and they had already realized that Muhammad PBUH is providing them the same Islamic teachings (that the NABIYYEN went on clarifying upon them at all times) and this was the BAYYINAAT that they had received; Al-BAYYINAAT denotes the clear reasoning to get to the true Belief in Allah, the true Lord, and in the judgment at AKHIRAT by the observation of the previous guidance that Allah had provided to the people by the NABIYYEN; so now if they do not accept Islam then Allah would not provide any more of the true guidance to such unjust persons; their chastisement is that Allah would put His wrath upon them and angels would curse them and even all of the people too (at AKHIRAT) and they would live with this wrath forever; their torment would never be lightened and they would not be given any more chance to prove them the better persons; but those that repent at the worldly life and better themselves here then Allah is Most Forgiving and Most Merciful; those who disbelieved after they had believed in the basics of the Islamic teachings (that the Prophets had given to them) and went on ahead in such disbelief, they would not get any chance for repentance (as Allah would stop the true guidance to reach them) and they would live on as the persons gone astray from the right path; those who disbelieved and died in this state of disbelief, even all of the gold at the earth would not be accepted from them if they do provide that to ransom them so they would get the most painful chastisement and there would never be any helpers for them; this tells all the persons that whatever adherence to righteousness they

intend to show, they need to show it here at the worldly life as at AKHIRAT, their wealth (even if it is most abundant) and the persons (that stand by them devotedly at all adversities) would be useless totally as all are accountable for their belief and their deeds in front of Allah, the true Lord; Al-Hamdu Lillah.

AALE-IMRAN-The Tenth Ruku

92. By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it.

93. All food was lawful to the children of Israel except that which Israel had forbidden to himself, before the Torah was revealed. Say: Bring then the Torah and read it, if you are truthful.

94. Then whoever fabricates a lie against Allah after this, these it is that are the unjust.

95. Say: Allah has spoken the truth, therefore follow the religion of Ibrahim, the upright one; and he was not one of the polytheists.

96. Most surely the first house appointed for men is the one at BAKKAH (Makkah), blessed and a guidance for the nations.

97. In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.

98. Say: O followers of the Book - Why do you disbelieve in the AAYAAT of Allah? And Allah is a witness of what you do.

99. Say: O followers of the Book - Why do you hinder him who believes from the way of Allah? You seek (to make) it crooked, while you are witness, and Allah is not heedless of what you do.

100. O you who believe - if you obey a party from among those who have been given the Book, they will turn you back as disbelievers after you have believed.

101. But how can you disbelieve while it is you to whom the AAYAAT of Allah are recited, and among you is His Apostle? And whoever holds fast to Allah, he indeed is guided to the right path.

The first AAYAT here tells that the Muslims must not give such things in SADAQAH (charity) to the needy that they find waste for their own-selves and well to discard; they must give such things that they even find highly good for their own use (though not necessarily among their valuables); we have studied AAYAT-267 at Ruku-37 of Surah BAQARAH that reads, "O you who believe! spend (benevolently) of the good things that you earn and/or what We have brought forth for you out of the earth, and do not intend at what is bad that you may spend of it, while you would not take it for yourselves unless you have its price lowered (or you are extremely needy), and know that Allah is Self-sufficient, Praiseworthy"; Al-Hamdu Lillah; and certainly, Allah knows whatever the Muslim person spends so He would give him the ample returns for the good thing that he spends in charity

and if he spends otherwise, it would not be much beneficial for him; Al-Hamdu Lillah; some of the persons from the Jews said that the Muslims respect Torah and they do not take eating of camels as prohibited (and they took it as such); the Quran says that this was the personal commitment of Israel (Jacob) upon his own self and it was not among the prohibitions of Torah and in fact, Allah provided Torah to Moses much after him; if they still criticize Muslims after this clarification, they should bring Torah and show something there that tells the prohibition if they really take themselves as truthful in this statement; however, when the truth becomes evident in this issue then their persistence that Allah prohibited it would only tell that they are most unjust persons; O Muhammad PBUH - tell them that Allah speaks the righteous things only and all must truly follow the MILLAT (the union that represents the unity of the rightful persons) of Abraham; and Abraham certainly was never among the polytheists; the first house which was set as the basis for the worship to Allah from all the peoples was that which is at Makkah (i.e. KA'BAH which was built first by Adam-AS for the worship to Allah; then it was built again by Abraham-AS and Ishmael-AS on the command of Allah); it is totally blessed and has the capacity to provide the Guidance to the right path to all the peoples of the world; in there, are such obvious signs that provide indications to the Truth and in there (at the path around the KA'BAH i.e. MATAF where the HAJI make its circulation), is the station of Abraham-AS (where he stood while he was building the KA'BAH); whoever enters it, attains security; this denotes the blessing that was just mentioned that he cleanse himself there from

wrongs of the heart (belief); and when he visits it if he does have the financial and physical ability for such visit and shows much high respect to it as it is the most prominent of all houses of Allah at the earth, then he gets purity from all the wrongs of all his deeds (and he cleanses himself from all sins) and he is attached to work for the good deeds with his total attention towards Allah; this denotes the true guidance that he achieves from his good visit to the KA'BAH; Al-Hamdu Lillah; so whoever refrains from its visit even when he faces no financial or physical adversity (while there also is all safety at the way to it), he is the rejecter of the command of Allah but Allah does not care if anyone takes-up His commands or not, as He would certainly deal with everyone according to his own belief and his own deeds at the Day of Judgment; AAYAT-98 ahead asks the NASAARA why do they deny its blessing when it is the sign towards the commitment to Allah (so they ought to accept Islam and visit that most sacred place upon the earth with the intention to receive the true guidance); and AAYAT-99 ahead asks the Bani-Israel why do they deny the guidance that the KA'BAH has the capacity to provide to all the peoples of the world by trying to stop those (among the NASAARA) from it just so that they might remain away from the true guidance; they know very well that they are the actual cause of such hindrance to guidance and Allah certainly is not unaware of whatever such persons do; O Believers; if you obey such persons of the people of the Book (who do not care to receive blessings from the KA'BAH or/and who become hindrance to receive guidance from it), they would convert you to disbelief after the righteous belief that you have

already committed yourselves to; beware; as how you would go to disbelief while the AAYAAT of the Quran are read upon you (that ask you to remain cautious in your dealings with the people of the Book; see AAYAT-28 of Surah AALE-IMRAN) and the Messenger of Allah is present among you who guides you towards Islam; note this important point that when there are persons who ask Allah for His mercy for their-selves and provide the guidance towards Islam to all persons around, Allah gives much space to many of persons around there to accept the Truth even when those persons around generally disrespect Allah and even when they generally ask for His curse upon them (see Surah ANFAAL-33); as for those who remain attentive to Allah by asking His mercy, they do get the Guidance to the right path as Allah certainly cares for all those much who do respect Him to height; Al-Hamdu Lillah.

AALE-IMRAN-The Eleventh Ruku

102.O you who believe - Be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims.

103.And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah on you when you were enemies, then He united your hearts so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His AAYAAT that you may follow the right way.

104. And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.

105. And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement.

106. On the day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? Taste therefore the chastisement because you disbelieved.

107. And as to those whose faces turn white, they shall be in Allah's mercy; in it they shall-abide.

108. These are the AAYAAT of Allah which We recite to you with truth, and Allah does not desire any injustice to the creatures.

109. And whatever is in the heavens and whatever is in the earth is Allah's; and to Allah all things return

The Ruku starts by addressing the believers and this address goes to many AAYAAT ahead and Allah gives commands to the Muslims to remain steadfast on the Guidance to the right path that they had received by the Quran and provide that true guidance to all persons at the world with the care that they do not get such close to the Muslims that they become aware of such issues that relate to them to give them advantage where the Muslims need to challenge them at the battlefield; note that if the disbelievers do not accept Islam after understanding it well then the Muslims either would ask them by an agreement to pay JIZYA (monetary tax that

denotes that they would live under the protection of Muslims remaining lesser in status to them at the world) or either would ask them to some treaty that would provide honorable rights to each side; if they decline both of these offers then Muslims have no option but to challenge them at the battlefield as they are the force of Allah upon the face of earth (so they would challenge the rejecters of Islam that comprises of the commands of Allah and the specific term for this challenge is JEHAD in the way of Allah); but there are certain notable conditions to attack the enemy of Islam and in the absence of any of them, it is not feasible to go to war with them (please see the note at 26th Ruku of Surah BAQARAH); Al-Hamdu Lillah; however, JEHAD at defense is most feasible for the Muslims to save the manner of their lives that Islam professes and that needs no conditions to see to, where the Muslims are attacked by the disbelievers; the first AAYAT asks the Muslims to have TAQWA to Allah according to its rightful height and not to die except in the state of being Muslims; when SAHABA got worried that how could any person have TAQWA according to its rightful height, Allah elucidated at Surah TAGHABUN-16 that this means that each one of them must show TAQWA to Allah as much as possible for him (and that would be its rightful height); note that TAQWA to Allah is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all times and at all places; note also that the command not to die but as Muslims means

that the Muslims must always remain committed to Islam in their true Belief and their practice as the death of anyone might take place at any time (so when the person has given his life to Islam then he is dead upon it and nothing else affects him); Al-Hamdu Lillah; all Muslims must hold the rope of Allah (the Quran) together most firmly and they must not make any practical divisions among them; they all must remember the great blessing of Allah upon them when they used to be enemies to each other but He put loving attraction among them so from such extreme enmity, they turned as brothers to each other because of that great blessing (that was the practice of Islam by the righteous understanding of the commands of Allah); at that time, they were extremely near to the edge of the ditch that belonged to the hell-fire (this means that if they had died at that period of life, they would have entered the hell-fire) but Allah saved them from it; this is how Allah elucidates His AAYAAT that He has provided at the Quran so that they get the true guidance; Al-Hamdu Lillah; note the command here that the Muslims must not make any practical divisions (WA-LA-TAFARRAQU) among themselves which means that whatever differences that Muslims have inside of them, that certainly must keep in such limits that do not lead them to making of factions among them in the practical sense; study this by keeping the situation that the Muslims have led themselves into, as of now; there are such differences by geographical variation among Muslim countries that they are at the verge of fighting each other and there are such differences by race that some of them consider themselves better than other Muslims and there are such differences

among the political parties at some of Muslim countries where they treat each other as bitter enemies; it is totally clear that the Muslims have totally disregarded this teaching of the Quran that the Muslims truly are brothers who have to care about AKHIRAT together and not about the worldly life except for the necessity; the preference that the Muslims have taken-up here is certainly most erroneous and this might lead them to even more humiliation as of now; I, MSD, pray to Allah that may Allah raise His Word among all the peoples of the world and guide such committed peoples to it who really care practically about it so that there manifests the true Islamic environment somewhere for all to see and attach themselves to; please read my writing "The Islamic Guidelines" to understand such environment in better terms that relates totally to Islam; Al-Hamdu Lillah; the AAYAT ahead tells that as the force of Allah, the Muslims must have such number of disciplined persons among them who call towards the KHAYR (this means the most virtuous blessing i.e. the Quran) once they become true Muslims by total attachment to the Quran as for them it is the Rope of Allah that binds all of them to Allah and (as they practice Islam together as taught by the SUNNAH), attaches all of them to each other as the NEMAT (the obvious blessing) from Allah; Al-Hamdu Lillah; they must command for the righteousness and must forbid from all sinful activities; then only all the Muslims would become truly successful (at AKHIRAT); note that each and every one would provide the basic teachings of Islam that he knows when and where he is asked but there must be the vast group of numerous disciplined knowledgeable persons who would take this task

up with total commitment to Islam; the notable thing to remember is that when the disciplined group of the Muslims call towards the practice of something, they shall care that it is among the necessary deeds in Islam and when they call towards the stoppage from something, they shall care that it is among the heinous sins (that are named as KABAER) so they must keep strictly to the fundamental teachings of Islam not putting stress on petty matters; Al-Hamdu Lillah; the Muslims must not become like those (among the Bani-Israel) who took-up such unplaced differences among themselves (even after all commands of Allah had come to them with clarity) just for the financial benefits or the worldly status that caused them to make factions related to practice among them that in turn, caused their clash with each other; that clash in turn, led to their humiliation against their common enemy at the war and even at the situation of peace; if Muslims take-up the same attitude, they would get the same severe chastisement at AKHIRAT where many of the faces would brightly become shiny and many of the faces would gloomily become dark; those that have their faces dark would be charged that they became disbelievers after they had accepted the belief so now they would taste the severe punishment due to that disbelief; and those that have their faces shiny (who never took-up such differences that lead them to make factions among them in the practice of the commands of Allah but always held the rope of Allah firmly), would remain in the protective blessing of Allah and they would always remain in it forever; these are the AAYAAT (of the Quran) that we read upon you O Muhammad PBUH, so as to provide the awareness of the right path; Allah certainly

does not intend to judge the worlds in any unjust manner and that is why He clarifies the right path for the Man to take for his salvation; Surah ANFAAL says in AAYAT-42 in mentioning the battle of BADR, "that he who perished (on that day) might perish by a clear proof (of His Sovereignty) and he who survived might survive by a clear proof (of His Sovereignty). Lo! Allah in truth is the Hearer, the Knower"; so Allah cares for the Man by providing the Truth (and also by giving him the space to accept the Truth) yet it is for him to avail the opportunity and to accept it and to live practically upon the righteousness so as to make the best of the opportunity given to him; Al-Hamdu Lillah; certainly whatever is in the heavens and whatever is in the earth, belongs to Allah; so He would decide the ultimate destination of each and everything as the ruling for all things is only asked from Him; Al-Hamdu Lillah.

AALE-IMRAN-The Twelfth Ruku

110. You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.

111. They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you then shall they not be helped.

112. Abasement is made to cleave to them wherever they are found, except under a covenant with Allah and a covenant with men, and they have become deserving of wrath from

Allah, and humiliation is made to cleave to them; this is because they disbelieved in the AAYAAT of Allah and slew the prophets unjustly; this is because they disobeyed and exceeded the limits.

113. They are not all alike; of the followers of the Book there is an upright party; they recite Allah's AAYAAT in the nighttime and they adore (Him).

114. They believe in Allah and the last day, and they enjoin what is right and forbid the wrong and they strive with one another in hastening to good deeds, and those are among the good.

115. And whatever good they do, they shall not be denied it, and Allah knows those who guard (against evil).

116. (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah; and these are the inmates of the fire; therein they shall abide.

117. The likeness of what they spend in the life of this world is as the likeness of wind in which is intense cold (that) smites the seed produce of a people who have done injustice to their souls and destroys it; and Allah is not unjust to them, but they are unjust to themselves.

118. O you who believe - do not take for intimate friends from among others than your own people; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still; indeed, We have made the AAYAAT clear to you, if you will understand.

119. Lo - you are they who will love them while they do not love you, and you believe in the Book (in) the whole of it; and when they meet you they say: we believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; surely Allah knows what is in the breasts.

120.If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it; and if you are patient and guard yourselves, their scheme will not injure you in any way; surely Allah comprehends what they do.

The first AAYAT of the Ruku states that the Muslims are the best among all the nations as they have been raised to guide all the peoples of the world; remaining committed to the true Belief, they command all of them for the virtues and forbade them all of sinful activities; this tells that being the force of Allah, the Muslims have to spread the teachings of Islam as best as they can and this TABLIGH gives them the status of being the best among all the nations; if the people of the Book (Torah) had also truly believed in it, it would have been better for them (but we have studied at Surah BAQARAH that the Bani-Israel disrespected the teachings of Torah and changed its meanings where it suited their worldly gains; they even killed the Prophets who indicated their disrespect and wrongful attitudes); though some of them are committed to the teachings of Torah yet the most of them are disbelievers (so they were deposed from the status of the chosen people at the times of the last Messenger Muhammad PBUH); but the Muslims do not have

to worry about what amount of trouble these Jews would cause as they are not able to inflict more than a little of agony to the Muslims and if somehow, these do come to face the Muslims at the battlefield, they would ultimately run away from the Muslims and then certainly, they would never be truly helped; Al-Hamdu Lillah; wherever they would live, they would live in disgrace except that Allah accepts their plea to remain committed to His commands (whereas they accept Allah as the only Creator of all and accept that He always has his attributes that He never loses and accept that He only is the true Lord whom they must obey in all their practice); also, even if they strike a diplomatic treaty with some people of the world that those people would assist them even in their injustice (and those people have such deadly martial power that the fear of it might give the Jews some worthy manner to live by their own though that even in disgrace), then also the Jews might find some space to live by the permission of Allah with some say in the world even though their unjust character would still manifest clearly to see for all those who only value the just attitudes to live by; they have proven themselves as worthy of the most severe chastisement in AKHIRAT and the most filthy disgrace has been put upon them in the worldly life; this is because they disbelieved the AAYAAT of Allah (by changing their meanings where that suited them though those AAYAAT commanded them to righteousness as given in Torah and those asked them to spread its teachings) and also because they used to kill the Prophets even, so they were extremely disobedient to Allah; but they all are not alike as some of these people of the Book (mostly in the NASAARA) have

remained steadfast on the teachings of Torah and they still do read its AAYAAT at the times of the night and they fall prostrate before Allah; they believe in Allah and the Day of Judgment and they do call towards the virtues and forbade the sinful activities and run fast towards all good works; they certainly are among the good persons and whatever good deeds that they do, they would not be denied their benefits (even at AKHIRAT) and Allah knows well who really does have TAQWA to Him; AAYAT-114 tells us two of the three most fundamental matters to believe as Islam denotes and the third is to believe in Muhammad PBUH as the last Messenger of Allah; though before the advent of Muhammad PBUH, there was no liability for the people of the Book yet after Allah gave him the status of the Messenger, it became necessary for all to believe in him; our study has read in the eighth Ruku of Surah BAQARAH too that there was only the mention of these two important matters of belief for safety at AKHIRAT (and the belief about Messengers was not mentioned) and I, MSD, gave some detail to this issue there; however, I would take some of that discussion here too and that reads that --- the AAYAT does not indicate that only these two matters of belief would do for the salvation of any person as of now because the rejection of Muhammad PBUH as the last of Messengers of Allah would certainly bar him to receive that; however, there is another aspect to this matter that if someone does believe now in Allah well that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord, and that AKHIRAT is certain to take place and does not show any disrespect to Muhammad PBUH (and the Quran) and tries to collect all

good deeds possible for him without challenging Muslims then what?; this issue is hypothetical as of now and so it is much unfeasible that our study puts any efforts here in pursuance of such futile thing as of now; the best to say for such person (if he does exist somewhere as of now) that only Allah, the true Judge, knows the best about him; the feasible thing for us Muslims is that we do fulfill the commands of Islam and spread them to all peoples of the world, with the clear stance that at these current times, those who do intend for the safe residence at AKHIRAT, they certainly would accept Islam and in these current times, there is no other salvation; Al-Hamdu Lillah; --- see also AAYAT-85 of Surah AALE-IMRAN; however, it is most feasible even at these current times that we remain silent on the belief of such person (among NASAARA i.e. the Christians) who claims to believe in the total authority of Allah only and upon AKHIRAT and with that, he claims not to believe in trinity and not to believe that Jesus Christ was crucified; note that the Quran strictly commands them not to believe in trinity at Surah NISAA-171 and note also that the Quran has stated clearly that Jesus Christ was neither killed nor crucified and in-fact, it tells that whoever believes in his crucifixion, he would be out of the term "the people of the Book" at AKHIRAT who might have some chance to safety (if they keep away totally from the concepts of trinity and crucifixion in their belief; see the note at twenty-second RUKU of Surah NISAA for AAYAAT-155 to 159); such person might have the scales set for him at AKHIRAT for weighing his good deeds due to his belief (though needing much high refinement) yet it does not give the reason to any

such person who erroneously might think that all Christians (with their belief in trinity and crucifixion as of now) might be counted among the people to get safety at AKHIRAT as that certainly is not the Islamic perspective; note that the true reconciliation between the Muslims and the Christians might occur only by the manner that the AAYAT-64 of AALE-IMRAN tells us and that is "say -O people of the Book; come to an agreement between us and you that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take any other for lords besides the true Lord Allah-; and if they turn away, then say -Bear witness that we are Muslims-"; Al-Hamdu Lillah; going ahead, note that the AAYAT-114 here also indicates that to prefer AKHIRAT over the worldly life is the necessary trait of the good persons as that also have been noted here by the words that they run fast towards all good works; this is important to note that the Quran does not ask for any competition for the issues of the worldly life anywhere but it does ask to hasten towards all the good deeds that keep the righteous person firm on the right path for the salvation at AKHIRAT; one of the examples for this statement is AAYAT-133 at this current Surah at our study that tells that "And hasten to forgiveness from your Lord and the Garden, the extensiveness of which is (as) the heavens and the earth, it is prepared for those who have TAQWA to Allah"; Al-Hamdu Lillah; the AAYAT ahead reads that those who disbelieve, their wealth at the worldly life and their male children would be unable to save them from the hell-fire if they do not come to believe the three fundamental matters of belief as Islam tells them; the abundance of assets at the

world does increase the opportunity to gather more of good deeds with the true Belief but it does not denote the pleasure of Allah in itself; they need to be spent in the way of Allah to avoid His punishment at AKHIRAT and that truly leads to His pleasure so the abundance of assets increase the liability of the person and he must care about his account at AKHIRAT that is the true life ahead; Al-Hamdu Lillah; whatever the disbelievers spent in this worldly life even with intention to provide ease to the needy, that is like some crops that they have grown but before that could flourish, there occurs the frosty speedy wind which destroys it totally (so their spending in charity even, becomes useless at AKHIRAT as they do not practice it to get the pleasure of Allah); note that without the fundamental belief, the good deeds even don't affect any person favorably; he might find name and fame at the worldly life and even some notable political status to serve his people with ease but as for AKHIRAT, his seemingly good deeds are gone with the frosty speedy wind that destroys the crop-field before it benefits him in any way; Allah certainly is not unjust to anyone in any manner but as they did not take-up the fundamental belief, they have shown injustice to their own-selves; AAYAT-118 demands from the Muslims not to let any of the disbelievers come so close to them as to get their inside secrets; in individual capacity, they must not let the disbelievers affect their household lives and at the administrative level, they must not let them have any of key positions at the management in the public affairs; it is so very sad situation that Muslims care but little about this very important of demands that Islam puts on them; note extremely well that it

is very wrong to live at the lands of the disbelievers willfully (or any of such places willfully where they get the impression to affect the environment to turn it adverse to Islam) where they have formulated their own set-up for their worldly lives in collective and where they care but little for Islam; according to the asking of an authentic Hadith at JAME' Tirmidhi, either the Muslim eliminates the adversity by his hands (by defensive JEHAD), or either by his speech (by TABLIGH of Islam), or either lives at such adverse place with total detestation at heart of the practice of wrongs there (due to the genuine absence of any choice for him except to live there but under protest); these disbelievers actually appreciate all adversity to the Muslims who care for Islam and wish dearly for their ills only; if the Muslims observe them, they would find that their hidden hatred for the Muslims does manifest in their speech though whatever is at their inside, that is even more than what the Muslims might detect by their speech; Allah provides all the signs explicitly to you Muslims so that you do understand the situation that you face in the best of manners possible; Al-Hamdu Lillah; the AAYAT tells the Muslims how is that the Muslims care with love for them while they do not have any loving inclination to the Muslims just because the Muslims do believe in all commands of Allah that they find in the Quran (and try to practice them with all determination) while they only express belief by their mouths when they meet the Muslims and do not actually practice the commands that Allah gave them in Torah (as that ultimately would have led them to believing in the Quran); when they go away from the Muslims, they are given to extreme rage (as Islam is getting

more adherents to it with time and as the Muslims have replaced them by Islam coming at the status of the KHALIFAH of Allah to live upon and to provide to all, the true commands of Allah) so O Muhammad PBUH, curse them at their faces to die with that extreme rage upon Islam; Allah certainly knows well what they have at their insides; the last AAYAT of the Ruku also denotes their attitudes towards the Muslims that if the Muslims get some relief in matters of life, that displeases them and if they get some troubles in matters of life, that pleases them; but if the Muslims have total patience at their adverse attitude and with that also have TAQWA to Allah, the conspiracies of these people of the Book (especially of the Jews) would become unable to inflict any pains to the Muslims; Allah has all control over the things that they do to cause pains to all the peoples of the world; the previous AAYAT denotes that Allah knows well what they have at their insides and this last AAYAT of the Ruku denotes that Allah has the control of their deeds that inflict pains so these AAYAAT together tell that Muslims when they remain steadfast upon Islam in their true Belief by patience (without any care to much ease in the worldly life) and when their deeds reflect that whereas they achieve TAQWA (with all care to get the true success at AKHIRAT), they do not need worry about the wrong doings of the people of the Book in any way; Al-Hamdu Lillah.

AAL-IMRAN-The Thirteenth Ruku

121. And when you did go forth early in the morning from your family to lodge the believers in encampments for war and Allah is Hearing, Knowing.

122. When two parties from among you had determined that they should show cowardice and Allah was the guardian of them both and in Allah should the believers trust.

123. And Allah did certainly assist you at BADR when you were weak; be careful of (your duty to) Allah then, that you may give thanks.

124. When you said to the believers: Does it not suffice you that your Lord should assist you with three thousand of the angels sent down?

125. Yea - if you remain patient and are on your guard, and they come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-making angels.

126. And Allah did not make it but as good news for you, and that your hearts might be at ease thereby, and victory is only from Allah, the Mighty the Wise.

127. That He may cut off a portion from among those who disbelieve, or abase them so that they should return disappointed of attaining what they desired.

128. You have no concern in the affair whether He turns to them (mercifully) or chastises them, for surely they are unjust.

129. And whatever is in the heavens and whatever is in the earth is Allah's; He forgives whom He pleases and chastises whom He pleases; and Allah is Forgiving, Merciful.

From this Ruku, the AAYAAT narrate the battle of UHUD that took place in the third year of HIJRAH; the infidels had lost 70 of their men including many of their chiefs at the battle of BADR the previous year in Ramadan and now they challenged Muslims at UHUD under the command of ABU-SUFYAN (who came to Islam afterwards) to take their revenge against them; they had prepared 3000 men that had such warrior as KHALID Ibn WALID (who came to Islam afterwards) amongst them and one hundred men that had ironclad suits on them and two hundred riders; the Muslims initially had the force of one thousand men against them yet the leader of hypocrites Abdullah Ibn UBAYYE took his 300 men with him and returned to Madinah on grounds that he had asked to fight remaining inside Madinah rather than at this stony deserted ground of UHUD; it is interesting to note that the Prophet PBUH too intended to fight remaining at Madinah yet seeing the advice of most of his SAHABA who intended to fight the enemy outside Madinah, he decided for that option; another interesting thing to note is that the Prophet PBUH had got the sword of AAS ibn UMAYYAH that was named as ZULFIQAR from the things that came in possession of Muslims at BADR; this was the sword that the Prophet (PBUH) saw to become a little blunt in a dream before the battle of UHUD, the notable part of which Muslims lost; the Prophet PBUH had posted fifty of strong men that were skilled archers, good at throwing of arrows, with the direction that they would not leave the place even if they see that the Muslims have fallen dead at the battlefield; with seven hundred men that faced the army of the infidels that had three thousand well-equipped men, the

Muslims did well initially when they compelled their opponents to retreat; some of the men among Muslims started to gather the possessions of the opponents that have fallen dead at the ground and this act of theirs caused many among the fifty strong men that were adept to fight with arrows to think that Muslims had decisively won the battle; they thought that they had to guard the place when the situation remained adverse to them according to the direction of the Prophet PBUH so against the command of their commander Abdullah Ibn JUBAYR (RA), around thirty-five of them left the post and that brought the disaster to the Muslims at UHUD; Khalid Ibn WALID who had the keen eye for any such opportunity, took no time to attack from that vulnerable site and though the remaining of the force there did resist the best they could, they were no match for the attack that had such intensity; they all achieved SHAHADAT and with that, the Muslims received the colossal damage that left them with the SHAHADAT of seventy of their men in all at the battlefield (that included the good teacher of Islam MUS'AB-RA and the most notable warrior of the time HAMZA-RA); the rumor spread then that the Prophet PBUH had also achieved SHAHADAT and this challenged not only the Muslims but even Islam formidably at that crucial time; the good thing was that this rumor did not hold for any significant time as the SAHABA-RA realized that the Prophet PBUH is safe though his cheek was extremely wounded by the deadly strike from the sword of a disbeliever and his face was soaked in blood when he lost few of his teeth too; the obvious reason for this defeat at UHUD was the inclination of some of the Muslims to gather the

booty from the enemy but more than that, it was the disobedience of the command of their commander at charge of the occasion; Allah protected Muslims at such crucial time by three notable things amongst others and that were that Allah gave the wisdom to the Muslims to climb the mount there without any loss of time and many of them got the advantageous position then of being at height where they could have done extreme damage to the opponent even by throwing stones at them; this caused fear inside the forces of the enemy as they had seen that even the small number of Muslims are most able to fight heavy forces that challenge them; this impression of Muslims with such advantageous position caused ABU-SUFYAN to ask his forces for the retreat and though Khalid resisted this command yet he also agreed that the Muslims had the advantage at their position; the second protective thing was that as the infidels retreated, Allah provided many of the Muslims the slumber that calmed them at such disturbing time (as sleep of any sort does calm the person and usage of sedatives in current times conform to this though their negative usage does bring trouble to the self) and as they recovered, they gathered their confidence again to decide the better way to deal with the situation; the third protective thing was that the Prophet PBUH had the realization that the enemy would feel that they have erred by their retreat when they could have done better and could have given the fatal blow to the Muslims that might have finished them off; so with total belief in Allah, the Prophet PBUH gathered SAHABA and went on with them in pursuance of the enemy even after such devastating situation at UHUD; ABU-SUFYAN received the

information of this chase of Muslims and he fled with all the forces he had with him to Makkah as fast as he could manage; so even though Muslims did lose the notable part of the battle of UHUD, they were able to save themselves beautifully by the blessing of Allah from the adverse effects of that defeat in the long-run; there came the time then just after the passing away of the Prophet PBUH when the Muslims went on ahead to rise to shatter the power of the Persian Kingdom and the strength of the Roman Empire though these both were the most formidable forces of that time in the history of the Man; in both of these achievements, Khalid-RA (who was named the sword of Allah by the Prophet PBUH after he had come to Islam), was one of the most prominent key-figures; Al-Hamdu Lillah; the Ruku starts by the statement that the time was remarkable when you, O Prophet PBUH, left your home in the morning and then you were setting the true Muslims at their respective places for the combat; and Allah certainly is Most Hearing and Most Knowing; at that time (when the hypocrites returned away from the battle), two of the tribes that were among the ANSAAR (i.e. BANU-SALAMAH and BANU-HARITHA) thought that they also should abandon the combat and return; as they did not do so but ultimately stood with the Prophet PBUH, Allah speaks of them favorably that He was friendly to both of these tribes; they used to rejoice at this and used to say that Allah has mentioned Him as so friendly to them in the Quran; the true Muslims must only trust Allah (and not care about the trouble that the situation might have brought upon them); and the Muslims have seen this that at BADR, when they were much weaker than the enemy, Allah

helped the Muslims and that led to the victory for the Muslims; BADR was the time when the Prophet PBUH was telling the true Muslims if it was not good enough for Muslims that Allah, the true Lord, helps them with three thousands of angels that would specially be descended for that assistance; Allah tells His response at the occasion of BADR in the AAYAT ahead that certainly, if the Muslims remain patient and remain with TAQWA to Allah while the enemy comes upon them suddenly, Allah would certainly assist the true Muslims by five thousand of marked angels (that means they would be wearing the white turbans); the good comments on this AAYAT mention that Allah did assist the Muslims and sent five thousand of marked angels among the combatting forces but that was specific to BADR and at UHUD, He provided no assistance by the angels as the Muslims did not show the patience to the standard needed (when they left the specific post against the command of their commander) and there was seemingly an inclination towards the worldly benefits (though they had left the post with the notion that the Muslims have now won the battle decisively and they considered that the command of the Prophet PBUH terminated at this end-result); what happened at BADR was most favorable to the Muslims as the message there was when Allah assists them, they would be victorious (though they would have to adhere to their task without caring to the worldly benefits and they would have to keep their total attention towards Allah, the true Lord, as they would then achieve TAQWA) and so their hearts found peace; and the true assistance only comes from Allah Who is Mighty (so He would give victory to the side He intends

though the other side might be extremely powerful) and Most Wise (so He knows how to lead on the world towards the destination He intends); Al-Hamdu Lillah; so at BADR, as He intended for the end of the lives of many of infidels (by the swords of the Muslims) and as He intended for the disgrace of the other of them (by their capture by the Muslims), He brought the result accordingly; the rest of them returned unsuccessful in their mission as He had intended; Al-Hamdu Lillah; after this reminder for the BADR, the AAYAT ahead (that is AAYAT-128) attends to the battle of UHUD again; to understand it, note that when the Prophet PBUH had blood all over his face at UHUD and he was in much pain, he could not hold himself back from stating that how would such persons get the true guidance who treat the Messenger of Allah towards them, in this manner; it tells the Prophet PBUH that your actual task is to present the Truth by the Quran as it is and to clarify it to the best of your ability; but it is not for you to decide who receives the Guidance to the right path and who does not; that only Allah would decide; either He would show mercy to them or either He would punish them severely as they had committed injustice of high nature; it is interesting to note that some of the most staunch challengers to Islam at UHUD came to Islam and became its loyal custodians within few years; the most prominent name in them is Khalid Ibn WALID and other names include Abu-SUFYAN and WHASHI (the slave who had killed HAMZA at UHUD and when he came to Islam then he was able to kill MUSAYLAMAH the liar with the same weapon, who had claimed to become a prophet of Allah); the last AAYAT of the Ruku reads that all that is in the heavens

and in the earth, it belongs to Allah only; He forgives whom He intends and punishes whom He intends; He certainly is Most Forgiving and Most Merciful (this gave a subtle indication that many of the prominent names of Makkah that have fought against the Muslims at UHUD would soon be coming to Islam); Al-Hamdu Lillah.

AALE-IMRAN-The Fourteenth Ruku

130.O you who believe - do not devour usury, making it double and redouble, and be careful of (your duty to) Allah, that you may be successful.

131. And guard yourselves against the fire which has been prepared for the disbelievers.

132.And obey Allah and the Apostle, that you may be shown mercy.

133.And hasten to forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the heavens and the earth, it is prepared for those who guard (against evil).

134.Those who spend (benevolently) in ease as well as in strait, and those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others).

135.And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults-- and who forgives the faults but Allah, and (who) do not knowingly persist in what they have done.

136.(As for) these-- their reward is forgiveness from their Lord, and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the laborers.

137.Indeed there have been examples before you; therefore travel in the earth and see what the end was of the rejecters.

138.This is a clear statement for men, and guidance and an admonition to those who guard (against evil).

139.And be not infirm, and be not grieving, and you shall have the upper hand if you are believers.

140.If a wound has afflicted you (at UHUD), a wound like it has also afflicted the (disbelieving) people; and We bring these days to men by turns, and that Allah may know those who believe and take witnesses from among you; and Allah does not love the unjust.

141. And that He may purge those who believe and deprive the disbelievers of blessings.

142.Do you think that you will enter the garden while Allah has not yet known those who strive hard from among you, and (He has not) known the patient.

143.And certainly you desired death before you met it, so indeed you have seen it and you look (at it)

This Ruku explains the necessary aspects that the true Muslims must show in their deeds and this detail actually clarifies the SABR (that literally means patience but in terms of Islam, it means to avoid high involvement into the worldly interests that is much more than the necessity and means to put the time to the usage for the true success of AKHIRAT by doing the good deeds and avoiding all the major sins; in plain words, it denotes the control of base desires towards the worldly life); the Quran has used this term here

at the AAYAT-125 in the previous Ruku and our study would see the demands of it in this Ruku; as UHUD has brought some of such features that were not appropriate for the true Muslims to develop so Allah guides them for the necessary attitudes of the true Muslims; Al-Hamdu Lillah; before we proceed on, please note well that all sins (besides the biggest sin of taking any-one as equal to Allah in authority that is called SHERK) might be divided into two categories that are INDECENCY and INJUSTICE and regularity in reading SALAH strengthens the true Belief and attacks both of these by the blessing of Allah (that is why Allah had asked the Muslims at Surah BAQARAH-153 to take assistance of both SALAH and SABR at any adverse situation while they keep their total attention towards Allah only); the Quran asks to keep guard against these two category of sins at many places as for instance, it is mentioned at Surah ANKABUT-45, "Recite that which has been revealed to you (O Muslims through Muhammad PBUH) of the Book and keep up SALAH; surely SALAH keeps away from indecency and evil (of injustice), and certainly the remembrance of Allah is the greatest, and Allah knows what you do"; that means clearly to remain alert against all of sins; it is said in Surah BAQARAH, the second Surah, —O men! you eat the lawful and good things out of what is in the earth, and do not follow the footsteps of Satan; surely he is your open enemy; he only enjoins you evil (of injustice) and indecency, and that you may speak against Allah what you do not know (AAYAAT 168 & 169 --- we studied them at the Ruku-21 of Surah BAQARAH); it is said in Surah NAHL, the sixteenth Surah, —Surely Allah enjoins the Muslims the doing of justice and

the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil (of injustice) and rebellion (to Allah); He admonishes you (O Muslims) that you may be mindful (AAYAT 90); it is said in Surah BANI-ISRA'IL, the seventeenth Surah, —And go not nigh to fornication; surely it is an indecency and an evil way; And do not kill any one whom Allah has forbidden, except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided (AAYAAT 32 & 33); there are other AAYAAT too for the point that all sins other than SHERK (which itself is said to be the greatest injustice; see Surah Luqman-13) are either injustice which often takes place when men use their official status of strength (which they use to suppress the people rather than to protect them from all adversities) in the most blamable manner or either indecency that are the shameful acts that often take place when women become very bold (while they ought to have reservation in their attitudes by Islam) to present their natural beauty in the most blamable manner; may Allah save all the true Muslims from all the major sins; Al-Hamdu Lillah; the Muslims have to obey Allah and His last Messenger Muhammad PBUH with fervor yet they slack much in this in these current times in application of the modern technical gadgets; I, MSD, would present the supplementary note for AAYAT-132 here after this note that might serve as the guide to the Muslims to better their attitudes in application of the technical gadgets that we see at these modern times; the first AAYAT of this Ruku in our study commands the Muslims not to take usury especially when it is compound (though even the simple

interest is HARAAM i.e. strictly prohibited); this is necessary to develop TAQWA to Allah that would not take place if the person does not care to avoid such wrongs in his earnings; TAQWA is that keyword which is the only thing that leads to the true success (at AKHIRAT) that means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all times and at all places; Al-Hamdu Lillah; the AAYAT asks to avoid usury and this certainly tells that the Man must be very particular about how he earns his finances here as that affects other matters in his deeds for certain; our study have seen that whatever the person eats or drinks, that certainly affects his spiritual values (see Surah BAQARAH-168 & 169); here we see that the wrongs of the deeds lead the Man towards other of wrongs (and this also is true that the righteousness in the deeds leads the Man towards other of right deeds) and this concept is named as TOFIQ; the AAYAT ahead notes that TAQWA to Allah leads to safety from the hell-fire which actually is prepared for the disbelievers; it is not prepared for the Muslims so they must try their best to remain to Islam firmly so as to remain totally safe from it; the manner to remain to Islam firmly for the Muslims is to obey Allah and to obey the Prophet PBUH as that would get them the true blessing from Allah at AKHIRAT; they must hasten towards asking of mercy of Allah on all their sins and this means that they must run towards the JANNAH (the Paradise) that is as vast as all the heavens and the earth put together and that actually is

prepared for those persons that have TAQWA to Allah that is the truly virtuous attitude of the heart; Al-Hamdu Lillah; this mention of the Paradise and the hell-fire clearly denotes that they are already present and this matter certainly is among the GHAYB (the hidden matters); note also that the Quran does not ask for any competition for the issues of the worldly life anywhere but it does ask to hasten towards all the good deeds that keep the righteous person firm on the right path for the salvation at AKHIRAT; the AAYAT ahead provides the elucidation for those persons that have TAQWA to Allah; they are such persons that spend their wealth in the way of Allah when they feel at ease with the necessities of the life and even when they feel troubled to fulfill them and they have magnificent control over their anger and they forgive the people even when those people had done wrong towards them and they do care to take their dues well by leniency from them; for the elucidation of the MUTTAQIN that are those persons who have TAQWA to Allah, the Quran emphasizes on their virtuous belief (when they have fear that they must not bring the displeasure of Allah upon themselves) with brief mention of their virtuous deeds and at times, it emphasizes on their virtuous deeds with brief mention of their virtuous belief so these both develop TAQWA inside; the former is seen at the first Ruku of Surah BAQARAH and the latter we find here at this Ruku in our study (AAYAT-134); they have SABR that is uncaring attitude towards the worldly possessions except for necessity and SALAH that is their manifest practice that leads them to care totally for AKHIRAT; Al-Hamdu Lillah; please note this well again that TAQWA to Allah is the

attitude of the heart which means that the Muslim person must fear Allah that he does not get His displeasure by his sins becoming so sinful that he loses the chance to regain JANNAH and with that, he also must have such hope to Him that He would keep him safe from the Satan at all times and at all places; please note also that the good Muslim would strive to do his good deeds in the best manner as that would lead him to the height of goodness in the true Belief and in other deeds by TOFIQ from Allah; the first stage is of the ordinary Muslim where it leads him to the necessary true Belief in the fundamentals of Islam and the necessary good deeds that it asks for; the second stage is where the good Muslim is most refined in his true Belief and he avoids all big sins with utmost care while he collects the good deeds whatever possible for him living normal (that is where he is at ADL); the third stage is where the good true Muslim finds the most virtuous life by his true Belief and by his most virtuous deeds as the only easy life to live on (and that is where he is at EHSAAN); see Surah MA'EDAH-93; Al-Hamdu Lillah; the AAYAT ahead is the message to all Muslims to avoid all sins and if they do commit any of major sins that might be the shameful act or that might be some injustice to their own-selves and to the people that relate to them, they remember Allah, the true Lord, so they ask for His mercy on their major sinful act; and they realize this well that there is no one else except Him to give mercy on any of their major sinful acts and they do not persist on the major sin that they had committed; they know well that they certainly are responsible for it and they do not justify themselves but ask for His mercy without any defense; Allah would not only

provide the mercy to them but he would also give them the JANNAAT (the beautiful gardens in the Paradise) beneath which the beautiful streams flow and they would reside there forever; note that when the Quran mentions about the beautiful streams that flow beneath the JANNAAT, it mentions those gardens in the Paradise in plural; these JANNAAT are related to the Bliss (AN-NAEEM) at many places so this means that these streams would be most blissful to those who achieve JANNAAT and are related to the eternity (ADN) that also tells that these streams would be most blissful to them; where these JANNAAT have been mentioned with NAHAR (the river) as in Surah QAMAR-54 or with UYOON (the water-springs) as in Surah ZAARIAAT-15, there also they express the meaning of these beautiful streams; Al-Hamdu Lillah; what beautiful returns for the good repenting Muslim person who always remembers Allah and does whatever virtuous deeds that are possible for him; Al-Hamdu Lillah; the AAYAT ahead tells how necessary it is to repent genuinely on sinful activities if any of the Muslims does commit them (even with all efforts not to do them); it tells that everyone must understand well that it was the most erroneous belief and the most wrongful doings of the peoples (that have gone away before the people that reside at the earth now) that had led them to total destruction; the living persons at Arabia must walk over the land and see what consequence did the disbelievers meet; note that their ruins were not far from the land of Hejaz in Arabia and they are noticeable even now; the people of HOODH-AS that are named as AAD used to live at the southern part of Arabia (they used to live in the curved sandy hills there and due to

extreme wrongs, met their destruction by the extremely fierce violent wind that roared at their area for seven nights and eight days; see Surah HAAQQA-7; see Surah AARAAF-72) while the people of SALEH-AS that are named as THAMUD used to live at the southeastern part of Madyan (this location was placed at the east of the Gulf of AL-AQABAH and due to their extreme wrongs, met their destruction by the most deadly earthquake and they all were dead at their homes laying prostrate; see Surah AARAAF-78); even the people of Lot-AS who used to live very near to the south of the Dead-Sea that was not much far from Hejaz (and their ruins are mentioned to be at inside of the dead sea as of now so due to their extreme filthy wrongs, they met their destruction by the most heavy rain that even showered the brimstone upon them; see Surah AARAAF-84; see Surah HOODH-82 & 83); this Holy Book Quran is the clarification of the Truth for all peoples and it is the Guidance to the right path (for such MUTTAQIN who go on living their lives with total piety) and it is the advice (for such MUTTAQIN who do repent genuinely if they fall into any sinful activity and ask Allah for mercy); AAYAT-139 assures the Muslims that they would neither despair nor grieve as they only would have the upper hand if they truly are believers; this tells that with the true Belief, the Muslims would never lose against the disbelievers (except for petty confrontations to which they would compensate) in such manner that they are unable to live their lives according to the norms of Islam; this fact is most obvious that as the Muslims adhered well to Islam, the enemy was never able to finish them off totally with all its efforts (but on the

contrary, the enemy did suffer heavy losses) and now, as the Muslims have lost their true adherence to the practice of Islam, they have lost their beautiful touch and they find themselves in much disgrace; however, Allah has still given them the space to change their preference to the total adherence to the practice of Islam and that is His blessing upon all Muslims for certain; please read my writing on the net by the name of "The Islamic Guidelines"; Al-Hamdu Lillah; the AAYAT ahead tells that if the Muslims have received the wound (at UHUD where seventy of the Muslims got SHAHADAT), so they ought to remember that those infidels too had received such wound the previous year (at BADR where seventy of their men were killed and the Muslims even took their same number as captive); so these are the days that Allah changes amongst the people so that Allah bring the issue in open (the term used is LE-YA'ALAM-ALLAH that means "so that Allah knows") who is the true Muslim and also takes such Muslim persons from them that in His knowledge would receive SHAHADAT; note that the use of the term that means "so that Allah knows" is not literal in meaning as Allah knows everything even if it has to occur ahead; He is Mighty and truly Wise so the term used here denotes that He intended that the issue comes in open for all to see the true Muslims because of their firmness upon Islam; Allah would put all through an examination for everyone to see who really are steadfast upon Islam, as the verbal commitment to Islam is not enough for the achievement of the good result at AKHIRAT; Allah would bring all the truth of every person who claims to be Muslim, by the examination as that would distinguish the ordinary Muslims (whom He would provide the

purity in living the Islamic life so that they become true Muslims) and the disbelievers (that He certainly would eliminate soon); note that the battle of UHUD did manifest the hypocrites and very soon, the time came when the hypocrites lost all their adverse impression upon the environment; Al-Hamdu Lillah; the AAYAT ahead asks if the Muslims did think that they would enter JANNAH while Allah had not yet brought in open those who really would fight in the way of Allah among them and would remain steadfast upon Islam without caring for any worldly benefits while they confront their death; so there were Muslims who intended to face death when it had not yet come at fore and so they did see it at their combat against the disbelievers, face to face; in this way, Allah made all aware of all the persons who claimed to be Muslims whether they are such Muslims that might rise to becoming the true Muslims; or they have no courage as Muslims to fight-on at the face of death and their claim is just the verbal commitment; Allah certainly provides the safety of AKHIRAT only to the true believers in Islam and He would never do injustice to anyone; Al-Hamdu Lillah.

Supplementary note on AAYAT-132 of AALE-IMRAN

Since a couple of centuries, the world has drastically changed albeit gradually as some of the attitudes of such persons that present themselves as among the Muslims and that have risen to authority, seem to tell at these current times that it has gone much far away from the righteous manner of living; such persons mostly avoid to mention that all persons would care to get the pleasure of Allah by addressing all issues of

the life according to His commands as to get the pleasure of Allah is the only true aim of life; such persons give preference to the worldly life rather than AKHIRAT and to the physical development only rather than the spiritual development to achieve TAQWA; it is most necessary to get the answer for the crucial question how such drastic change took place at the world that has shaken them to such extent where they avoid even to mention the true aim of life; most certainly, it has some outside negative factor to which they have given-in and the good observation of the recent history to get that outside negative factor with the awareness of the issues in psychology to get their inclination to it, tells that they are influenced by such concepts in their attitudes that challenge the Islamic teachings head-on; the good observation does reveal that these adverse concepts sum-up to two negative things among which, one is to take the mankind as the form of animals that asks them to develop traits that suit the animals only and the other is the concept of secularism that asks to keep the true guidance of Islam away from the collective issues of their life; note that all paths of life other than Islam relate to few aspects of the life and they do not address all aspects of the life; however, Islam relates directly to the true guidance of the Man that asks him to live his life with conformation to it in all aspects of the life and so the Quran provides the principles to all its aspects with all clarity; Al-Hamdu Lillah; with the lapse of time-period, such concepts that are alien to Islam did get hold in the Muslim persons that have risen to authority among the Muslims and the good observation does reveal that such persons have much flaw in their knowledge of Islam

(that is the reason to their slack in practice of Islam) and due to that, they have inclined to conform to the standard for living that those persons who have care for Islamic teachings but little, have set at the worldly life; that standard is to care for the worldly life with the adherence to the couple of the mentioned concepts that are adverse to Islam so this denotes much of inferiority complex on the part of such persons yet we all need to see the reason even beyond this as the Muslim person would not truly accept such unworthy standard with his belief intact; now, the good observation of the recent history to get the outside negative factor (that impressed the Muslim persons at authority so negatively that they left even the mention of the true aim of life) and of psychology to get their inclination to that negative factor, reveals that in this time-period, there was the most rapid invention of many technical gadgets to which, the Muslims needed to understand the rulings by Islam so as to keep the practice relating to them into the limits that Islam does specify for them but generally, their attitude was most uncaring in this issue that affected other of their attitudes negatively; though the adherence to Islamic values did provide for the Muslims to stay firm on the practice of Islam yet some of these gadgets that have come at fore within twenty-two years or so of this time (2019), have undoubtedly put the most negative impression to the Islamic living manner as the Muslims have not provided any check to their practice in this current era by the Islamic principles and this actually is the negative factor; this matter is related to the subject (that is the unchecked negative impression of the most modern technical gadgets that relate

to communication) and to the object (that is the highly unchecked inclination of those Muslim persons that have come to authority and they are much unaware of the Islamic teachings to apply them by wisdom to disrupt the negative impression of these troublesome gadgets); may Allah help all of us Muslims to find the way to answer this current situation in such manner that we are able to practice the Islamic teachings (without trouble to anyone anywhere) so as to avoid all the injustice and so as to avoid all of the shameful deeds; Al-Hamdu Lillah; the best thing to take for the administration especially about the net is that there remain all selected sites there as judged by its appointed regulatory council that is most learned in Islam and that spreads the teachings of Islam in this issue with total leniency; I, MSD, would strive to provide the simple advice to the administration that shall care for the Islamic teachings, for the mobile cell-phones and for computers and for other of such modern devices that relate much to the communication in these current times that they avoid the video of the living-beings to the utmost height possible for them so that they do not challenge the Islamic manner to live by their application in these current times; Al-Hamdu Lillah; the basis to this advice is that Islam detests making or taking of the still pictures of living-beings at random, except with total decency for necessity especially for the genuine official needs; that ruling applies to the video even more though TV when it works with care to morals, remains an exception; please note that Islam does allow the making or taking of the pictures that are other than the living-beings and even plants, flowers and trees are included in the allowed

pictures and even those blurred pictures that do not present the living beings vividly; there are most authentic Ahadith that sternly warn those who make or take still pictures of the living-beings at all the notable books of Ahadith (and they do ask to take-up reservation in the attitude for all the video as we find today) and it is highly necessary for the Muslims in general to care for these Ahadith especially at these current times; Al-Hamdu Lillah; however, according to the general guidance of ULAMA in Islam who care to keep to Islam in practice, the TV is liable to operate in the Islamic environment when it cares to the Islamic teachings about morals (especially to the Islamic teachings about HEJAB to its utmost possibility) and even the computer graphics are well to present here; so the TV-dramatic plays and the TV talk-shows that care to respect all persons most necessarily and other of its programs, would manifest at the Islamic environment; please see one of my writings "The Islamic Guidelines" for detail to this; this advice needs that the administration sets-up the site relating to learning with innumerable books at its fold in different languages that would especially include the books that teach about Islam and others that would not be challenging to them and that it sets-up the site for entertainment by games, music without video, radio dramatic plays, comedy audios and audio interviews of the prominent persons relating to the fine-arts and that it sets-up sites that have all sorts of good videos that in the likeness to the TV that manifests at the Islamic environment, presents the talk-shows without degrading any of Muslims that relate to awareness of the current situation, politics, education, study of the natural laws that operate

around us all and inside ourselves, video songs and dramas (even if they are somewhat romantic in nature keeping inside the morals that Islam appreciates as "The Islamic Guidelines" elucidates), issues relating to the law of the land that shall have its basis on Islam and features that relate to TABLIGH and JEHAD (in defense of the land related to Islam); all of these sites would easily be accessible by all of the most modern gadgets of communication; please note that the Muslim persons would have their own sites too at the Islamic environment albeit in most limited number by the permit from the regulatory council; they might provide their matter at the official site too where the regulatory council accepts it; there might be such personal sites too that do not have such permit yet tolerated at the Islamic environment unless there are obvious complaints to the regulatory council about their uncaring attitude to the Islamic morals; the ULAMA would guide all the persons at the Islamic environment to care about Islam in whatever they upload at the net and whatever they access (and the Islamic administration would try its best to block access to all of such sites that challenge the Islamic teachings according to the most sincere learned persons i.e. the virtuous ULAMA in Islam, or at-least to block access to all of such matter inside them that challenges them); please note that in these current times, it is most feasible to keep away as much as possible from the peoples at the west and to adhere to the Islamic teachings with the most high commitment to practice them insha-Allah; may Allah help all of the good Muslims in all of their good endeavors; Al-Hamdu Lillah.

AALE-IMRAN-The Fifteenth Ruku

144. And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful.

145. And a soul will not die but with the permission of Allah the term is fixed; and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the hereafter I shall give him of it, and I will reward the grateful.

146. And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way nor did they weaken nor did they abase themselves; and Allah loves the patient.

147. And their saying was no other than that they said: our Lord - Forgive us our faults and our extravagance in our affair and make firm our feet and help us against the disbelieving people.

148. So Allah gave them the reward of this world and better reward of the hereafter and Allah loves those who do good (to others).

The Ruku commences by the statement that Muhammad PBUH is the Messenger of Allah (while he also is one of the human beings) but that is the only reason that exalts him over all the peoples of the world; he is not to be worshipped

but to be obeyed as his obedience is actually for the worship of Allah; the reason for this statement was the fact that there were some Muslims who were so despaired at the brief period when the rumor got hold at the battlefield that the Prophet PBUH has passed away that they threw their weapons that everything is bleak now (at the other side, there were such SAHABA who fought more energetically as they thought that with the death of the Prophet PBUH, their lives even are not worth living); note that the very first AAYAT of the Quran has mentioned that all persons would worship Allah only (because He only is the Creator of all the creation with all His attributes that He never loses); and not only that but they also would obey Him only as the obedience to anyone is subject to the condition that it does not fall against the commands of Allah (because He only is the RABB of all the worlds); even the obedience to the Messenger PBUH is because he commands to lead his UMMAH towards the practice of Islam and that is why the Quran says "whoever obeys the Messenger, he has obeyed Allah" (Surah NISAA-80); Al-Hamdu Lillah RABBEL-AALAMIN; even the Messenger PBUH has to die at some day ahead as he is a man too (though high above all among the mankind certainly due to being the last Messenger of Allah) so as he dies or is slayed, would the Muslims turn away from Islam (the collection of commands of Allah); anyone who does so, he would cause all losses to his own self and would not harm Allah in any manner; but Allah certainly would provide the good returns to those who do show persistence upon Islam as from their side, this persistence is the true gratitude for this blessing that Allah had bestowed upon them; Al-Hamdu Lillah; note that at the

death of the Prophet PBUH after around seven and a half years of UHUD, some of the Muslims showed the same despair and in fact, the issue became even more tense when Umar-RA strictly prohibited all of Muslims to state that the Prophet PBUH has died; at this tense situation, Allah blessed Muslims by Abu-Bakr-RA who came to the pulpit of the mosque and announced the death of the Prophet PBUH with the addition to the effect that the Muslims worship Allah only and no other; only His life is the true life from always to always ahead and He only is the true Lord; Al-Hamdu Lillah; Abu-Bakr gave the reference of this very AAYAT and then Umar said that he felt as if this AAYAT had descended for this very occasion; no-one dies except by the permission of Allah and its period is clearly written (so it is said that the best guard to the life of the Man is his death that would only come at its appointed time); whoever intends the worldly gains, Allah provides those to them and whoever intends the good returns at AKHIRAT, Allah certainly provides those to them; this tells that some of the archers that deserted their commander at UHUD (they were around 33 of them) at the location they were posted, did have some inclination towards the worldly gains though they did consider that the battle has ended decisively in their favor and they are free of the command of the Prophet PBUH at this juncture; the AAYAT says that Allah would soon provide all the blessing to the persons that have shown the true gratitude towards Allah by persistence upon Islam; Al-Hamdu Lillah; there had been many of Prophets-AS before Muhammad PBUH accompanying whom fought many of such persons who had their attention towards Allah only; they did not despair at any troublesome

occasion that they faced in the way of Allah; neither they turned weak nor they gave-in to the enemy; these are the SABIRIN (who remain steadfast on the righteousness at all occasions without any care towards the base desires that ask to take the gains of the worldly life) whom Allah appreciates; their DUA (supplication to Allah) at such trying occasions had always been that "O our Lord, forgive our sins and our extravagance (that might lead to the wastage of our efforts) and make our foothold strong and help us against the disbelievers"; note that the DUA that the forces of TALUT made (see the thirty-third Ruku of Surah BAQARAH) and the DUA that Allah has taught the Muslims at the last AAYAT of Surah BAQARAH, both contain the same wording at the last of them that "(O Lord) help us against the disbelievers"; certainly, it is the will of Allah that decides the final outcome of everything; Al-Hamdu Lillah; so Allah provides the good returns to them at this worldly life too while at AKHIRAT, there is the best of returns to their true Belief and their good deeds according to it; when Allah asks the Muslims to go towards the best in the true Belief and in the good deeds (so that they achieve the status of EHSAAN that He appreciates highly) then He certainly would provide them the best of returns at AKHIRAT where they would certainly be needy for all that which they could ultimately achieve; Al-Hamdu Lillah.

AALE-IMRAN-The Sixteenth Ruku

149.O you who believe - if you obey those who disbelieve they will turn you back upon your heels, so you will turn back losers.

150.Nay - Allah is your Patron and He is the best of the helpers.

151.We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority and their abode is the fire, and evil is the abode of the unjust.

152.And certainly Allah made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved; of you were some who desired this world and of you were some who desired the hereafter; then He turned you away from them that He might try you; and He has certainly pardoned you, and Allah is Gracious to the believers.

153.When you ran off precipitately and did not wait for anyone and the Apostle was calling you from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you nor (at) what befell you; and Allah is aware of what you do.

154.Then after sorrow He sent down security upon you, a calm coming upon a party of you, and (there was) another party whom their own souls had rendered anxious; they entertained about Allah thoughts of ignorance quite unjustly, saying: we have no hand in the affair. Say: Surely the affair is wholly (in the hands) of Allah. They conceal within their souls what they would not reveal to you. They say: Had we any hand in the affair, we would not have been slain here.

Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain, and that Allah might test what was at your insides and that He might purge what was in your hearts; and Allah knows what is at the insides.

155.(As for) those of you who turned back on the day when the two armies met, only the Satan sought to cause them to make a slip on account of some deeds they had done, and certainly Allah has pardoned them; surely Allah is Forgiving, Forbearing.

The AAYAT at the beginning of the Ruku tells the Muslims that if they obey the disbelievers, they would turn them away from the true path and so they also would become of those who are losers at AKHIRAT; note that the Muslims must not think themselves as immune to the impression of the disbelievers as they do not affect the Muslims by challenging what the Muslims believe when the goings are peaceful but they offer incentives to the Muslims whom they select to work at their side (even against all other of the Muslims) so that the Muslims accept their suggestions for the betterment at their worldly life especially about their administration, economic pursuits and judicial set-up; they especially try to affect the Muslim woman adversely by the help of wrongful manners in education and even by the help of the negative presentations at electronic media; such is their negative politics against the Muslims who intend to remain steadfast upon Islam and the only manner to respond to such politics is to ask assistance from Allah as the

Muslims would be unable to understand their subtle style of affecting the Muslims adversely but He certainly knows how to deal with all the menace of disbelievers against the Muslims; Allah certainly assists all the true Muslims in the most refined manner so He would soon put intense fear inside the hearts of the disbelievers because they take others as true in authority besides Allah (whom Allah has not given any permission to obey as they lead against the commands of Allah) and so their destination would be the hell-fire and that certainly is the most dreadful destination especially designed for the unjust persons; this statement tells that Allah would not only save the Muslims from the disbelievers by the very weaponry that the Muslims have in possession (even if much lesser in quality of the weaponry that the disbelievers have) but also by the extreme psychological impression of the Muslims that Allah would put upon them; it also tells that taking any other than Allah worthy of obedience unconditionally (when he does not care to command according to the commands of Allah) is the most deadly sin that leads to such impression that puts the sinful person to the extreme depth of disgrace; certainly, Allah only is the true Lord; Al-Hamdu Lillah; Allah had fulfilled His promise to the Muslims when He enabled them by His will to kill the disbelievers (note that even any physical effect to anyone is impossible except when Allah does will for it); until when the Muslims themselves showed much slackness (to keep alert at the post assigned to them) and disputed among themselves in the command given to them (of staying at their assigned post) and disobeyed when they saw what attracted them (that was the notion that the Muslims have won decisively

and some of those few had such thoughts too with it that they must hurry to get the booty that would soon be distributed); so there were among the Muslims there at the post that opted for the worldly gains (and these were all those who left the post ignoring the command of their commander who was in-charge there) and some of them still did care for AKHIRAT only and stayed on and fought till the last of their breath against the disbelievers; so that slackness of the Muslims, dispute among the Muslims and disobedience of the Muslims (at the post) was the reason that Allah discontinued His help which led to losing the upper hand of Muslims against the disbelievers as He intended then to examine all of the Muslims; however, He has certainly forgave those Muslims that left the post as they do have the potential to rise to become the true Muslims (who believe in Islam truly by heart); and Allah certainly is very Generous upon the true Muslims; remember when the situation had changed into extreme chaos and the Muslims were climbing the mount of UHUD totally oblivious of what is around and even totally oblivious of the call that the Prophet PBUH gave to them at their backs to assemble them again in due time; Allah put such trouble to the Muslims (where they had to save their lives) against such trouble that they had caused (where they had made the disbelievers to run for their lives) so that they understand that all matters truly depend on the will of Allah and so the worldly things are not such as the loss of them should worry them and whatever troubles they incur, those too are not such that they worry about them but in all situations, they ought to care for the obedience of Allah; Allah certainly is Well-Aware of whatever they do; Al-Hamdu

Lillah; after the trouble, Allah sent the slumber upon the Muslims that took hold of them so that with some relaxation, they do assess the situation and see how to react in the best manner to it; there were other of Muslims who were complaining as the situation became less hazy upon them as they had the wrongful thought without any awareness of the true authority of Allah; they were among those who had opted to remain at Madinah and now they thought that the Prophet PBUH should have decided to take their advice to remain at Madinah to fight the enemy; they argued if they had any true participation in the making of decisions or not; at such complaints, Allah answers here that all decisions actually are of Allah only (this tells about the will of Allah and the statement guides that whatever anyone does, he is bound to the will of Allah); what they are hiding in their hearts and not speaking it up is that they think that they would not have suffered such heavy losses that took the lives of their brothers if the Prophet PBUH had taken their advice; tell them in most clear terms that if they had been at home so even at that situation, at the call of their death, they had gone to the places where they had fallen dead (achieving SHAHADAT); this all happened because Allah intended to check notions that some of the Muslims were nourishing inside (for all people to see them) and because Allah intended to cleanse the hearts of many of the Muslims from such notions that were irrelevant to Islam; Allah certainly knows well what they have at their insides; Al-Hamdu Lillah; it was the Satan that struck the warriors who at the sudden chaos on the day when the two armies met, had run away from the battlefield and it was due to some of their

wrongs that they had committed previously (this is the concept of TOFIQ that wrongs bring other of wrongs in deeds and likewise, the virtuous deeds bring other of virtuous deeds that are then easy to practice); but Allah has forgiven all their wrongs now and so they have nothing but to rejoice now; and Allah certainly is Most Forgiving and Most Forbearing; Al-Hamdu Lillah.

AALE-IMRAN-The Seventeenth Ruku

156.O you who believe - be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain; so Allah makes this to be an intense regret in their hearts; and Allah gives life and causes death and Allah sees what you do.

157.And if you are slain in the way of Allah or you die, certainly forgiveness from Allah and mercy is better than what they amass.

158.And if indeed you die or you are slain, certainly to Allah shall you be gathered together.

159.Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.

160.If Allah assists you, then there is none that can overcome you, and if He forsakes you, who is there then that

can assist you after Him? And on Allah should the believers rely.

161. And it is not attributable to a prophet that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection; then shall every soul be paid back fully what it has earned, and they shall not be dealt with unjustly.

162. Is then he who follows the pleasure of Allah like him who has made himself deserving of displeasure from Allah, and his abode is hell; and it is an evil destination.

163. There are (varying) grades with Allah, and Allah sees what they do.

164. Certainly Allah conferred a benefit upon the believers when He raised among them an Apostle from among themselves, reciting to them His AAYAAT and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error.

165. What - When a misfortune befell you, and you had certainly afflicted (the disbelievers) with twice as much, you began to say: Whence is this? Say: It is from your-selves; surely Allah has power over all things.

166. And what befell you on the day when the two armies met (at UHUD), was with Allah's knowledge, and that He might know the believers.

167. And that He might know the hypocrites; and it was said to them: Come, fight in Allah's way, or defend yourselves. They said: If we knew fighting, we would certainly have followed you. They were on that day much nearer to disbelief than to belief. They say with their mouths what is not in their hearts, and Allah best knows what they conceal.

168. Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Then avert death from yourselves if you speak the truth.

169. And reckon not those who are killed in the way of Allah as dead; nay, they are alive (and) are provided sustenance from their Lord;

170. Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve.

171. They rejoice on account of favor from Allah and (His) grace, and that Allah will not waste the reward of the believers.

The hypocrites had ultimately mentioned about those Muslims that they took as their brothers in front of all Muslims (as the Muslims are brothers to each other) that if they had remained with them (and not have left for any Islamic expedition or JEHAD), they would not have died or killed; the first AAYAT of this Ruku prohibits the true Muslims to refrain from saying such words of disbelief; Allah states that He has made this notion to cause regrets to them and it is Allah Who keeps anyone alive or gives him death; and certainly He sees well all that the Muslims do so they should not even give place to such notions inside them that their own moves would cause someone of them to live-on if Allah wills otherwise; note that the concept of TAWAKKUL (trust upon Allah) is that the Muslim person would do all for his good

intention but then he would trust Allah only for the good results to his good efforts; Al-Hamdu Lillah; in fact, if any of the true Muslims is killed in the way of Allah or he dies upon Islam, the mercy and the blessing of Allah is certainly much more valuable than what these disbelievers collect from the worldly gains; and in both cases, whether the Muslims die the natural death or they are slayed at the battlefield, they would be gathered in front of Allah; so everyone must care to be righteous in his true Belief and good in his deeds rather than become obsessed by the care to extend his life as much as possible; death is inevitable and it would certainly take place; it is the blessing of Allah upon you O Muhammad PBUH, by which you were able to remain lenient to all your SAHABA (in spite of whatever attitudes they had displayed at the battlefield); if you had been harsh in speech and very hard-natured at your heart, they would have scattered away from you so go on forgiving them on their erroneous behavior and also ask Allah to forgive them and keep them in your gathering for advices for the well-being of Muslims (that are open to debate); so when you finally decide the course to take in any issue that is open to debate then have TAWAKKUL upon Allah and go on with it with total heart; note that those SAHABA who had advised to fight outside Madinah revised their advice at the last moment (as they saw that the Prophet PBUH has prepared himself with iron-clad armor most cautiously for the fight) but the Prophet PBUH had firmly decided to go outside for the fight so he declined that revision; certainly, Allah appreciates those who do have TAWAKKUL upon Him; Al-Hamdu Lillah; the whole truth is this that if Allah helps the Muslims, no one would ever get

the upper hand upon them; and if he withdraws His help from them, who then would assist them (no one would be able to do so); so with all said and done, the true Muslims must always have their trust upon Allah; Al-Hamdu Lillah; there were such persons among the hypocrites who claimed about a missing shawl from the booty that the Prophet PBUH has taken it; this claim was extreme disrespect to the Prophet PBUH as he was never inclined towards any worldly gains and also he was entitled to get the fifth part from the booty received from the battles so he did not have any need to hide anything from that; the Quran refutes this claim here and clarifies that the Prophet PBUH would never do such thing as it is totally unplaced attitude for him; but whoever does such thing from among the ordinary Muslims, he would certainly be punished with extreme punishment as he would come with the load of whatever he has wrongly taken due to his authority; this AAYAT presents the ultimate result of the corruption that the person commits (due to his authority over some of issues of the Muslims) even if that person escapes the consequence that it asks for, at the worldly life; those who commit such corruption especially relating to lands and properties of other Muslims so that they might acquire them unlawfully, they certainly would see what extreme torments they have prepared to their own-selves; everyone is going to get the returns to whatever he has worked for (that maybe the good deeds or the bad ones), and he would not face any injustice; note that Allah rules by ADL i.e. justice at AKHIRAT providing whatever is just for the person according to his belief and deeds at the worldly life while at the world, He cares for the Man by EHSAAN and gives him good things

even without his asking so as to provide him with all space to bring his belief at righteousness and do all good deeds in accordance to it with all the ease possible for him; Al-Hamdu Lillah; note well that those who understand the meaning of the life that it is the total slavery towards Allah then it leads to the pleasure of Allah and to JANNAH as its result; those who do not understand it and earn the displeasure of Allah by the slavery towards their base desires, their ultimate destination is the hell-fire and that is the worst place to enter; and they would be settled at different levels in that dreadful place i.e. the hell-fire according to the bad effects that their wrong deeds had caused at the world; Allah is recording all what they do at the worldly life into their respective accounts; certainly, it is the highest of blessing that Allah has provided to the true Muslims (as they are the persons who avail that) that He has placed the last Messenger from amongst them who recites the Quran to them, purifies them from all base desires that attach the self to the worldly life, teaches them the Quran and the wisdom (to apply its teachings to practice); those that are true Muslims today, they used to be at the search of the Truth without any awareness where to receive that before the advent of the Messenger PBUH so most certainly, this is the highest of the blessing that Allah has provided to the true Muslims; Al-Hamdu Lillah; AAYAT-165 ahead tells that when the Muslims received the calamity upon them while they had won the previous battle i.e. BADR two-fold (as not only seventy of disbelievers were killed then but seventy more also came in the custody of Muslims), some of them stated how did this happen at UHUD (as Allah helps the Muslims); O

Muhammad PBUH, tell them that this occurred from their own doings; Allah certainly has total power over all things so He could have stopped the wrong doing to affect the Muslims yet He let the Muslims face the situation with such safety that they do not lose their freedom to action at Madinah which was the base for the spread of Islam; note that Allah provides TOFIQ to earn more of good deeds to Muslims by their good deeds done and He provides this TOFIQ even without their good deeds just as blessing from Him; however, the adversities fall on them by their own wrong-doings though even that fall by His permission; so the AAYAT here tells that this adversity took place due to their own doings yet the Quran points-out in the next AAYAT here that the adversities also need the permission of Allah to have their effect (see also Surah NISAA where AAYAT-78 says that everything, pleasant or adverse in events, is from Allah and AAYAT-79 says that whatever pleasant the Man receives is from Allah and whatever adverse he receives; it is from his own self); whatever happened at the day of the meeting of the two warring sides, it was because Allah permitted so and that was because He intended to bring the true Muslims to the front and also the hypocrites; these were the persons to whom when the Muslims said to come and fight in the way of Allah (by the attack on the disbelievers) or at-least defend the base (i.e. Madinah), they replied that if they had known any genuine fight to take place, they would have certainly stood for it but here, there is no match as the disbelievers are massive in quantity and as such, they have already got the battle their way and Muslims have no chance to win; note here that like Satan (who had challenged the superiority of

Adam as he saw his own self more strong in physique), these hypocrites argued the same way and did not give any care to the assistance of Allah to the true Muslims; also they gave weight to their own judgment instead of doing all that was possible from their side and have TAWAKKUL upon Allah; they proved on that day of the battle that they were near to the disbelief rather than the true Belief; they speak that seems as if they do believe righteously but their practice does show (especially at the times of trials) that their hearts believe otherwise; but Allah is Well-Aware of what they hide in their hearts (that they prefer the disbelievers over the believers in Islam); the other of arguments of the hypocrites (who remained aside at the day of the battle) was that if their brothers (in Islam) had taken their advice, they would not have been killed; O Muhammad PBUH, tell them that if that is what they truly find to be the case then they should keep their death away from their own-selves; the AAYAT ahead tells that all Muslims (even the hypocrites among them) need to understand that to take the persons that have achieved SHAHADAT (death in the way of Allah) as dead persons is fundamentally wrong; the Quran says here that the Muslims would not speak of those who achieve SHAHADAT (when they fight in the way of Allah) that they are dead; they certainly are alive and they are provided foods that relate to that existence even, at that stage of their lives when they are much nearer to Allah; they are most happy with whatever good that they have received from Allah and they are pleased that those who would join them ahead when those achieve SHAHADAT in the way of Allah, they also need not have any fear what calamity might fall upon

them ahead and need not worry about what meager achievements for AKHIRAT they had made at the worldly life; they are pleased at the blessing that Allah has provided to them because of their SHAHADAT and at the bonuses that Allah has provided to them with that blessing and at this awareness that Allah does not waste the returns to the good deeds of the true Muslims; this actually is the true virtuous relationship to each other among Muslim brothers rather than caring to save their worldly lives from the enemy of Islam at the battlefield; the only aim of life of the Man is to worship Allah truly as His slave as He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah.

AALE-IMRAN-The Eighteenth Ruku

172.(As for) those who responded (at UHUD) to the call of Allah and the Apostle after the wound had befallen them, those among them who do good (to others) and guard (against evil) shall have a great reward.

173.Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector.

174.So they returned with favor from Allah and (His) grace, no evil touched them, and they followed the pleasure of Allah; and Allah is the Lord of mighty grace.

175.It is only the Satan that causes you to fear from his friends, but do not fear them, and fear Me if you are believers.

176.And let not those grieve you who fall into disbelief hastily; surely they can do no harm to Allah at all; Allah intends that He should not give them any portion in the hereafter, and they shall have a grievous chastisement.

177.Surely those who have bought disbelief at the price of faith shall do no harm at all to Allah, and they shall have a painful chastisement.

178.And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and they shall have a disgraceful chastisement.

179.On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good; nor is Allah going to make you acquainted with the unseen, but Allah chooses of His apostles whom He pleases; therefore believe in Allah and His apostles; and if you believe and guard (against evil), then you shall have a great reward.

180.And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; nay, it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on the resurrection day; and Allah's is the heritage of the heavens and the earth; and Allah is aware of what you do.

The Ruku starts with the AAYAT that those persons who responded positively to the command of the Prophet PBUH (to follow the disbelievers), those among them who are the most sincere, would receive the highest of good returns for their pious act; this happened when the disbelievers had

returned from the battlefield and they had not fought the battle to its end; the Prophet PBUH had the understanding that they would realize this as a mistake to leave the Muslims without causing any harm to their integrity (with Madinah remaining safe as their base) and they might opt to return to take the matter to its end; this is exactly how the issue took place as with the realization of their return as a mistake at war, the disbelievers turned back towards UHUD; but the Prophet PBUH had already organized the SAHABA after taking care of the burial of the Muslim persons that had achieved SHAHADAT and was already on the chase of the enemy and reached the place named HAMRAUL-ASAD; this was an amazingly bold step and SAHABA who had already achieved high wounds with the grief that many of their colleagues were not with them now, obeyed the Prophet PBUH without any complaint; they went on with him in chase of the enemy that was much larger in quantity and that also displayed the jubilation of their victory against the Muslims; ABU-SUFYAN who was at the command of the army of disbelievers got the information of this chase and he made his retreat even faster than before towards Makkah; however, he tried to affect Muslims adversely by telling some horsemen going towards the Muslims (who were not related to any side) to tell them that their enemy has amassed great many persons against them and they would soon be coming to finish them off; the AAYAT ahead tells that these SAHABA are so much sincere to Islam that when some people (the horsemen) tell them about some other of the people (the enemy of the Muslims) that they have amassed great many persons against them so they must fear

that high number of persons, their true Belief upon Allah increases and they state that Allah is enough for us as our Helper and He surely is the best of Helpers; Al-Hamdu Lillah; so the true Belief of the Muslim person increases even by the pleasures he receives and even by the troubles he sees ahead as he knows that Allah actually has all the power and He certainly is the true Lord; so at the end of the day, they returned with the NEMAT (the blessing from Allah which means that the true Muslims live upon the Islamic teachings by the awareness of the manner to practice those teachings in any situation with integrity for AKHIRAT) and FADHL (bonus from Allah) that nothing adverse touched them and they did follow that command that had the pleasure of Allah in it; certainly, Allah does provide highest of bonuses to the worthy persons; Al-Hamdu Lillah; it actually is the Satan that tries to cause fear through his followers to the true Muslims but they need not fear them but they only have to fear Allah (that is they must take care not to do any such thing that asks for His displeasure); the disbelieves are unable to harm them when they do live on as the true Muslims; also those who hasten towards the disbelief (from among the hypocrites especially those that deserted the Muslims at the last moment when both the sides were face to face at war), their acts should not cause any sorrow to the Muslims as they are unable to harm Allah in any manner by such acts; these acts that are permitted by Allah to them, only show that Allah intends that they do not get anything from the most pleasant things of AKHIRAT (the true life) and for them, there remains only the greatest of torments; these hypocrites bought disbelief giving the belief as its price so

such persons would never cause any harm to Allah but in fact, they would face extreme chastisement even at the worldly life; the disbelievers (among the open enemy of the Muslims or among their secret opponents i.e. the hypocrites) must not think that the space in time and place allowed to them is anything good for them; this space actually is to let them amass more of sins and that would make them liable to most humiliating punishment both at the worldly life and at the true life at AKHIRAT; Allah would certainly not leave any of the true Muslims in the situation that currently stays but in fact, He would clearly distinguish the filth (the liars in the claimants) from the purity (the true Muslims) for the judgment at AKHIRAT; as for the present, Allah would not give anyone access to the information who is the true believer or not (that would truly manifest at AKHIRAT) but He does choose the Messengers whomsoever He wills to tell about all issues of the true Belief and all that which brings the pleasure of Allah and also all that which brings His displeasure; so all the persons must believe in Allah and whatever the Messengers tell them; if they do believe in the Truth and they do work in accordance to that belief that leads them to TAQWA to Allah, they certainly would have the highest of good returns at AKHIRAT; Al-Hamdu Lillah; the last AAYAT of the Ruku warns those Muslims who are niggardly in all their possessions (that actually Allah only has provided to them from His gifts) that they must not think that this niggardly attitude is good for them but in fact, it is the most harmful thing for their own-selves as their necks would very soon be bound at the Day of Judgment from that very same things in which they showed their niggardly

attitude; nothing in truth is of the Man but all things at the heavens or at the earth actually belong to Allah (and everybody knows that he would lose everything in his possession at his death); Allah gives anything He intends to anyone He intends and that certainly is no sign for His pleasure but that He examines everyone through these possessions; Allah certainly is Well-Aware of all whatever the Man does; Al-Hamdu Lillah.

AALE-IMRAN-The Nineteenth Ruku

181. Allah has certainly heard the saying of those who said: Surely Allah is poor and we are rich. I will record what they say, and their killing the prophets unjustly, and I will say: Taste the chastisement of burning.

182. This is for what your own hands have sent before and because Allah is not in the least unjust to the servants.

183. (Those are they) who said: Surely Allah has enjoined us that we should not believe in any apostle until he brings us an offering which the fire consumes. Say: Indeed, there came to you apostles before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?

184. But if they reject you, so indeed were rejected before you apostles who came with clear arguments and scriptures and the illuminating book.

185. Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the

garden he indeed has attained the object; and the life of this world is nothing but a provision of vanities.

186. You shall certainly be tried respecting your wealth and your souls, and you shall certainly hear from those who have been given the Book before you and from those who are polytheists much annoying talk; and if you are patient and guard (against evil), surely this is one of the affairs (which should be) determined upon.

187. And when Allah made a covenant with those who were given the Book: you shall certainly make it known to men and you shall not hide it; but they cast it behind their backs and took a small price for it; so evil is that which they buy.

188. Do not think those who rejoice for what they have done and love that they should be praised for what they have not done-- so do by no means think them to be safe from the chastisement, and they shall have a painful chastisement.

189. And Allah's is the kingdom of the heavens and the earth, and Allah has power over all things.

The first AAYAT of this Ruku addresses those persons who had said that Allah seems to be poor while we are wealthy; these persons mainly were the Jews yet in their following, there were some of hypocrites too that have uttered such statement; the reason for this was the Islamic command to spend in the way of Allah that was literally termed as the loan to Allah as He would return that to the true Muslims at AKHIRAT by their pleasures at JANNAH; these persons among the Jews had such psyche that they used to make the mockery of the commands of Allah by the displacement of

words and most often their attitude was not unintentional; Allah indicates their psyche and tells that He would write such statements as He had written the murders that their ancestors had committed of the respectable Prophets of Allah without any valid reason (just because they asked them to become righteous in belief and deeds); He would punish all of these persons among Jews by the hell-fire and this is because of what they all have done and their descendants went on to develop the same mindset; note that the Quran generally tends to address the groups of people rather than the individual persons among them; certainly, Allah is not unjust to His slaves (as He only provides ease to the Man yet his own wrongful doings bring stress upon him at the world by His permission and would bring the most dreadful punishment at AKHIRAT by His command); these are such persons who say that Allah had commanded them not to believe in any as the Messenger of Allah unless he provides such sacrifice for their view, that is eaten-up by the lightening fire that comes from the heavens for it; note that in the most ancient times, when some persons used to provide sacrifice in the way of Allah, a lightening flashed and burnt it which was the signal that Allah had accepted the sacrifice (this is also referred at the narration of HABIL and QABIL i.e. Abel and Cain at Surah MA'EDAH-27); O Prophet PBUH, tell them that the Prophets brought to them many of clear signs for the Guidance to the right path and also did bring the sign that they mention now so why did they kill them if they really had to believe that; so do not worry if they reject you O Muhammad PBUH as the last Messenger of Allah because they had rejected many of His Prophets that came to them

before you with most clear signs, holy scriptures and the illuminated Book (i.e. the five books that comprise Torah); AAYAT-185 tells about the true success that the Man must understand that whatever he achieves from the worldly gains, it actually has no quality to provide him the true success as there would certainly come a day when he would leave this world and all his possessions too that he accumulated from here; his righteous true Belief and his good deeds according to that (using all that Allah has provided for him in His way only) would actually count then and that only would provide him the success that certainly is true as that would be fully remaining to him; so whoever is saved from the hell-fire and he is entered into the JANNAH, he is the one who is truly successful; note well that the worldly life is nothing but an illusion that deceives; Al-Hamdu Lillah; the Muslims would yet be examined more in their worldly assets and by their own selves (and by their near ones); and they would yet hear much adverse things from the people of the Book (especially Jews) and from the polytheists that would cause much agony to them; so if they do take the assistance of SABR (and discard all the asking of all base desires that might lead them to major sins) and do take the assistance of TAQWA to Allah then that certainly is the attitude worthy of taking for the strength of the true Belief and the collection of good deeds according to that; Allah had taken the covenant from the Bani-Israel that they would present the teachings of Torah to all the persons that ask the true guidance by it and they would certainly not hide its teachings; but they discarded that command totally and took some of the worldly gains against it so they certainly

made the most unworthy transaction; the Muslims must not consider these persons who rejoice at whatever wrongful guidance that they had provided (by the name of Torah) and who desire to be praised for what they had not done (i.e. the provision of the Truth by Torah), the Muslims must not consider them as free of the chastisement at AKHIRAT; not only would they get that but they also would receive their punishment at the worldly life; everything that is in the heavens or at the earth, belongs to Allah as He has created them all and they do obey Him in all matters with total surrender to Him; so as everything obeys His commands, the JINN and the Man (the only two of His creation that He has allowed the free-will) too must obey Him by their own will; this obedience would certainly lead them to the JANNAH, the true success, but if they choose to disobey His commands, this disobedience would certainly put troubles to them at their worldly life and with that, it also would lead them to the hell-fire; certainly, Allah only is in control of everything in His creation without losing that control ever and as He only is the true Lord, He would decide for all at AKHIRAT in the most just manner; Al-Hamdu Lillah.

AALE-IMRAN-The Last Ruku

190. Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand.

191. Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and

the earth: our Lord - You have not created this in vain - Glory be to You; save us then from the chastisement of the fire

192.O our Lord - Surely whomsoever You make enter the fire, him You have indeed brought to disgrace, and there shall be no helpers for the unjust

193.O our Lord - Surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; our Lord - Forgive us therefore our faults, and cover our evil deeds and make us die with the righteous.

194. O our Lord - And grant us what You have promised us by Your apostles; and disgrace us not on the day of resurrection; surely You do not fail to perform the promise.

195.So their Lord accepted their prayer: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow; a reward from Allah, and with Allah is yet better reward.

196.Let it not deceive you that those who disbelieve go to and fro in the cities fearlessly.

197.A brief enjoyment then their abode is hell, and evil is the resting-place.

198.But as to those who are careful of (their duty to) their Lord, they shall have gardens beneath which rivers flow, abiding in them; an entertainment from their Lord, and that which is with Allah is best for the righteous.

199. And most surely of the followers of the Book there are those who believe in Allah and (in) that which has been revealed to you and (in) that which has been revealed to them, being lowly before Allah; they do not take a small price for the AAYAAT of Allah; these it is that have their reward with their Lord; surely Allah is quick in reckoning.

200. O you who believe - be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.

The last Ruku of AALE-IMRAN clearly states about the true success that is of AKHIRAT; the results there would tell whether the Man has achieved the true success or whether he has put himself into the dreadful agony by his unworthy belief and his sinful doings at the worldly life; the first AAYAT tells that undoubtedly, in the creation of the heavens and of the earth and of the changes of the night and the day, there are signs to learn that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; they praise Allah even when standing and when sitting and when reclining (so they remember Him in all positions they are in and this also includes SALAH at its time in the direction of the KA'BAH with all attention towards Allah only; it also needs the purity of place, clothes and the physique with the SATAR hidden i.e. the part of the body that is necessary to hide and it is from the belly to knees for the man and the whole of the body of the woman except for the face, both hands and both feet); they ponder upon the creation of the heavens and the earth

with the statement that O our Lord, You have not created all this as some vague creation; You are most Pure of such thing as creating them vaguely so do please save us from the chastisement of the hell-fire; note here that the manner of non-Muslims to gain the knowledge of the heavens and the earth is physical only while the Quran asks the Muslims to ponder upon them so as to get to the realization of the fact that Allah only is the Creator Who has His attributes that He never loses and He only is the true Lord so the manner for them is actually spiritual; He has given the free-will to the JINN and the Man and with that they must obey Him only; He would judge at the Day of Judgment all of them providing the successful persons with JANNAH and giving the extreme punishment of the hell-fire to those who spent their worldly lives without any care for Him; these good persons state O our Lord, whoever You enter into the hell-fire, certainly You have disgraced that person (in front of everyone); and there would be no such person who would be able to help that unjust person out (everyone would be worried about his own without any authority to save anyone); O our Lord, we heard some caller who was calling all peoples of the world by the Quran towards the true Belief that do come and do believe in your true Lord (and as you obey Him, you all would be at the true guidance); so we did believe so O our Lord, forgive us all our sins that we had committed by our own and also those sins that we were unable to save ourselves from (even with all our good efforts) due to the utmost pressure of the surroundings; and include us at our deaths in those most good persons that have always been attentive towards You; Al-Hamdu Lillah; O our Lord, give us all the good

things that You had promised us through Your Messengers (JANNAH and all its pleasant things) and do not disgrace us at the Day of Judgment (so give us the good rewards without any touch of the hell-fire); certainly, You never do against the word that You give (but do care about us by providing us the TOFIQ to remain compatible to get JANNAH and all its pleasant things keeping us near to You so that we remain always to the righteous belief upon You and do always the righteous deeds); Al-Hamdu Lillah; so Allah, their true Lord, has accepted their plea with the statement that He does not waste the due good rewards of any of the good practicing Muslims among them whether a male or a female as they all are related to each other by Islam (and all are born the same way at the world); please note that the man and the woman both are equals at AKHIRAT though she is given in his care at the worldly life due to her own security in all manners; the AAYAT tells the virtuousness of HIJRAT (migration from Makkah to Madinah) for ease to live the life in the Islamic manner, of fighting the disbelievers in the battlefield and of SHAHADAT in the way of Allah; He would eliminate all the wrong-doings of such virtuous persons and enter them into JANNAAT beneath which the beautiful streams flow; this is the good reward from Allah and Allah certainly gives the best of rewards; Al-Hamdu Lillah; the travels of the disbelievers between different cities of the world should not puzzle you O Muslims, as these wanders are just a brief enjoyment at the worldly life and their actual destination is the hell-fire that is the most dreadful abode; but for those that have TAQWA to Allah, there are JANNAAT beneath which the beautiful streams flow; they would reside there

forever and the pleasure to see its beauty is just the beginning of its pleasures as what Allah does have for the most good persons certainly is much better; there are such good persons in the people of the Book (Torah) who believe in Allah and they believe in what has been sent to the Muslims through the last Prophet PBUH (i.e. the Quran) and also believe well in what was sent to them through Moses (i.e. the Torah) with the fear towards Allah and without any barter to take small worldly gains giving away the teachings of Allah in false manner; they do have their rewards safe with their true Lord and very soon, He would see the accounts of all (at the Day of Judgment); O believers, develop SABR in general in your attitudes and be at the peak of SABR at the combat with the disbelievers when they do challenge you at the battlefield and be at the peak of preparation in all manners to retaliate against them when the probability of their attack seems most high and have TAQWA to Allah so that you may ultimately achieve the true success that is of AKHIRAT, the coming true life; Al-Hamdu Lillah.

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

Here our study of AALE-IMRAN ends; Al-Hamdu Lillah

Surah NISAA
(Consists of 24 Ruku)
(H-4; H-5)

NISAA-The First Ruku

1. O people - be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you.
2. And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime.
3. And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course.
4. And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result.
5. And do not give away your property which Allah has made for you a (means of) support to the weak of understanding, and maintain them out of (the profits of) it, and clothe them and speak to them words of honest advice.
6. And test the orphans until they attain puberty; then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and hastily, lest they attain to full age; and whoever is rich, let

him abstain altogether, and whoever is poor, let him eat reasonably; then when you make over to them their property, call witnesses in their presence; and Allah is enough as a Reckoner.

7. Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives leave, whether there is little or much of it; a stated portion.

8. And when there are present at the division the relatives and the orphans and the needy, give them (something) out of it and speak to them kind words.

9. And let those fear who, should they leave behind them weakly offspring, would fear on their account, so let them be careful of (their duty to) Allah, and let them speak right words.

10. (As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire.

The Surah starts with the command to all the peoples of the world to have TAQWA to Allah; the Ruku mostly deals with the property and the possessions of the orphan persons (especially the female) and it has the AAYAT that allows the Muslim man to keep in his marriage four of women at one time; the Ruku goes on at the first AAYAT with the statement that Allah created all of the people by one person (Adam-AS) only from whom (from his rib), He also created his spouse (Eve-AS); then afterwards, He spread many of the men and many of the women by these two; note that the

comments on this AAYAT include this that they had 20 of the male children and the same number of the female children in total; they were allowed to marry among each other at those times as they grew-up and that led to the spread of the men and the women upon the earth with the period of time; so here we find the mention of three types in the creation of the Man; first that Allah created Adam by clay and then He created Eve from the rib of Adam; afterwards He spread on all the persons, male and female, at the world by the reproduction process that He has allowed to the mankind (except for Jesus-AS whose arrival to the world and even departure from the world was most exceptional); so all must remain attentive to Allah with hope and fear towards Him with the most righteous true Belief and the total good deeds; all rights among the mankind come about actually by His command that the people then ask among their-selves; and they also must care for the near-relatives as Allah has commanded emphatically to care about their rights too; Allah certainly is the Watcher to all their deeds; Al-Hamdu Lillah; the AAYAT ahead tells those that have orphans in their care that they should give their amounts to them (that means they should use it in their necessities till they themselves are capable to manage that then they should return it to them); they should not give them something of their own that is much lesser in quality (and even quantity) in forced bargain to take their good property against it; in-fact they should employ their own amounts for their necessities unless they are totally incapable to manage the necessities of the orphan persons by their own amounts; if they utilize the amounts of the orphan persons in their care in the necessities of their

own while they do have with them their own ample amounts to care for their own (and those that are dependent on them), then this utilization certainly is one of the major sins; AAYAT-3 here permits the Muslim man to marry four of women if they see that they would be unable to care about the rights of the orphan girls in their care; note that in those times, it happened that when some orphan girl was in the care of the man that was WALI i.e. the custodian to her affairs (and it was possible that WALI might be NA-MEHRUM i.e. among those relatives who are allowed to marry her) then as he found her having some property or possessions, he would marry her and get that in his custody totally; he did not worry much about providing her the rights she had as his wife especially when she did not have much of beauty and attraction; so the AAYAT advises that if he finds himself unable to provide the orphan girl the rights she has upon him, he should marry some other woman even up-to four of them (giving the orphan girl in his custody to some other good man in marriage) though he must provide all of his wives their rights upon him; this means that he would keep them equal in quantity for all that he provides to them; he would give them his company for equal days & nights; he would give them the same foods and the same clothing (or compatible to each other); he would give them their residences that are compatible to each other; however, if he has more attraction to any one of them due to her good charms, he is not blamable for that inclination of his heart; the AAYAT states that if he fears that he would be unable to keep equality in quantity of things for his wives then it is better that he marries only one of the women (and this is better in today's

scenario unless he has much good amounts of wealth in his possession and has good sense of justice); if even that is troublesome to him as he feels that he would be unable to provide her due rights justifiably then it is better that he takes one of the slave-women in marriage as that would be more likely for him to keep to justice; note that at that time, it was customary to take persons (women at the battlefield included) of the defeated side in the war as slaves; they had lesser status than the free women and it is the blessing of Allah that this custom has ended (insha Allah for all times ahead); the AAYAT ahead asks to give the women taken in marriage their MEHR (the good amount that he gives her to make his marriage to her lawful and this is one of the most important rights of the woman upon him) with pleasure though when given in her possession, she gives some of it by her own to the husband as a gift from her then that is allowed for him to use most happily by his own will; please note that the man should provide the MEHR just as he consummates the marriage and it is not feasible to make it conditional by the statement at marriage that it would be due on her asking; when the man wants his rights from her right-away, he ought to care for hers too at the first time of his marriage; Al-Hamdu Lillah; AAYAT-5 advises that the possessions of the orphan persons (male or female) that their respective Muslim WALI have in their custody (and use it by their own will as if that is their own), they must not provide that to the orphan persons yet but they must go on to see to all of their necessities in the best manner without any useless expenses (and even without any useless thrift); and they must clearly tell them that this certainly is their

amounts that they would receive this as they would come to adulthood; the AAYAT ahead tells that the custodian to their possessions would examine their capability as they come to the age where they become ready for marriage; if they find the orphan persons with the good capacity of judgment in the financial matters, they would provide their amounts in their own custody; the custodians must not use it extravagantly or hastily that these orphan persons would soon become adults and would become liable to receive their amounts in their own custody; whoever is well-off among the custodians, he should strictly avoid taking any amount from the amounts of the orphan person for any of his own necessities; however, if he is affected by poverty then he is liable to take some amount from his possessions (to accommodate for his basic necessities) as remuneration for him but only in accordance to the worth of his service towards the orphan person; when they provide these amounts in their own custody, they would make two of adult intelligent Muslim persons as witnesses on this with the statement of affairs that relate to their assets that had been in their custody in detail; and certainly, Allah is totally Capable to see the worth of that statement in all detail (so there must be no willful wrong anywhere in that which the custodian provides then); note well that not only men but women too have their shares in what their parents or very near-relatives leave of their properties and possessions though it might not be much in quantity; these shares are fixed by closeness in relations (and the next Ruku gives the detail for this statement); when at the time of distribution of the left wealth of the deceased person, some of such relatives remain present that

have no shares in that distribution by the Islamic ruling then it is better to give something from that to them and even to the orphan persons and the needy persons that show-up at the occasion (in the hope of getting something); the persons at the charge of the distribution must avoid saying any harsh words to those present (that have no lawful shares in the distribution) and say something reasonable to them that does not hurt them; the next AAYAT has an appeal that is most highly emotional for the care towards the orphan children in which the Quran says that the persons at charge, if they leave their needy children at their own death whom they leave in poverty with high worries about their welfare, must fear how such of other orphan children live-on their lives; so they all must have TAQWA to Allah and say the proper things only (with care for them whatever possible); this tells that if the care for the weak persons at the place takes roots in the society (where everyone has the good consideration for the needy persons especially the needy orphan children), nobody would die in the worries of what would happen to his children after his death; as for those who have the custody of the assets of the orphan children, if they take anything unjustly from that for their own-selves then they have taken-in fire inside them and they would see it soon as they enter the hell-fire; they must remain very cautious and praise Allah that He gave them the good TOFIQ to care for the orphan children; they must remain very cautious that any desire of worldly benefits does not distract them from their responsibility and they must work on with all their care to AKHIRAT only; Al-Hamdu Lillah.

NISAA-The Second Ruku

11. Allah enjoins you concerning your children: The male shall have the equal of the portion of two females; then if they are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt; your parents and your children, you know not which of them is the nearer to you in usefulness; this is an ordinance from Allah: Surely Allah is Knowing, Wise.

12. And you shall have half of what your wives leave if they have no child, but if they have a child, then you shall have a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt; and they shall have the fourth of what you leave if you have no child, but if you have a child then they shall have the eighth of what you leave after (payment of) a bequest you may have bequeathed or a debt; and if a man or a woman leaves property to be inherited by neither parents nor offspring, and he (or she) has a brother or a sister, then each of them two shall have the sixth, but if they are more than that, they shall be sharers in the third after (payment of) any bequest that may have been bequeathed or a debt that does not harm (others); this is an ordinance from Allah: and Allah is Knowing, Forbearing.

13. These are Allah's limits, and whoever obeys Allah and His Apostle, He will cause him to enter gardens beneath which rivers flow, to abide in them; and this is the great achievement.

14. And whoever disobeys Allah and His Apostle and goes beyond His limits, He will cause him to enter fire to abide in it, and he shall have an abasing chastisement.

The Ruku gives the law of inheritance to be observed in the beginning AAYAAT (that are AAYAT-11 and AAYAT-12) and many Islamic voluminous books have been written on the law of inheritance on the basis of these couple of AAYAAT; these AAYAAT also note the point that women even are included in the heirs and they must be provided their due shares with pleasure; note that Surah NISAA (that means "women") relates much to the issues of women just as its names suggests (though the names of Surah actually are for their recognition and not an introduction to their discussions); it discusses about the marriage of the orphan girls, the inheritance where women do have their rights too and the placement of women in relation to the men in the issues of the worldly life; it also tells near to its center that JANNAH is meant for both men and women who are righteous in their true Belief and deeds (AAYAT-124) and it also discusses ahead of AAYAT-124, the issues relating to the reconciliation between the man and wife (and issues of divorce); however, it also deals with the rulings about SALAH (especially the QASR-SALAH at the fifteenth Ruku) and it also asks strictly to avoid SHERK (this word means to reject

Allah as the only Creator of all the creation or/and challenge His authority by doubts about His attributes or/and to reject Him as the only true Lord of all the creation who actually has to be obeyed; note that others that are His creation would only be obeyed when their directions do not challenge His obedience in any way; Al-Hamdu Lillah RABBEL-AALAMIN); then it also tells about the hell-fire that the persons who commit SHERK or take-up extreme disbelief would receive as their punishment and it also presents the rulings for those ahead who kill (intentionally or unintentionally); it also asks to obey Muhammad PBUH, the last Messenger of Allah, and guides towards IJMA (the rulings that take place by the consensus of the Muslims); then near to its end, it guides that Jesus Christ-AS was among the mankind and one of the most esteemed Messengers of Allah so the people of the Book must not believe in Trinity or/and Crucifixion; Surah NISAA deals with all these issues (and more) yet in such manner that this diversity does not burden the study of its good message in any manner; Al-Hamdu Lillah; briefly, note that the knowledge of the law relating to the distribution of inheritance is named as FARAI DH and it tells the specific shares for inheritors in the inheritance according to the guidance of the Holy Book Quran; there are four rightful expenses relating to deceased; first is the funeral expenses from his left amounts, the second is to pay-off his debts from his left amounts then; third is to execute his will to the third part of the rest of his left amounts then and the fourth is that the remaining amounts then is distributed between all of his valid inheritors according to the Islamic

law of inheritance; the main heirs to the deceased are in three categories and those are the ZAWIL-FURUDH, ASABAAT and ZAWIL-ARHAAM; the ZAWIL-FURUDH are the close relatives whose shares are well-defined by the Quran; ASABAAT are other relatives from the relation from father's side to the deceased person; ZAWIL-ARHAAM are the relatives that are besides ZAWIL-FURUDH & ASABAAT; the ratio in the total of the left amounts for the ZAWIL-FURUDH are six; these are the half of that, the fourth of that, the eighth of that, the two-third of that, the third of that and the sixth of that; ZAWIL-FURUDH include in total 12 of relations in which ten are due to the relations of birth and two by the specific reason of being the respective spouse; the ten include the father, brother (by both of parents), paternal-grandfather that are among the male; it includes the daughter, grand-daughter, real-sister, sister (by father), sister (by mother), mother, grandmother (both of them) that are among the female; ASABAAT are such close relatives that also become heirs yet we would focus our attention here on the ZAWIL-FURUDH; the first AAYAT here tells that if there are sons and daughters of the deceased person, they would get the amount in the ratio that the sons get the double of what the daughters get from it; so with three daughters and two sons, the distribution would ask to divide his left amounts in seven parts from which the sons would get two parts each while the daughters would get one part each; when there are two or more daughters only, they would get the two-third of the amounts together but if only one, she would get the half of it; if the deceased person has both his parents alive then each of them would get the

sixth of it if he has any of children too before those children get the share from it; the children would then get the remaining amounts in the ratio of two is to one according to gender; however, if he has no children and his parents are his heirs then his mother would receive the one-third of it and the father would get the two third; but if he has siblings (though he has no children) and has the parents alive too, the mother would get the sixth from his left amounts and the father would get the rest of it (so the siblings would decrease the share of the mother and increase the share of the father though they would not get anything for themselves from it); this all distribution has to be done after taking care of the debts of the deceased person and after providing for the payment of his will that he is allowed to make up-to third of his amounts (but not for any of heirs); the AAYAT states that nobody knows who is near to him among his children (and his grand-children) and among his parents (and his forefathers) in providing benefits to him and who is not, so Allah has given this command that has to be observed; Allah certainly is Most Knowing (of their benefits to the deceased person) and Most Wise (of the effects that his amounts when they come in their custody, would bring about); Al-Hamdu Lillah; the AAYAT ahead states the shares that the husband (or the wife) has in the inheritance; when the wife dies and she has no children (by him or any of her previous husbands), her husband at the time of her death would receive half from her left amounts (and her parents and very close relatives would be liable to the other half in accordance to the Islamic law); but the husband would receive the fourth of it if she has any child

from him or any of his previous husbands; she would receive the fourth of the left amounts of her husband when he has no child from her or any of his wives yet if he does have any child then she would receive the eighth of his left amounts after providing for his debts and his will in the third of his amounts; note that if he has more than one wives, they would distribute the share received (that is the fourth or the eighth) between them as each of them is not liable to get the fourth or the eighth; this AAYAT states the command for the KALALAH (the person who has no one from among his parents or his grand-parents and even from among his children or his grand-children); note that Allah has given the command for such of his siblings here that are related to him by his mother only (the command for other of his siblings is at the last of this Surah); note also that the command for the real siblings (that have the same father and the mother) and the siblings that have the same father (though mother is different), they both were taken as having the full relation as siblings though siblings by the mother only were half-brothers (or half-sisters); when the KALALAH, male or female, has only one brother by mother or only one sister by mother, he or she would receive the sixth of his amounts; however, if they are more than that then they would share among themselves one third of his amounts that would remain after providing for his debts and after providing for his will without any trouble to anyone (note that the will is stated before the debts in the Ruku yet the sequence to follow in practice is that his debts would be cared for before his will so that no-one would be troubled at the time of the distribution); this is how Allah directs and He certainly knows

all things well and He certainly is Most Forbearing; Al-Hamdu Lillah; these are the limits that Allah has imposed so whoever cares about them by their obedience to Allah and His Messenger, He would enter them into the JANNAAT beneath which the beautiful streams flow, and they would reside there forever; this actually is the greatest of success; but whoever disobeys Allah and His Messenger and transcends beyond these set limits in practice, he would enter them into the hell-fire to reside forever; this physical chastisement would also disrespect him most highly among all peoples so everyone has to care for the commands of Allah, the only true Lord of all the creation; Al-Hamdu Lillah.

NISAA-The Third Ruku

15. And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them.

16. And as for the two who are guilty of indecency from among you, give them both a punishment; then if they repent and amend, turn aside from them; surely Allah is Oft-returning (to mercy), the Merciful.

17. Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns (mercifully), and Allah is ever Knowing, Wise.

18. And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says that surely I do repent - nor (for) those who die while they are

disbelievers. These are they for whom We have prepared a painful chastisement.

19. O you who believe - it is not lawful for you that you should take women as heritage against (their) will, and do not straiten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency, and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.

20. And if you wish to have (one) wife in place of another and you have given one of them a heap of gold, then take not from it anything; would you take it by slandering (her) and (doing her) manifest wrong?

21. And how can you take it when one of you has already gone in to the other and they have made with you a firm covenant?

22. And marry not woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way.

After providing the commands that relate to the wealth (i.e. the distribution of that wealth which the deceased person has left behind), this Ruku takes up another important issue of the Man and that relates to his moral values; it commences by the command that the Muslim woman who is involved in fornication (or adultery) with any such man that is not among the Muslims then the Muslim man under whose commands she lives (her father or her husband), he would take four good sane adult men from among the Muslim men

and make them witnesses against her by telling them the issue in clear terms (without her valid denial to it) so that they understand well that he has all the authority to punish her well for this heinous crime according to the Islamic guidance; so if those good persons do find the issue feasible to witness here, their respective fathers (or their respective husbands) would confine them with strict watch on them in their own custody at the house until their deaths finally end the issue or Allah provides some other manner to treat them in this issue; note that He provided that manner by the command at Surah NOOR-02, to punish them by the beatings of 100 lashes when the case is proven against them; however, in cases lesser than fornication (or adultery) that also might be among the high forms of their FAHISHA (the most shameful attitude), this AAYAT would still apply as the AAYAT at NOOR is related to fornication/adultery and so the related man would remain still liable to take the necessary charge for her custody to punish her until he sees clearly that Allah has turned her towards the better attitude and then he would give her some relaxation though letting her know well that she is well under his surveillance; Al-Hamdu Lillah; if two persons from among the Muslims commit fornication (or adultery) then the Muslims would punish both the man and the woman with most harsh beating that they deem fit yet if they both repent and make themselves better then they shall leave them on their own as Allah appreciates this repentance and making-up for their heinous wrong; He certainly is Oft-returning (to mercy) and Most Merciful; Al-Hamdu Lillah; Allah certainly accepts the repentance of those who had done some of SAYYI'AAT (such

wrongs that are capable to lead them to the major sin by the utmost burning of desires) and they repent early (that is in their worldly lives when they are not seemingly near to their deaths); Allah does accept their repentance as Allah certainly is Most Knowing (so He knows the sincerity of the repentance) and Truly Wise (and so He would provide such opportunities that would clarify the repentance and would allow them to substitute their wrong doings by utmost good deeds); this acceptance of repentance is not for those who go on doing the SAYYI'AAT until the death presents itself to any of them and then he states that he is so very sorry for whatever he has done of those shameful things (that ultimately led him to the major sin) and not for those too who die in the state of disbelief without any repentance as for all of such persons, Allah has prepared the most severe punishment; O Believers, do not take women into your custody by force (i.e. do not confine them by force somewhere); note that it happened at those times that the husband used to force his wife to provide him something from her possessions (that he had given by himself to her when the matters were most pleasant between them) by keeping her confined to the residence against her will; it also happened that when a man died, his male relatives that were at the charge of the distribution of his left amounts, would not provide his wife the amounts due to her from that and would keep that in their own custody with her confinement to the residence against her will; so they forced her to surrender some of her amounts with her or due to her for her release from this confinement; the AAYAT prohibits such confinement to get their amounts (that is with them or

due to them) though it provides an exception against those women who get involved in evident FAHISHA (the most shameful attitude for which the father or the husband is allowed to confine them after getting the witnesses upon it); it is better that the husbands live on their lives with them in the most accepted good manner because it is possible that they dislike something and Allah has put some much high blessing in that very thing; if it happens that the Muslim person needs to leave one of his wives whom he has given huge amounts of money and take another wife in her place, he would not ask anything back from her as that certainly would be injustice; would he really commit such injustice by wrongful blames to disgrace her that would then make his own self most highly sinful in the matter; and how would he take it back after they both have had the most high closeness to each other and after she had achieved the most firm covenant (the sound contract of trust from him); so this would be against the asking of EHSAAN (that is the most good attitude among each other without asking for any return except for the hope that this would bring the pleasure of Allah) and even against the asking of the ADL (that is the requirement of the Islamic law); and the Believers must not marry any of their stepmothers ever but whatever has happened before, is ignored; note that in those days, there were such persons at the place who did marry their stepmothers and though the people generally considered it one of the most abhorrent practices yet it was tolerated; the AAYAT tells that this certainly is among the FAHISHA and the most abhorrent practice that certainly is the most wrongful manner to take anywhere; so Allah

commands to remain totally away from all such shameful things that disgrace the Muslim person and He commands to remain totally committed to all such good things that provide the spiritual purity; Al-Hamdu Lillah.

NISAA-The Fourth Ruku

23. Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers' daughters and sisters' daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your step-daughters who are in your guardianship, (born) of your wives to whom you have gone in, but if you have not gone in to them, there is no blame on you (in marrying them), and the wives of your sons who are of your own loins and that you should have two sisters together, except what has already passed; surely Allah is Forgiving, Merciful.

24. And all married women except those whom your right hands possess (this is) Allah's ordinance to you, and lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication. Then as to those whom you profit by, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed; surely Allah is Knowing, Wise.

25. And whoever among you has not within his power amplex of means to marry free believing women, then (he may marry) of those whom your right hands possess from among your believing maidens; and Allah knows best your

faith: you are (sprung) the one from the other; so marry them with the permission of their masters, and give them their dowries justly, they being chaste, not fornicating, nor receiving paramours; and when they are taken in marriage, then if they are guilty of indecency, they shall suffer half the punishment which is (inflicted) upon free women; this is for him among you who fears falling into evil; and that you abstain is better for you, and Allah is Forgiving, Merciful.

This Ruku relates to the marriage and gives the detail to the women that the Muslims are disallowed to marry; there are three things that disallow the marriage to them in which one is the most respectable relation to them; second is the relation by milk and the third is by the reason of marriage that some women might not be taken into marriage as they are the relatives to the wife; the AAYAT states that "(O Muslims) - forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers (by the relation of milk), and your foster-sisters (by the relation of milk), and your mothers-in-law, and your step-daughters who are under your protection that are born of your women with whom you have had the sexual relation; but if you have not had the sexual relation with them, then it is no sin for you (to marry their daughters) - and the wives of your sons who are of your own loins (i.e. they are not your adopted sons); and also forbidden is that you should have two sisters together (in marriage), except what has already happened in the past;

Allah is Most Forgiving and Most Merciful"; note that mothers include the grand-mothers too while the daughters include the grand-daughters too; note also that the sisters include half-sisters too wherever they are mentioned at the AAYAT and this also that he is disallowed to marry his step-daughters even if they are not under his protection; the Hadith also prohibits to marry the niece (paternal or maternal) of the wife or her aunt (paternal or maternal) while she is in his marriage just as her sister would not be taken into marriage while she is in his marriage; the books of FIQH give the detail to this and I, MSD, have provided the rulings of QUDURI (one of the books on FIQH relating to the HANAFI-School) at the net which also clarifies the matter well; the next AAYAT relates to the same matter which tells that those women who are already in marriage of someone, are disallowed for the Muslim man to marry (the word MUHSANAAT is used that means "the protected women" to denote those women here who are married to someone while the same word is used in this Ruku ahead to mean the woman that is not the slave-woman but the woman under the care of her family especially of her father so the woman is either protected under her husband's care or either under her father's care); however, if these MUHSANAAT become the slave-women by the reason of coming into the custody of the Muslim men and they are distributed among the Muslims by their commander in-charge as the booty received from the war then it is allowed for them to gratify their sexual needs from them when in their custody even if they are married women (as their marriage would then become null and void); this is the command of Allah and except for the women

mentioned and the married women, Muslims are allowed to marry other of women (that are Muslims or Christians; though they are allowed to marry women even from among Jews but it is most highly feasible to avoid any such marriage in these current times) for whom they would care to pay their MEHR (the amount to take them into their marriage) and for whom they would care to make their wives and would not ask gratification of sexual needs without the honest wedlock; so the man has to care necessarily for them in both the tangible and the intangible so they must announce their marriage, care about their respective responsibilities and have the most high trust upon each other so that the marriage remains happy; so as the man takes benefits from his wife, he must provide her the agreed dowry due to her though he might provide more than her due amount if they both agree upon that afterwards; Allah certainly is Most Knowing and Most Wise; Al-Hamdu Lillah; but whoever among the Muslims is not capable financially to marry the good Muslim protected woman (in her father's care) and finds marriage necessary for himself then he should marry any of the good Muslim slave-women (as that would ask for much lesser amounts to pay her as MEHR and for much lesser care of the liability towards her); and Allah knows the belief of everyone much better than anyone (so He knows about the status of the belief of the man and the slave-woman whom he intends to take into his marriage); the men and the women both relate to each other in compatible manner (and their difference in physique is complementary); so the Muslim man in the need to marry should marry the slave-woman by the consent of her master and provide her with her due MEHR

according to the accepted norms of the place as to make her the truly protected woman in his care whereas she is neither debauched (who asks for more of the sexual gratification that is out of this wedlock) nor of any loose conduct (who ask for paramours even when she is in this wedlock); now when these slave-woman are in the wedlock and then they commit FAHISHA (i.e. the most shameful of sins and that is adultery), they would be punished by half of the punishment extended to the free women that are in protection; but this relates only to that Muslim man who is unable to control his sexual desire and fears to commit adultery so the better thing certainly is that he develops his control with SABR (i.e. uncaring attitude towards the worldly things) in this issue rather than ask for marriage to such slave-women (who might be led towards debauchery or loose conduct); but if he is incapable to take-up SABR at this issue and marries any of slave-woman, Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah.

NISAA-The Fifth Ruku

26. Allah desires to explain to you, and to guide you into the ways of those before you, and to turn to you (mercifully), and Allah is Knowing, Wise.

27. And Allah desires that He should turn to you (mercifully), and those who follow (their) lusts desire that you should deviate (with) a great deviation.

28. Allah desires that He should make light your burdens, and man is created weak.

29. O you who believe - do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your people; surely Allah is Merciful to you.

30. And whoever does this aggressively and unjustly, We will soon cast him into fire; and this is easy to Allah.

31. If you shun the great sins which you are forbidden, We will do away with your small sins and cause you to enter an honorable place of entering.

32. And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His grace; surely Allah knows all things.

33. And to everyone We have appointed heirs of what parents and near relatives leave; and as to those with whom your rights hands have ratified agreements, give them their portion; surely Allah is Witness over all things.

Before proceeding to the note for the fifth Ruku, I, MSD, would provide a brief note on slavery that might clarify my note for the previous Ruku even more; note that at those times, the female captives of the war were distributed among the warriors like the male captives and being female they had to care for the sexual needs of their respective masters while the male slaves had to work all day long to pay the certain amount that their respective masters had assigned for them to earn for them daily; note that if the slave-girl became pregnant from the husband she had when she was a free-person, she was not to be asked any nearness

by her master until the child-birth; the slave-girl that had husband among captives did not remain married to him so when she was given by the commander into the slavery of some man that had attended the war, he was allowed to ask her to care for his sexual needs; the matter is obsolete now and insha-Allah, it would never occur in the life of the Man ever again; note that Islam did not initiate this practice nor did it appreciate it rather it gave such commands that related to slaves (for both male and female) that led to their emancipation with time; here detail is not possible yet please note in brief that Islam asked to treat slaves with respect, it asked to release them from slavery in compensation of few commands of Allah that their masters could not fulfill, it asked not to give any of female slaves to men for sexual reasons except by marriage (and once the slave-woman was married to someone, her master was disallowed to have sexual relations with her as that now was the right of her husband), it asked to release the female slaves if they become mothers to their children, it asked not to stop them from becoming MUKATAB i.e. those male and female slaves who asked release by paying-out some amount for their freedom and in addition to these, it asked in many other ways too to free slaves; with that, it also asked not to make people slaves to the extent possible at those times and this was the best that could have been done when the custom of slavery prevailed when women outnumbered men most highly; please note that the men fell at the battle-grounds in those days in scores while the number of battles was high too; the last Prophet Muhammad (PBUH), who also was the last Messenger of Allah, certainly dealt with this issue of slavery most

beautifully by applying the commands of Allah in practice at that given time and place that did set the good pace for its total elimination ahead; Al-Hamdu Lillah; now, this fifth Ruku commences by telling that Allah intends to clarify to the Muslims (the issues relating to women that affect them and that especially relate to their honor and this clarification would continue ahead for some AAYAAT) and to guide them towards the manners in which the previous peoples used to tackle their issues and to turn to the Muslims mercifully (so Allah would provide both this guidance and the expression for the care towards the Muslims so that they take the righteous manner to live their lives, after the clarification of the issues relating to the woman in this Surah ahead; this needs to direct Muslims to respect the last Prophet Muhammad PBUH most highly and to care for the Islamic commands together for the social life as Muslims; so the Surah deals with these matters explicitly); Allah certainly is Most Knowing and Most Wise; Al-Hamdu Lillah; Allah certainly does intend to turn to the Muslims mercifully (so that they live on their lives in the environment that cares highly about the righteous Islamic moral values) as there are persons that are slaves to their animal desires that intend that the Muslims deviate far away from the true path they are on; AAYAT-28 ahead states that Allah intends to lighten somewhat the liability of the Man in this matter (relating to women so He forgives those sinful things that lead to the major sin when the Man ultimately refrains from that major sin in practice) as He has created the Man weak at his inside in this matter; AAYAT-29 ahead prohibits taking the possessions of others except by such transactions that they

make by mutual assent and prohibits to kill anyone (including their own-selves); note that the suicide would only take place when a sane person does develop the highest of depression due to facing of the most adverse outcomes of his past efforts or he does develop the highest of anxiety due to fearing of the most adverse features that he clearly finds coming upon him in the very near future; as the address is to the believers, AAYAT-29 soothes here that they must always remember well that Allah is Most Merciful to them as with that (when the believer knows well that Allah is Most Merciful and He only has the actual charge of all things to Whom he would appeal then), he would neither be depressed nor anxious upon any issue; Al-Hamdu Lillah; but whoever does this (the taking of the possessions of others unlawfully or/and killing willfully of any of the innocent Muslim persons), Allah would certainly put them soon into the hell-fire because for Allah, this is an easy task; note here that all Muslim persons that live at the same place where they do strive to practice Islam, must mutually care for the honor of each other (and the first couple of AAYAAT of this Ruku address this matter), for the possessions of each other and for the life of each other (and the second couple of AAYAAT here address this matter) and for the freedom to rightful actions of each other (the last part of the thirtieth AAYAT addresses this matter by assigning the words "UDWAN" and "ZULM" to the killing of any Muslim person that imply the innocence of the murdered and the willful wrong action of the murderer respectively); these comprise all of the major sins for the Muslims as it is possible to categorize all major sins into two broad categories; these are the ZULM

(injustice) and FAWAHISH (the most shameful of activities); note that even SHERK (to take anyone equal in the power to Allah or to ignore His commands and instead, obey those persons who lead against Him in the issues of life) is the form of extreme ZULM by the Man; see also the note on the twenty-first Ruku of Surah BAQARAH; Al-Hamdu Lillah; AAYAT-31 ahead provides the high good tidings to the good Muslims most caringly that if they avoid the commitment of the most heinous major sins from which Allah has most clearly demanded to keep away (by the Quran) then Allah would forgive all the sinful activities that lead towards them and He would provide them entrance into the most honorable place to enter; note that these most heinous major sins include adultery/fornication, to accuse someone of it wrongfully (and abuse the Muslims habitually), theft of valuables, highway robbery & mutiny against the rightful caring Muslim administration (and the kidnapping of its citizens is also included in the mutiny against it); addiction to wines (and the intake of all prohibited foods) and also the unjust murder (and inflicting high wounds & troubles to the good Muslims); may Allah save all the good Muslims from these and other of the most heinous major sins; Al-Hamdu Lillah; the address now turns again to the issues of the woman as the AAYAT ahead tells that everyone ought to remain satisfied upon the manner he or she has been born and no one ought to ask the natural authority that Allah has provided to some over others at the worldly life; the Man would get his share of the good deeds that he has done at the worldly life and the Woman would get her share of the good deeds that she has done at the worldly life; every

person of the Muslims must ask Allah for TOFIQ of opportunities for good deeds that might lead him/her to the most high quantity of the good deeds without the worry of becoming as someone other than his/her own-self; Allah is Most Knowing of all things (so He knows what good returns to provide to all those persons, whether they are men or women, for their good deeds); Al-Hamdu Lillah; Allah has provided the detail for the distribution of the wealth that the parents or the near relatives leave behind; the Muslim person who leaves much amounts at his death, would provide some of it (up-to the one-third maximum) to the person he has agreed to take as most close to him in his financial dealings; Allah witnesses truly everything that takes place (so He would certainly observe how the person deals with the matter without affecting any of his heirs adversely by his provision to his close partner); Al-Hamdu Lillah.

NISAA-The Sixth Ruku

34. Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great.

35. And if you fear a breach between the two, then appoint judge from his people and a judge from her people; if they

both desire agreement, Allah will affect harmony between them, surely Allah is Knowing, Aware.

36. And serve Allah and do not associate anything with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbor of (your) kin and the alien neighbor, and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful;

37. Those who are niggardly and they bid people to be niggardly and they hide what Allah has given them out of His grace; and We have prepared for the disbelievers a disgraceful chastisement.

38. And those who spend their property (in alms) to be seen of the people and do not believe in Allah nor in the last day; and as for him whose associate is the Satan, an evil associate is he!

39. And what (harm) would it have done them if they had believed in Allah and the last day and spent (benevolently) of what Allah had given them? And Allah knows them.

40. Surely Allah does not do injustice to the weight of an atom, and if it is a good deed He multiplies it and gives from Himself a great reward.

41. How will it be, then, when We bring from every people a witness and bring you as a witness against these?

42. On that day will those who disbelieve and disobey the Apostle desire that the earth were leveled with them and they shall not (be able to) hide any word from Allah.

The first AAYAT here declares that the men are overseers upon the women as Allah has given authority to some over some and because the men spent their finances on the women (as the man pays the MEHR to the woman at their marriage that is his liability and he sees to all of her genuine financial needs too at the married life); so the virtuous women would remain obedient to the husband and would remain loyal to him safeguarding in his absence (his honor by avoiding all disloyalty to him and his assets that are in her custody); however, if the husband fears that she is developing the attitude of extreme rebellion to him, he would admonish her as best as possible for him; if her attitude still shows that she does not accept his authority in the issues of life, he would leave her alone at her sleeping place (and he would take his bed apart from her at the room or elsewhere at the residence); then also if she is reluctant to accept his authority and to live under his command then that is something shameful for the woman and he is allowed even to beat her lightly (in such manner according to the Ahadith that he does not hit her at the face and the punishment does not leave any evident mark on her physique); note that Islam mostly asks for the corporal punishment where the offence is much shameful according to the Islamic teachings though here, he would take it as the last resort; if she ultimately gives-in and obeys her husband unconditionally, he must not search ways to impose his authority (as that would only denote his perversion in the matter); he must remember that though Allah has given him authority over her yet He certainly is Most Exalted and Greatest (so He would punish him on his unlawful doings against his wife who also is among

His slaves); but with all said and done lawfully by the husband, their folk still find grudges between them, they would appoint one arbiter from his people and the other from hers and if they both (man and wife) intend to amend the situation towards peace, Allah would grant them the reconciliation between them; Allah certainly is Most Knowing and Well-Aware of the matters at heart; Al-Hamdu Lillah; AAYAAT ahead give the commands to the Muslims that are most basic to fulfill for them; they all must worship Allah without taking anyone as equal in power to Him because He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; and they must treat their parents with utmost respect (with the attitude of EHSAAAN without asking any returns for whatever financial and moral support they give to them at their status of weakness as they both also did care for them with love when they were weak); and they must care for their near relatives and orphan children and MASAKIN (those that have some financial resources but that is not enough for their necessities) and the neighbor that is near to the residence and the neighbor at some distance and the companion (for the short term) at their side and the wayfarer and those that are under their command as slaves; Allah does not appreciate those that are highly proud and much boastful; these are such persons who are niggardly (as their pride and their boast is on the basis of their wealth and their status respectively at their social circle) and who ask others too for niggardliness telling them that this only is good for them (so that those persons do not ask him to be generous); they hide what Allah has provided to them from His blessings (i.e. the

knowledge of the fundamental principles of Islam to which they do not commit themselves); so Allah has prepared for the disbelievers the most disgraceful punishment (of the hell-fire); and even those persons that spend their finances just to make their name in charity and they actually do not have their belief upon Allah as the only true Lord and disregard AKHIRAT, they also would enter the hell-fire as the Satan has become the companion to such persons and whoever has him as his companion, that person does have the most bad companion; what adversity would have fallen upon them had they believed in Allah and in AKHIRAT truly and had spent from what Allah had given them; Allah certainly knows all about them totally well; but Allah would not show even little of injustice to the righteous persons and if they have only one of good deeds, He would multiply it and give even more of good returns for it by His own; Al-Hamdu Lillah; to understand the next AAYAT i.e. AAYAT-41, please note that at the first day of AKHIRAT (YAUMUL-HASHR), Allah would call all His Messengers (Salam on all of them) to witness against the peoples they were sent to; as such, Muhammad PBUH would also be called upon to testify against those who had rejected his call towards Islam; after him, the Muslims are liable to this task and they would have to stand at HASHR for it when they are asked for it; see also the note at AAYAT-143 of BAQARAH that is at its seventeenth Ruku; Al-Hamdu Lillah; the AAYAT-41 reads that "How will it be, then, when We bring from every people a witness and bring you, O Muhammad PBUH, as a witness against these?"; BUKHARI, the authentic book of Ahadith, reports a Hadith (in the booklet of the Prophetic commentary on the Quran)

that tells that the last of Prophets Muhammad PBUH once asked one of his SAHABA to read the Quran in front of him and he started to recite Surah NISAA; as he read this AAYAT, the Prophet PBUH asked him to stop here whereas he saw tears in the eyes of the Prophet PBUH; the last AAYAT of the Ruku tells that on that day, those persons who had disbelieved and had disobeyed the Messenger PBUH, would highly wish if only they could become level to the earth; they used to hide the Truth at the world from the people around yet on that day, they would be unable to hide anything about their-selves from Allah, the true Lord; Al-Hamdu Lillah.

NISAA-The Seventh Ruku

43. O you who believe - do not go near prayer when you are intoxicated until you know (well) what you say, nor when you are under an obligation to perform a bath-- unless (you are) travelling on the road-- until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; surely Allah is Pardoning, Forgiving.

44. Have you not considered those to whom a portion of the Book has been given? They buy error and desire that you should go astray from the way.

45. And Allah best knows your enemies; and Allah suffices as a Guardian, and Allah suffices as a Helper.

46. Of those who are Jews (there are those who) alter words from their places and say: we have heard and we

disobey and - hear, may you not be made to hear - and - Ra'ena, distorting (the word) with their tongues and taunting about religion; and if they had said (instead): we have heard and obey, and hearken, and Unzurna it would have been better for them and more upright; but Allah has cursed them due to their disbelief, so they do not believe but little.

47. O you who have been given the Book - believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs, or curse them as We cursed those who violated the Sabbath, and the command of Allah shall be executed.

48. Surely Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases; and whoever associates anything with Allah, he devises indeed a great sin.

49. Have you not considered those who attribute purity to themselves? Nay, Allah purifies whom He pleases; and they shall not be wronged the husk of a date stone.

50. See how they forge the lie against Allah, and this is sufficient as a manifest sin.

The first AAYAT of this Ruku prohibits reading of SALAH in the drunk state; AAYAT-219 of BAQARAH had stated that if something is much wrong by the ruling to consume or to apply but it presents few worldly benefits too, those would be ignored and their ruling would remain as strictly prohibited; Al-Hamdu Lillah; note that the Quran gave three rulings that relate to steps in prohibition of the liquor and AAYAT-219 of Surah BAQARAH provided the first of them;

the second is this that is Surah NISAA-43 that asks not to go near the SALAH when intoxicated and the third came at Surah MA'EDAH-90 that finally prohibited it; this is significantly notable example for the prohibition of something in steps that had penetrated in the life-style of the peoples in Arabia at that time; Al-Hamdu Lillah; though the AAYAT here did not prohibit it totally, it asks the Muslim person to remain aware of what he is saying at SALAH and that also implies that he must care to what he says at the gathering that promotes the Islamic teachings; the AAYAT also prohibits him to read SALAH when in the need for GHUSL (Bath); note that GHUSL is necessary after the intimate relation that the man has with his wife though this prohibition is relaxed when he is at travel and has the drinking water with him in limit while he finds that there is no water around; when he is afflicted with some physical problem or at travel or he has relieved himself from the call of the nature or he has had the intimate relation with his wife and with any of these, he does not find water to purify himself for the SALAH or if the water is highly scarce at the vicinity then he would make TAYAMMUM that means that he would use clean dust for purity; he has to hit the clean dust two times in which the first is to wipe his face once and the second is to wipe both of his hands up-to elbows once; note that it substitutes for both the WUDHU and the GHUSL at necessity when the water is highly scarce; Allah certainly is Most Pardoning and Most Forgiving; Al-Hamdu Lillah; the AAYAT ahead asks if the Muslims have not seen those to whom Allah had given many of the commands (by Torah) but they opt only to live upon the error leaving the

true guidance provided to them and they even intend that the Muslims too fall into the error; Allah certainly knows your enemy (and this implies that they are among the Jews whom Allah has cursed for all times at all places due to their extreme wrong-doings as the next AAYAT states clearly); but you Muslims do not have to worry of their conspiracies when you are attentive to Allah as He certainly knows well how to deal with these bad persons; He only is your true Friend and He only is your true Helper; Al-Hamdu Lillah; this enemy is among those Jews who change the speech from its placement (that means they speak in such manner using such terms that seem acceptable to the hearing person yet they intend for such meanings by them that also are valid for them that disrespect the Prophet PBUH or that disrespect the teachings of Islam); they give such statement that mean that they have heard yet they have denied the obedience (speaking the last part in the most extreme low voice); and they say that everyone should hear without caring to hear; and they address the Prophet PBUH in such manner by the twist of their tongues that it means "O our shepherd" (see the note on BAQARAH, the thirteenth Ruku); and they take-on and spread such discussions that might bring criticism to Islam according to their viewpoint; instead of these they should have said plainly that they have heard the Truth and they have accepted it and everyone ought to listen to it for certain; also, instead of terms that they used to cause disgrace to Islam, they should have said UNZURNA "do care for us" but the fact of the matter is this that Allah has cursed them because of their disbelief in the Truth so they would not accept it for certain except for some meager

quantity; the AAYAT ahead addresses the people of the Book (the Jews and the Christians) to believe in what Allah has descended (i.e. the Quran) that verifies the book that they have with them (i.e. Torah) before He alters (erase the markings on) their faces and so He turns those faces towards their backs or He curses them in such manner in which He cursed the persons related to Sabbath (this incident is recorded in some detail at the Ruku-21 of Surah AARAAF where the narration tells that they were altered to the looks of the disgraced apes); whatever Allah wills, does certainly take place; Al-Hamdu Lillah; the next AAYAT is soothing for the true Muslims that Allah would forgive all of sins for whom He wills except for SHERK (this word means to reject Allah as the only Creator of all the creation or/and challenge His authority by doubts about His attributes or/and to reject Him as the only true Lord of all the creation who actually has to be obeyed; others that are His creation would only be obeyed when their directions do not challenge His obedience in any way; Al-Hamdu Lillah RABBEL-AALAMIN); whoever does SHERK, he actually commits the most tremendous of all the sins (may Allah save all the Muslims from this biggest of all the sins; Al-Hamdu Lillah); the person involved in SHERK, if he does not ask for (and receive) forgiveness from Allah and His mercy at the worldly life, would have no hopes at AKHIRAT to save himself from the most terrible punishment of the hell-fire; the AAYAT ahead asks if the Muslims have not seen those that by their own statement, claim to purify themselves (these were/are among the Jews that take their-selves as near to Allah and His favorite whatever they do; see Surah MA'EDAH-18; note

that Surah AALE-IMRAN-75 tells that they did not consider deceiving the Muslims as any sin as we all have studied at the note on the eight Ruku of AALE-IMRAN); the AAYAT says that it is Allah only Who purifies whoever He wills and no one would be treated in any unjust manner, even not little of it; so then see how they have devised the most extreme fib against Allah (by their statement that they are purified) and that fib is enough to designate their statement as clearly a manifest sin; they would see at AKHIRAT clearly what filth they had put upon their-selves; Al-Hamdu Lillah.

NISAA-The Eighth Ruku

51. Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe.

52. Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him.

53. Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone.

54. Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom.

55. So of them is he who believes in him, and of them is he who turns away from him, and hell is sufficient to burn.

56. (As for) those who disbelieve in Our AAYAAT, We shall make them enter fire; so oft as their skins are thoroughly

burned, We will change them for other skins, that they may taste the chastisement; surely Allah is Mighty, Wise.

57. And (as for) those who believe and do good deeds, We will make them enter gardens beneath which rivers flow, to abide in them forever; they shall have therein pure mates, and We shall make them enter a dense shade.

58. Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing.

59. O you who believe - obey Allah and obey the Apostle and those in authority from among you; then if you quarrel about anything, refer it to Allah and the apostle, if you believe in Allah and the last day; this is better and very good in the end.

This Ruku commences by asking the Prophet PBUH (and the Muslims) if they had not seen such persons who have some sound knowledge of the book (i.e. Torah) yet they believe in idols and TAGHUT (such persons at authority who command against the commands of Allah) and they say without any remorse that the disbelievers in Islam are better than the believers in Islam; note that some of Jews had said about the polytheists of Makkah that these are better in practice than the Muslims though they knew well that the Prophet PBUH had presented basically the same good teachings that all the Messengers of Allah had provided before him; as these Jews praised the polytheists who worshipped idols and took advice from such chiefs that guided their followers

against the commands of Allah, they were counted too among those and addressed as the believers in idols and TAGUT; these all are such persons whom Allah has put His curse upon; and whom Allah does curse, nobody would find any helper against Him for such persons, neither at their worldly lives nor at AKHIRAT; do they think that they also have some portion of authority so in that case, they are so very niggardly, so very selfish and so very unfeeling towards all the people (that are the Muslims) that they would not have provided anyone even (something equivalent to) the covering thread upon the date-stone; or do they feel extreme jealousy to the people (that are the Muslims) due to what Allah has provided them from His blessing from the lineage of Ismael-AS (that are the Holy Book Quran and the HIKMAT i.e. the guidance to practice it by the direction of the last Prophet Muhammad PBUH and such authority that they live their lives according to their true Belief); so they must remember that Allah only had provided the descendants of Abraham-AS (that were from the lineage of Isaac-AS) the book (Torah that He gave to Moses) and the HIKMAT (by the teachings of Jesus Christ-AS) and even the authority to live as the righteous persons (by providing David-AS the huge kingdom much before Jesus-AS); Allah certainly does whatever He wills and nobody else but He only decides what He would provide to whom that might be tangible or intangible; Al-Hamdu Lillah; so there were among them who believed it and there were also among them who showed abhorrence to it vehemently (and this even is the case at these times of Muhammad PBUH); so for them all, the most scorching fire of the hell suffices as their chastisement;

those who reject the signs of Allah that He had provided to them (and those are the book, the HIKMAT and the good authority to practice them), Allah would soon enter them into the hell-fire and as their skins are thoroughly consumed, He would change them to other skins so they taste on the torment; note that the feelings relate to the skin and if that turns senseless, the torment would not be felt as the message for the pain to the brain is disrupted; Allah certainly is Mighty (so He would provide them their chastisement) and He certainly is Most Wise (so He would provide new skins to them so their torment does not end); as for those who believed in the Truth and did all the good deeds, Allah would very soon enter them into the JANNAAT beneath which flow the beautiful streams where they would abide forever ahead and where they would have beautiful wives that are named as HOORS who have been purified in all manners (as they would be free of all physical menaces and would be most faithful to their husbands) and Allah would enter them at the most soothing plenteous shade (so the surrounding would be most beautiful there with pure female companions for the men; the virtuous women would become HOORS and would accompany their virtuous husbands there and if their husbands do not find entrance to JANNAH, they would be married to some other of virtuous men so every person is married there); Al-Hamdu Lillah; the last two AAYAAT of the Ruku tell the Islamic principles for the executive, judiciary and legislative personnel at the Islamic country; the first of these reads that Allah commands the Muslims to render back trusts (the responsibilities that relate to tackle the collective affairs of the people in

general) to whom they are due; this means that the persons at authority anywhere must come to it by showing their worth for that post and also that they must care to give the people their due rights by their authority; and when the Muslims judge between the people, they must judge with complete justice; this means that they must judge keeping the Islamic law in view about the issue and they must develop no such hopes that they would attain more power if they judge the issue wrongly and no fears to lose their existing power as they judge the issue rightly; they must care for the command of Allah to the best of their knowledge and for nothing else; Allah certainly guides the Muslims towards the right path and Allah certainly is Most Hearing of all issues (so He would care for the plea of the person to whom any wrong is done) and Most Seeing of all issues (so He would decide according to justice for him and He would decide against all those who commit wrongs by their authority); Al-Hamdu Lillah; the last AAYAT of the Ruku guides the true Muslims to obey Allah and to obey His last Messenger PBUH and listen to those good Muslims among them who are at the authority (due to their posts at some significant executive council or because of their posts at the Judicial system); note that this AAYAT guides ahead that if there is any notable dispute that is among any of the ordinary good Muslims (who is most prominent in the Islamic learning) and among those good Muslims who are at the authority then all of them must refer the issue to Allah and His last Messenger PBUH if they all truly believe in Allah and the Day of Judgment; this tells that all the Muslims would actually obey Allah (as He has commanded them in the Quran) and His last

Messenger Muhammad PBUH (as they find his directions in the authentic SUNNAH); so the obedience of the good Muslims at authority is conditional as it must conform to this actual obedience otherwise it has no validity for the Muslims living in general at that Islamic environment; Al-Hamdu Lillah; this is the highly better attitude (at the worldly life) and the best in the result (at AKHIRAT); Al-Hamdu Lillah.

NISAA-The Ninth Ruku

60. Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of the Satan, though they were commanded to deny him, and the Satan desires to lead them astray into a remote error.

61. And when it is said to them: Come to what Allah has revealed and to the Apostle, you will see the hypocrites turning away from you with (utter) aversion.

62. But how will it be when misfortune befalls them on account of what their hands have sent before? Then they will come to you swearing by Allah: we did not desire (anything) but good and concord.

63. These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning their-selves.

64. And We did not send any apostle but that he should be obeyed by Allah's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them,

they would have found Allah Oft-returning (to mercy), Merciful.

65. But no - by your Lord - they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any strait in their hearts as to what you have decided and submit with entire submission.

66. And if We had prescribed for them: Lay down your lives or go forth from your homes, they would not have done it except a few of them; and if they had done what they were admonished, it would have certainly been better for them and best in strengthening (them);

67. And then We would certainly have given them from Ourselves a great reward.

68. And We would certainly have guided them in the right path.

69. And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good and good company they are!

70. This is grace from Allah, and sufficient is Allah as the Knower.

The Ruku commences by asking if the Prophet PBUH (and the Muslims) had seen such persons who claim to believe in what has been provided to him (i.e. the Quran) and in what has been provided before him (i.e. Torah) but who ask judgment for their cases from TAGHUT (those satanic persons at authority who give rulings against the commands of Allah)

though they have been strictly commanded not to believe (or respect) them; note that these persons were hypocrites and the fact of the matter is this that the Satan led them astray far & far away; whenever they saw that they were at the wrong side of some matter, they tried to take the verdict from the chiefs of the Jews where they had hopes that they would win their case though they should not have opted to ask judgment from the Jews as they claimed verbally that they were among the Muslims so that claim demanded that they seek the judgment of all their issues from the Prophet PBUH; the AAYAT ahead tells that they are such persons that when they are told to come near to what Allah has descended and near to the Prophet PBUH, the Prophet (and the Muslims) find these hypocrites turning away from the Prophet PBUH in utter disgust; so how it is that whenever any intense trouble falls upon them due to their own doings then they come to the Prophet PBUH and take oath that even if they did ask judgment from anyone else, that was only as the harmonious gesture to them and as some conciliation; but Allah knows well what is in their hearts so just ignore them and admonish them and tell them about their own-selves (the intentions behind their attitudes) in plain words; all peoples must understand this well that when Allah sends His Messengers, they have to be obeyed by the will of Allah (it is difficult to obey someone among the mankind for the Man but the notable point here is that the Messenger is not only one of the ordinary persons among the human-beings but he also is the Messenger of Allah; it is in this status that the Muslims have to obey Muhammad PBUH as Allah has told by saying "by the will of Allah"; so the SUNNAH of the Prophet

PBUH is the second source for the Muslims which keeps them to Islam practically); so whenever the persons (in whom Allah has raised Muhammad PBUH, His last Messenger) who had done injustice to their near ones (and even their own-selves), would have come to the Messenger and would have asked Allah for mercy and the Messenger also would have asked Allah for mercy for them, they would have found Allah Oft-returning (to mercy) and Most Merciful; AAYAT-65 here elaborates in the most clear terms that the true Belief in Islam needs to ask the judgment for all issues by the SUNNAH of the Prophet PBUH and then accept it with all the acceptance of the heart; the AAYAT reads that "Nay; By your Lord! they do not believe truly until they make you (O Prophet) the judge of that which has become some matter of dispute among them and then they do not find any resistance in their hearts as to what you have decided and submit with entire submission"; the Ruku guides that Allah gives only such commands that they are able to fulfill while He could have commanded them to kill their near-ones or to leave their homes and then they would not have been able to fulfill these strict commands except for those very few persons among them who did accept Islam truly and did become highly committed to fulfill all the commands of Allah; if these hypocrites would have accepted what they had been asked (to take the judgment of the Prophet PBUH for all their disputes), it would have been much better for them (at the worldly life) and would have strengthened the belief of all of them leading it to become the true Belief (to get the true success at AKHIRAT); so then certainly, Allah would have provided them from His blessing utmost high returns and

would have guided them to the true path of life (i.e. Islam); AAYAT-69 ahead tells that whoever becomes the true Muslim by the obedience to Allah and to the Prophet PBUH so most certainly, all these persons would also be among those persons whom Allah has blessed; these include the Messengers of Allah (NABIYYEN), the most truthful persons (SIDDIQIN) who work their lives wonderfully according to the teachings provided by the Messengers and among them were those too who helped them at their respective times with all fervor, the martyrs (SHUHADA) who fight the enemy at necessity (physically and verbally) in favor of the practice and the defense of the good teachings of Islam in the way of Allah and the righteous persons (SALIHIN) who also keep their true Belief and all their activities to Islamic teachings; Al-Hamdu Lillah; note that NABIYYEN are also among SIDDIQIN, SHUHADA and SALIHIN; note also that SIDDIQIN are also among the SHUHADA and SALIHIN while SHUHADA are also among the SALIHIN; that DUA which Allah has taught the seekers of the Truth in Surah FATIHA, indicates all these four categories where the person asks Allah "the path of those upon whom You have bestowed favors"; so most certainly, these are the best of companions and even if at different ranks at JANNAH, they would remain in touch with each other; this is the specific blessing (of Allah upon the Muslims that He has raised His last Messenger from among them so that they all obey him for their practical guidance; the term used here is AL-FADHL i.e. the specific blessing) so that they would be able to find the Guidance to the right path with ease and this also is in favor of the Muslims that Allah is Most Knowing (of

whatever is in their hearts) so He would certainly care for them highly on their good intentions; Al-Hamdu Lillah.

NISAA-The Tenth Ruku

71. O you who believe - take your precaution, then go forth in detachments or go forth in a body.

72. And surely among you is he who would certainly hang back - If then a misfortune befalls you he says: Surely Allah conferred a benefit on me that I was not present with them.

73. And if grace from Allah come to you, he would certainly cry out, as if there had not been any friendship between you and him: Would that I had been with them, then I should have attained a mighty good fortune.

74. Therefore let those fight in the way of Allah, who sell this world's life for the hereafter; and whoever fights in the way of Allah, then either he is slain or either he is victorious, We shall grant him a mighty reward.

75. And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children, (of) those who say: O our Lord - cause us to go forth from this town, whose people are oppressors, and give us from You a guardian and give us from You a helper.

76. Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the Satan. Fight therefore against the friends of the Satan; surely the strategy of the Satan is weak.

The first AAYAT of the Ruku guides to care about the "safety first" and then to advance (to challenge the enemy) in small units or to advance together; there are such persons in the Muslims (that are the hypocrites) among whom someone does say in relief if some trouble befalls upon the true Muslims that it was good that he was not accompanying them as this he takes as being among those who are blessed by Allah; note that the Quran tells about those whom Allah has blessed that they relate to success at AKHIRAT while hypocrites that are given to the worldly life, take the blessing of Allah as safety from the worldly troubles that might threaten their lives; and if Allah provides the Muslims some of the benefits of the worldly life (the term is FADHL that is bonus received as the blessing of Allah for the true Muslims at the worldly life), he does say as if there is no loving relationship between the Muslims and him, that only if he had also been with the Muslims, he could also have achieved such high success; note that in their view, the Muslims were other than them so their benefits were not something to rejoice for them unless they personally got some of it and in their view, the success related to achieve gains of the worldly life as they had very little care if any, for the true life at AKHIRAT; AAYAT-74 tells the hypocrites that if they really care to achieve the true success then they would have to challenge and even physically fight the disbelievers in the way of Allah as this is how those who do care for AKHIRAT live their lives; they leave all the comforts and luxuries of the worldly life (caring to live here upon necessities only which is the asking of SABR i.e. the rightful patience for AKHIRAT); certainly, whoever fights in

the way of Allah and he is killed in that or he is among the conquerors, he would receive most high good returns in both these cases (as the true success is at AKHIRAT); the AAYAT ahead addresses the true Muslims specifically, urging them to fight-on against injustice by asking them why should they not fight the disbelievers (at Makkah) while the weak persons that are among the men, the women and the children, are crying out that O our true Lord; emancipate us from this town that has most unjust persons and raise for us someone from Your highest significant blessing who really is the guardian to us (as he would feel troubled for us and would have the true soft sentiments for us) and raise for us someone from Your highest significant blessing who really is the virtuous assistant to us (as he would stand against our oppressors physically and fight on for our emancipation); Al-Hamdu Lillah; the last AAYAT of the Ruku points out the simple fact that the true Muslims fight-on in the way of Allah while those that intend to live by the satanic life-style (that they had carved by their own selves without any care to the Guidance to the right path), they fight on in the way of such persons who guide against the commands of Allah; the true Muslims ought to fight these assistants of the Satan; the AAYAT implies here that it is well to note that whatever the Satan plans, it would lose any effect on the mankind in the long-run; note that the most recent history of the Man also does point out that all the man-made systems did lose effect by time and though some were engineered for seventy years or so, yet ultimately they did lose because most certainly, any system that challenges the commands of Allah would ultimately lose its grounds; Al-Hamdu Lillah.

NISAA-The Eleventh Ruku

77. Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate; but when fighting is prescribed for them, lo - a party of them fear men as they ought to have feared Allah, or (even) with a greater fear, and say: our Lord - Why have You ordained fighting for us? Why did You not grant us delay to near end? Say: The provision of this world is short, and the hereafter is better for him who guards (against evil); and you shall not be wronged the husk of a date stone.

78. Wherever you are, death will overtake you, though you are in lofty towers, and if a benefit comes to them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from you. Say: All is from Allah, but what is the matter with these people that they do not make approach to understanding what is told (them)?

79. Whatever benefit comes to you (O man!), it is from Allah, and whatever misfortune befalls you, it is from yourself, and We have sent you (O Prophet!), to mankind as an apostle; and Allah is sufficient as a witness.

80. Whoever obeys the Apostle, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them.

81. And they say: Obedience. But when they go out from your presence, a party of them decides by night upon doing otherwise than what you say; and Allah writes down what they decide by night, therefore turn aside from them and trust in Allah, and Allah is sufficient as a protector.

82. Do they not then meditate on the Quran? And if it were from any other than Allah, they would have found in it many a discrepancy.

83. And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Apostle and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed the Satan save a few.

84. Fight then in Allah's way; this is not imposed on you except in the relation to yourself, and rouse the believers to ardor; maybe Allah will restrain the fighting of those who disbelieve and Allah is strongest in prowess and strongest to give an exemplary punishment.

85. Whoever joins himself (to another) in a good cause shall have a share of it, and whoever joins himself (to another) in an evil cause shall have the responsibility of it, and Allah controls all things.

86. And when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely Allah takes account of all things.

87. Allah, there is no god but He-- He will most certainly gather you together on the resurrection day, there is no doubt in it; and who is more true in word than Allah?

The Ruku starts by indicating that there are yet such weak persons (in their belief) among the Muslims who are happy to fulfill the Islamic commands when they are asked to restrain

themselves from challenging the disbelievers and observe the SALAH and pay the ZAKAH; but now, as they are asked to fight the disbelievers in the way of Allah, there is a faction among these weak persons who show extreme fear of these disbelieving persons that they ought to show only for Allah; in fact some of these few even show more of the fear than that; these weak persons among the Muslims ask Allah why He had commanded them to fight the disbelievers and why He did not provide them the ample time to conform to such practice of Islam that goes without challenging the disbelievers; Allah tells Muhammad PBUH, His last of Messengers, to reply that the benefits of the worldly life are for some limited time and care to the actual life of AKHIRAT is much better by keeping to TAQWA to Allah; these weak Muslim persons (when they do overcome the hopes that they might have towards the world and the fears that they might have towards AKHIRAT) must understand well that by taking-up JEHAD against the disbelievers, they would not be treated unjustly anywhere; note that the worldly life actually is the examination for the Man and the eternal life of AKHIRAT (that would disclose the result to this examination) depends upon it; note also that the weakness of the Muslim person to challenge the disbelievers is due to the hopes that he might have towards the worldly life with all the set-up he has made for it and that in turn, does lead him to the fear of death; AAYAT-78 ahead tells that what is the use of fearing death and of trying to avoid it when it would find them even if they take shelter at the well-built lofty towers; there are among these weak Muslim persons, such thoughtless persons too who say when any of

good situations touches them, that this is from Allah and when any of troubles touches them, they blame the Prophet PBUH for it; many of the Jews and also the hypocrites were also included in saying such things but they said it in the hostility to the Prophet PBUH to disgrace him; Allah tells the Prophet PBUH to tell them clearly that all that touches the Man, is from Allah as nothing would happen without His permission; the AAYAT criticizes their stupid statement by the words that what has happened to these unintelligent people that they do not even come near to grasp the meaning of any of happenings; the AAYAT ahead denotes the fact in most plain words that whatever good that touches them, it is from Allah (as He provides the blessings to the Man even without any of his efforts at the worldly life) and whatever adverse that touches them, it is from their own wrong-doing (as Allah puts troubles to the Man here only when he asks for it by his own adverse attitude; see Surah RUM-41 and Surah SHURA-30); and Allah certainly has sent you O Muhammad PBUH as the Messenger to all the peoples of the world and Allah is keeping record of all the persons as He is the true Witness to all their doings; Al-Hamdu Lillah; AAYAT-80 points out that whoever obeys the Messenger PBUH, he obeys Allah; it implies that the obedience to the Messenger PBUH is the worship of Allah; note that many of NASAARA (the Christians) made Jesus-AS the object of worship while Islam asks to obey Muhammad PBUH which would remain the worship of Allah; the notable point is that when the Messenger asks his addressees to obey him, he means that they should obey him as the Messenger of Allah and he would give them the directions how to apply Islam (the commands

of Allah) into their lives; therefore, to obey him in the capacity of the Messenger of Allah is to obey Allah only (and that is the worship of Allah only); so AAYAT-80 points out that "Whoever obeys the Messenger, he indeed obeys Allah, and whoever turns back, We have not sent you as a keeper over them"; Allah asks Muhammad PBUH to provide the message of Islam to all peoples of the world (after him, the Muslims would do this task as much as possible for them till the last day of the world) but He does not ask him to see that the persons he gives the message of Islam, do accept it; he certainly would not ask them to disbelieve but he would ask all his addressees to accept that Allah only is the Creator of all the creation so this implies that other than Him, everything is His creation; and he would ask all his addressees to accept that He always has all His attributes so this implies that He is from all times to all times with all of His attributes that are of Him from all times to all times (QADEEM) and all of His attributes are His very own (ASL) and all of His attributes are limitless (LA-MEHDUD); and he would ask all his addressees to accept that He certainly is the only true Lord so this implies that they all have to obey Him truly in all aspects of life; Al-Hamdu Lillah; and the hypocrites say that they do obey the Prophet PBUH but when they leave you Muslims, they say other than this statement at nights (when among their own fellows); Allah is keeping the record of everything so just ignore them and have total trust in Allah; certainly, Allah is the true Provider of safety; the AAYAT ahead asks them if they have not pondered upon the Quran; the simple thing is that if it had come from someone other than Allah, the true Lord, they would have certainly

found many of errors in its text (and its teachings); note that this certainly is an accepted matter that no man is perfect and whatever someone does even with much quality of expression in his work and with much quantity of knowledge in his work yet his work certainly would have faults and sometimes evident errors; the Quran does not have any errors neither in its text nor in its meaning anywhere and though it descended on Muhammad PBUH many centuries ago yet among all the facts (not theories and any of hypothesis) that have come to light for the Man since then, there is none that might challenge it with some validity; there are such persons among the Jews and the hypocrite persons who spread any of issues that relate to affect the security or cause the fear (among the Muslim citizens); though if they had directed it towards the Messenger PBUH and those Muslim persons that have the authority to guide all persons among them then some of those at authority who are committed well to investigate issues, would have known well how to decide the issue and what attitude (individual or collective) to take for that; with the follies that even the Muslims commit in this matter that they blurt out everything that they come to know at gatherings, it actually is the care of Allah to the Muslims (that he raised the last of His Messengers in them) and His blessing (i.e. the Quran) due to which they keep to Islamic teachings collectively though if that was not so, the Satan would have led them by his pursuance to his obedience, away from the right path of Islam; note that this AAYAT tells that the Muslims must be very careful to speak-out about some issue that they have come to know and that they find as highly sensitive to cause

unrest in any manner in the environment they live-in because it is the sense of good citizenship that they direct it towards those at authority who have the charge of matters at the environment and also, who have the good sense to tackle it such that they keep the security and the integrity of the place intact; Al-Hamdu Lillah; another important thing that it points out is that there are limits to the freedom of expression as it must not challenge the security of the place that urges the men to fight among their-selves (as it would be injustice to all there) and it must not cause any threat to the decent living of the Muslim women there (as it would then become the cause to urge the most shameful attitude among them) so please note this well that the Muslims must avoid all the injustice and all the shameful attitudes as better as they can; Al-Hamdu Lillah; still another important thing here is that Allah forgives much of wrongs of the Muslims so He does not put troubles to them due to all adversities that they commit (as Surah SHURA-30 points out too with other of AAYAAT) and He certainly cares most highly for them; Al-Hamdu Lillah; AAYAT-84 is notable in the matter of QITAL (challenging the disbelievers) as it asks the Prophet PBUH that though he has the responsibility to call every person towards the true path yet he has the responsibility to act upon Islam only for his own self; so for the matter of discussion, if no one responds positively to it, he still has to do the task for his own self; note that when ABU-SUFYAN retreated from UHUD with his forces, he had challenged the Muslims by telling them that they would come again the next year at BADR and this AAYAT, though general in its application, descended for this occasion; the AAYAT

tells ahead explicitly that Allah would very soon stop the disbelievers (in their power to challenge Muslims) and when the Prophet PBUH reached the battlefield of BADR, the forces of Makkah never came to combat; Allah certainly is Most Powerful in challenging (the disbelievers in their worldly lives) and Most Strict in inflicting the punishment (to the disbelievers in their lives at AKHIRAT); whoever recommends someone for some good task, he also has the good part in it (so the Prophet PBUH would go on with the TABLIGH of Islam) and whoever recommends someone for some evil task, he also has the badness of that evil (so the disbelievers to Islam would certainly see that very soon); and Allah certainly has the control over all things; when the Muslim person is greeted with a worthy greeting, he should return it in better terms or at-least in the same manner; Allah certainly would take account of all things; this implies that the Muslims should not take even the exchange of words for each other as little of things; this also tells about their attitude to life and that certainly is most important; the Muslims would necessarily show courtesy to each other as this is one of the traits to their living while speech with abuses and curses (even as some manner of speech with no harm intended) do harm this virtuous manner of living; the Ruku had just guided us at AAYAT-83 that the freedom of expression does have its limits; the Muslims need to be careful in their speech as that even is accountable and this also is the message of Ahadith; the last AAYAT gives the final touch to all the teachings of the Ruku by indicating the true reason for all attitudes of the Man that he must remember always that Allah only is the Creator of all that is

created (and everything is created except for Him Who is the true Lord; Al-Hamdu Lillah) and he must remember that He would gather each of all the peoples of the world at the Day of Judgment which certainly would take place, to present their specific results to them as He only is the true Lord; he must remember that most certainly, Allah is Most Truthful; Al-Hamdu Lillah.

NISAA-The Twelfth Ruku

88. What is the matter with you, then, that you have become two parties about the hypocrites, while Allah has made them return (to disbelief) for what they have earned? Do you wish to guide him whom Allah has caused to err? And whomsoever Allah causes to err, you shall by no means find a way for him.

89. They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they fly (their homes) in Allah's way; but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper.

90. Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them.

91. You will find others who desire that they should be safe from you and secure from their own people; as often as they

are sent back to the mischief they get thrown into it headlong; therefore if they do not withdraw from you, and (do not) offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear authority.

This Ruku (that comprises of four AAYAAT) asks the Muslims what has happened to them that they are disputing about the hypocrites whether they are among the Muslims or not; note that by using the term MUNIFIQIN (hypocrites), the Quran clarifies that they are not truly among the Muslims; these MUNAFIQIN were of three kinds and one of them were those who turned away from the battlefield of UHUD (they were mostly under the command of Abdullah Ibn UBAYYE); the second were those who had migrated but had not fully adjusted their-selves at Madinah and even intended to return to the life at Makkah (these were extremely few and with time, they did reconcile their-selves to living at Madinah) and the third were those who never migrated from Makkah to Madinah; though the first AAYAT deals with the first of these hypocrites yet the next two AAYAAT after it relate to the third faction (but please note here that all three might relate to the third faction); the first AAYAT tells clearly that they are not true Muslims and Allah has turned them (towards disbelief) due to some of their own wrong-doings; if the Muslims intend that these MUNAFIQIN accept the true guidance, they should understand this clearly that they are unable to bring them to the true guidance as Allah has turned them to disbelief; they must know that

whom Allah curses, no one is able to guide him towards the right path; these persons are hoping that the true Muslims too come to disbelief so that they all are at the same level so the true Muslims must not befriend them unless they migrate to Madinah just as Allah has commanded them keeping their intention pure towards Allah (as they truly should come to Islam rather than asking the true Muslims to disbelieve); however, if they conclusively turn away from Islam then the Muslims would challenge them at war and capture them and kill them wherever they find them and they must never ever consider them as friends or assistants; however, if some of these seek the shelter of such tribe to which the Muslims have the treaty of peace or they present themselves to them in such manner that their hearts are reluctant to fight them or their own respective tribes, then the Muslims should better leave them to their own; they must take the matter in this context that if Allah had intended, He would have provided power to them over the Muslims and in that case, they would have fought hard against the Muslims; so when they do keep away from the Muslims and do not fight and also show the attitude of peace towards the Muslims then Allah does not provide any such way to the Muslims as to challenge them with their authority; the Muslims would find some others among these who would seem to ask to live in peace with the Muslims and also with their own tribe; however, the Muslims would see that whenever they are called to make mischief by the disbelievers around (by joining hands against the Muslims), they do show acceptance to that advice if they consider that beneficial for their worldly life; so if the Muslims do not see them as keeping away from the

Muslims and as taking the attitude of peace towards the Muslims but in fact they take-up challenging the Muslims at war then they would capture them and kill them wherever they find them; Allah does give the Muslims the permission to show their authority upon them in such situation as they most certainly are deserving to it; Al-Hamdu Lillah.

NISAA-The Thirteenth Ruku

92. And it does not behoove a believer to kill a believer except by mistake, and whoever kills a believer by mistake, he should free a believing slave, and blood-money should be paid to his people unless they remit it as alms; but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices), and if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise.

93. And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.

94. O you who believe - when you go to war in Allah's way, make investigation, and do not say to anyone who offers you peace: you are not a believer. Do you seek goods of this world's life - But with Allah there are abundant gains; you too were such before, then Allah conferred a benefit on you;

therefore make investigation; surely Allah is aware of what you do.

95. The holders back from among the believers, not having any injury, and those who strive hard in Allah's way with their property and their persons are not equal; Allah has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward:

96. (High) degrees from Him and protection and mercy, and Allah is Forgiving, Merciful.

This Ruku presents some rulings about the unintentional, and the intentional killing, of a Muslim person by any of Muslims; this is notable that though the Muslims would kill the disbelievers at the battlefield yet they have to be cautious where they are not certain about the belief of someone who challenges them or whom they challenge; it tells explicitly that it is not feasible that the true Muslim kills any of the Muslims; note that the Quran has used similar terms for three sets of words; one of these sets is Muslim and MOMEN (the Muslim and the true Muslim), QITAL and JEHAD (physical combat against the disbelievers and utmost physical/spiritual efforts against the disbelief), NABI and RASUL (the Prophet and the Messenger of Allah; the notable thing here is that Allah sends His Messenger to some specific nation); note also that the second term of all these words includes the first respective term at its fold so it is more significant than the first; it is possible that any of the

terms in these sets is taken for its respective companion word wherever the text permits that and this needs good insight; Al-Hamdu Lillah; when the Muslim kills any Muslim accidentally where there was no intention to kill yet it happened (for instance, where someone shot at the prey that missed the target and killed some person or where the loaded gun fired accidentally without intention and killed some person); in this type, there is DIYAT (the blood money that amounts to the market price of 30630 grams of silver) plus KAFFARAH (compensation that is fasting for two consecutive months; the preferred option for this at those times as the Quran has asked, was that he could have freed any of his Muslim slaves as KAFFARAH; now this preferred option is obsolete and fasting remains the only option) though due to the absence of intention, it would not be mentioned as a sin; the AAYAT mentions ahead that if the person who is killed unintentionally, is the true Muslim yet he belongs to such tribe that is enemy to Muslims then the unintentional killer would only take-up the KAFFARAH; however, if there is some pact of peace between Muslims and his tribe, then the ruling would be the same as first that he would not only take-up the KAFFARAH but he would also pay the amount of DIYAT to his heirs; this is the manner to ask forgiveness from Allah and when this is done with high remorse, Allah might accept his repentance; Al-Hamdu Lillah; Allah certainly is Most Knowing (so He has provided the rulings that are most relevant to these heinous crimes; also, He would know what is in the heart of the unintentional killer and if his repentance is really acceptable) and Truly Wise (so He knows well what beneficial effect these rulings would cause at

practice; also, if He does accept the repentance of the unintentional killer, He would certainly provide opportunities to him to compensate for his erroneous doing so that he proves his sincerity); Al-Hamdu Lillah; the next AAYAT is very strict that tells about the deliberate killing of the Muslim person; it reads that whoever murders the true Muslim intentionally, his punishment is the hell-fire where he would remain forever and Allah would put His wrath upon him and curse him and there is the most torturous punishment that is prepared for him; note that its ruling is that the intentional murderer would be killed in return to the crime he has committed (that is named as QISAS) unless the heirs of the murdered person pardon him taking DIYAT and even if only one of the heirs agrees to DIYAT, his life would be spared; others of heirs would also receive their respective shares in that DIYAT; AAYAT-94 (that is the third AAYAT of this Ruku) tells the Muslims that they should verify about someone who claims to be one of the Muslims and they should not say about him that it is his bluff only and he truly is not among the Muslims; this implies that when someone claims to be Muslim and there is nothing against that claim, the Muslims would accept his claim as Islamic teachings ask to see the ZAAHIR (manifest) in this issue so unless there is some worthy clear proof to reject his claim, he would certainly be taken as among the Muslims; however, note that those persons who claim to be Muslims yet they reject the authentic SUNNAH of the Prophet Muhammad PBUH in practice or do not take him as the last of the Prophets (and the last of the Messengers) of Allah or try intentionally to disgrace him in any manner, these all persons even with their

claim to be among the Muslims are totally out of the fold of Islam; Al-Hamdu Lillah; note that it had happened that some of SAHABA (the companions of the Prophet PBUH) were travelling when they found a shepherd with many of his goats; he said SALAM to them but they thought him to be hostile to the cause of Islam and killed him thereby taking his goats in their possession; Allah sent this AAYAT to tell them that they had dealt the matter most unjustly and that only has happened because the reason at the back of their minds was to get the worldly assets; every person must know that Allah certainly has all the assets in His control and these persons too should remember that they also were like this when Allah provided guidance to them so they must verify such issues (whether at travel or at home) before taking any such drastic measures to deal with them; Allah certainly is Well-Aware of all whatever they do; those who keep away from the combat with the disbelievers without any valid excuse, are not equal in status with those who fight in the way of Allah by their possessions and by their lives; note that except for the battle of TABUK (where the Muslims marched on to challenge the Roman Empire in the command of the Prophet PBUH and so everyone who was able to fight among the Muslim men was asked to participate), the Muslims were not asked necessarily to fight the wars against the disbelievers; QITAL is such FARDH (obligation) that if some of the Muslims fulfill, it suffices for all of the Muslims unless the direness of the situation asks all to go for it; note also that at the descent of this AAYAT, Abdullah Ibn UMME-MAKTUM (who was blind) asked if he would also be counted among those who keep away from the combat,

Gabriel-AS came with the part "GAHYRU-OOLIDH-DHARAR" (except for those who are afflicted with some affliction i.e. have some valid excuse; these three words are the smallest part of the Quran with which Allah sent Gabriel then for that blind man and for all those who really have some valid excuse); Ibn UMME-MAKTUM did attend a few battles where he stood raising the flag of the Muslims; the AAYAT reads that Allah has elevated the warriors who fight with their wealth and lives in the way of Allah over those who stay back from it; but Allah has promised His blessing for all of them; Al-Hamdu Lillah; and certainly Allah has elevated the warriors over those who stay back by keeping for them (at AKHIRAT) the most high good returns; Al-Hamdu Lillah; these high returns are the most exalted states from Him and forgiveness and high blessing; Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah.

NISAA-The Fourteenth Ruku

97. Surely (as for) those whom the angels cause to die while they are unjust to their souls, they shall say: In what state were you? They shall say: we were weak in the earth. They shall say: Was not Allah's earth spacious, so that you should have migrated therein? So these it is whose abode is hell, and it is an evil resort

98. Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape);

99. So these, it may be, Allah will pardon them, and Allah is Pardoning, Forgiving.

100. And whoever flies in Allah's way, he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house flying to Allah and His Apostle, and then death overtakes him, his reward is indeed with Allah and Allah is Forgiving, Merciful.

The first AAYAT of the Ruku states that when the angels come to inflict the death (at its time) over those who had been unjust to their own selves, they ask them in what things they were involved; note that in general, these persons that are mentioned here are those who do not try to change their surrounding (that is affected with evil) by bringing it to the Islamic manner of living (by JEHAD) or by leaving that surrounding for some better place to reside (by HIJRAT i.e. migration); however, this AAYAT especially indicates those persons that had good resources and ample ease to migrate from Makkah to Madinah yet hypocrisy (that came about due to their attachment to the worldly possessions and status) prevented them until they came face to face with their deaths; this ultimately leads them to live-on their lives by some conformation to the standard of the evil practice set by such surrounding; due to this conformation, they are termed as unjust to their own selves; when at their death, they present the excuse to the angels (that have come to cause their death) that they actually were very weak at their surrounding with no say in the issues of life, the angels ask them if the earth was not spacious enough for them to make HIJRAT to some better place; so they have led their-selves to the hell-fire and it is very bad place to remain-in; but for

those who really are the weak persons among the men, the women and the children at an evil surrounding who really are unable to find the way to affect it positively for their virtuous living or who really are unable to find the way to some better place, such weak persons have the hopes rightly that Allah would pardon them; Allah certainly is Most Pardoning and Most Forgiving; for the last AAYAT of the Ruku, note that there were some persons who started their journey to Madinah to join the Prophet PBUH but their death got hold of them en-route; so the last AAYAT states that whoever migrates towards Allah, he would certainly find such place on the earth that is much wide for refuge and much spacious; and whoever leaves his home with the intention to live his life for Allah with obedience to His Messenger and he dies en-route at this process, he has shown his good worth and has claimed rightfully his good returns at the court of Allah (so he would be counted among those who migrated in the way of Allah); Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah.

NISAA-The Fifteenth Ruku

101. And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve will cause you distress, surely the disbelievers are your open enemy.

102. And when you are among them and keep up the prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not

prayed come forward and pray with you, and let them take their precautions and their arms; (for) those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack, and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and take your precautions; surely Allah has prepared a disgraceful chastisement for the disbelievers.

103. Then when you have finished the prayer, remember Allah standing and sitting and reclining; but when you are secure (from danger) keep up prayer; surely prayer is a timed ordinance for the believers.

104. And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope; and Allah is Knowing, Wise.

The first of AAYAAT in this Ruku tell about QASR-SALAH (i.e. the SALAH, when read while traveling, is shortened; it is the reading of two RAKA'AH instead of four though SALAH that is normally of two RAKA'AH i.e. of FAJR or that is normally of three RAKA'AH i.e. of MAGHRIB is not shortened at traveling); the issues to note about it are that at how much stay QASR is valid; is any SALAH other than obligatory read at such time and place; what if someone combines two SALAH together at traveling; note that it is necessary to read SALAH by QASR (this means 'to shorten') while travelling as Allah has allowed reading it by shortening it at the travel when there is some fear of enemy's attack

but though the first condition about being at travel is necessary yet the second condition about having the fear of enemy is not necessary as the ULAMA have mentioned at Tafsir here; Al-Hamdu Lillah; it is said here at the AAYAT "And when you (Muslims) travel in the land, there is no sin on you if you shorten your SALAH if you fear that the disbelievers may attack you; verily the disbelievers are ever unto you open enemies"; note that the distance from the homeland at travel and the intention for the period of stay have remained of significance in QASR yet now, the distance is not much relevant in the matter though intention does count a lot here; though there is some difference of opinion at FIQH in this matter yet it is better to take-up QASR in SALAH when the person intends to stay away from his actual destination for 15 days or lesser; if he intends to stay away for more than this period he does not remain a traveler and he must read the SALAH in full; note that it is rational to leave the reading of MUSTAHAB-SALAH (the additional SALAH besides the obligatory) while traveling as QASR relates to FARDH (the obligatory); if the MUSALLI had to read any other SALAH, he would have read the FARDH in full and so there is no other SALAH at travel except for the obligatory; note also that if someone combines both SALAH of ZUHR and ASR (at the time of ZUHR) or if he combines both SALAH of MAGHRIB and ISHA (at the time of MAGHRIB) due to traveling or due to some apparent fear (any of these two reasons is valid singularly) that is fine as Ahadith are very clear at this matter though FIQH does present some differences at this matter; Al-Hamdu Lillah; the second AAYAT tells that if the Prophet Muhammad

PBUH is with SAHABA (his companions) at travel while there is some fear too of the enemy (and every person intends to read his SALAH at such fear in his following though when he does not accompany them, they would read the SALAH in the following of different IMAM with some period so that one faction is always alert to answer the attack of the disbelievers) then he would lead one faction from among them and as he reads one RAKA'AH, he would sit and wait while that faction completes its SALAH and takes the place of the second faction (that were at guard); then the second faction would read one of its RAKA'AH with the Prophet PBUH and complete their SALAH; but they all would remain alert and remain prepared to use their weaponry even at SALAH if the occasion asks for it; the disbelievers desperately hope that the Muslims lose attention to their weaponry and whatever baggage they have for defense so that they attack them by sudden surprise attack; there is no blame on Muslims if they lay aside their weaponry if the rainfall troubles them or if they are afflicted with some illness though they still would have to keep alert; Allah certainly has prepared the most disgraceful punishment for all the disbelievers; when the Muslims have read their SALAH then they should take-up the remembrance of Allah while standing and even sitting and even at their side (that means all the times) and when they are relaxed from all fears, then they should read their SALAH according to the normal manner; SALAH actually is obligatory on the true Muslims enjoined to them with its fixed respective time; the Muslims should not slacken in pursuit of the enemy; if they are suffering the hardship, the enemy is suffering the

hardship too; but the Muslims are at the better side as they have hopes to Allah and they have no such hopes; Allah certainly is Most Knowing and Most Wise; Al-Hamdu Lillah.

NISAA-The Sixteenth Ruku

105. Surely We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has taught you; and be not an advocate on behalf of the treacherous.

106. And ask forgiveness of Allah; surely Allah is Forgiving, Merciful.

107. And do not plead on behalf of those who act unfaithfully to their souls; surely Allah does not love him who is treacherous, sinful;

108. They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words which please Him not, and Allah encompasses what they do.

109. Behold - you are they who (may) plead for them in this world's life, but who will plead for them with Allah on the resurrection day, or who shall be their protector?

110. And whoever does evil or acts unjustly to his soul then asks forgiveness of Allah, he shall find Allah Forgiving, Merciful.

111. And whoever commits a sin, he only commits it against his own soul; and Allah is Knowing, Wise.

112. And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin.

The Ruku tells the Prophet PBUH to care highly that he does not become advocate to any of unjust stance of any person; note that there was some dispute in which one of hypocrites (and his tribe) blamed some person of theft of some valuable grocery items that he himself had taken away wrongly and had deposited with that person as his possession to take back in future; but he was found by circumstantial evidence and to save his own self, he put the blame on that person; the AAYAT opened the matter and in the process, provided the guidance to the Prophet PBUH to remain cautious not to take such cases at the face; here, the first AAYAT tells that Allah has given the Prophet PBUH the KITAB (the book i.e. the Quran) that relates to providing of justice only as Allah intends between all the peoples who have differences with each other; so the Prophet PBUH must never become an advocate (with the best of his judgment) to those who are fibbers denying the justice as Allah has provided by the Quran; and he must go on asking Allah for forgiveness as there are such hypocrites around who seem innocent at face yet inside, they have all evil inclinations; Allah certainly is Most Forgiving and Most Merciful; and the Prophet PBUH must not advocate such persons who deceive their own selves (by observing their attitudes to issues of life); Allah certainly does not appreciate any treacherous person that is highly sinful; they seek to hide (their evil) from men yet they do not seek to hide from Allah Who is with them when they speak in such words at nights that He does not approve; but Allah certainly encompasses whatever they do (so He would

account for all that they had said and for all that they had done so He would punish them not only at AKHIRAT but even at their worldly lives); Al-Hamdu Lillah; AAYAT-109 says that the tribesmen are such persons that quarrel for such fibbers among them at the worldly life yet who would quarrel for them at AKHIRAT (to provide them safety by force) or who would be able to advocate for them (to provide them safety by reasoning); Allah is so caring here even to the wrongful person that whoever does any injustice or becomes cruel to his own near ones, if he does ask forgiveness from Allah, he would find Him Most Forgiving and Most Merciful (so his AKHIRAT would become safe); whoever commits a sin, he commits it against his own; Allah certainly is Most Knowing (so nobody is able to hide his sins from Him) and Most Wise (so He would punish him with such circumstances at the worldly life that they would lead him to end-up as such person who would be highly punishable at AKHIRAT); the person who commits some petty wrongful thing or commits some high sinful act and then puts the blame onto someone innocent, he has taken-on the burden of the most high calumny and the most flagrant sin (so he must fear Allah and ask forgiveness now and here if he really wants mercy at AKHIRAT; if he does not do this, Allah would certainly provide most severe punishment to him and that would be according to His good justice only); Al-Hamdu Lillah.

NISAA-The Seventeenth Ruku

113. And were it not for Allah's grace upon you and His mercy a party of them had certainly designed to bring you to

perdition and they do not bring (aught) to perdition but their own souls, and they shall not harm you in any way, and Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah's grace on you is very great.

114. There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah's pleasure, We will give him a mighty reward.

115. And whoever acts hostilely to the Apostle after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort.

The Ruku continues to guide to take-up justice and to warn those who intend to misguide the Prophet PBUH or to trouble him in any manner; the first AAYAT here tells that the Prophet PBUH is in the protection of Allah and if the grace of Allah and His mercy had not been with him, there were such persons (in the tribesmen of the criminal) who had intensely intended that they misguide the Prophet PBUH; they would only misguide their own selves by such intentions and certainly, they are totally unable to harm the Prophet PBUH (by getting any unjust verdict from him); this is so because Allah has given him the KITAB (i.e. the Quran) and the HIKMAT (i.e. the wisdom to apply it to all issues of the life) and He has taught him such things that he never knew before (the worthy understanding of the attitudes of the

Man); certainly, the grace of Allah upon the Prophet PBUH is at the greatest height; there is nothing appreciable in most of the secret consultations that these people (like the tribesmen) undertake; on the contrary, those who make secret consultations as to ask the wealthy persons at the surrounding to provide SADAQAH (amounts in charity according to the Islamic teachings) to someone rightful to it then this secrecy is better; or as to ask the intelligent guides at the surrounding to provide MA'RUF (the virtuous guidance to practice Islam) to their peoples due to the respect they have for these intelligent guides; or as to ask all those virtuous influential persons that have authority at the surrounding to provide ISLAH (the improvement of mutual relations among all by Islam) at the surrounding; Al-Hamdu Lillah; whoever makes such secret consultations just to get the pleasure of Allah, he would certainly receive the highest of good returns (not only at the worldly life but also at AKHIRAT); Al-Hamdu Lillah; all must understand this well that whoever acts hostilely to the Prophet PBUH, the last Messenger of Allah, after the Guidance to the right path has become most clear to him (by the teachings of the Quran and the SUNNAH of the Prophet PBUH) and takes another way than what is of the true Muslims, Allah would leave such person to go on further in his unscrupulous way and He would land him in the hell-fire; it is an abode that is most evil to him; note that the Quran has given the standard for the righteous belief as that which conforms to the true Belief of the true Muslims (for instance see Surah BAQARAH-137 and Surah NAML-44); this last AAYAT-115 of this Ruku also tells that IJMA (the consensus of the true Muslims i.e. of the

righteous ULAMA especially of SAHABA) is also significant in understanding of the Islamic commands; it is the third source to get the commands of Allah though it is secondary as it has its base at the KITAB and the SUNNAH of the Prophet PBUH and extracts the commands that need some good observation therefrom; it also tells about the intensity of different commands therein so it actually defines and elaborates them well; Al-Hamdu Lillah.

NISAA-The Eighteenth Ruku

116. Surely Allah does not forgive that anything should be associated with Him, and He forgives what is besides this to whoever He pleases; and whoever associates anything with Allah, he indeed strays off into a remote error.

117. They do not call besides Him on anything but idols, and they do not call on anything but a rebellious Satan.

118. Allah has cursed him; and he said: Most certainly I will take of Your servants an appointed portion:

119. And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah's creation; and whoever takes the Satan for a guardian rather than Allah he indeed shall suffer a manifest loss.

120. He gives them promises and excites vain desires in them; and the Satan does not promise them but to deceive.

121. These are they whose abode is hell, and they shall not find any refuge from it.

122.And (as for) those who believe and do good deeds, We will make them enter into gardens beneath which rivers flow, to abide therein forever; (it is) a promise of Allah, true (indeed), and who is truer of word than Allah?

123.(This) shall not be in accordance with your vain desires nor in accordance with the vain desires of the followers of the Book; whoever does evil, he shall be requited with it, and besides Allah he will find for himself neither a guardian nor a helper.

124.And whoever does good deeds whether male or female and he (or she) is a believer-- these shall enter the garden, and they shall not be dealt with a jot unjustly.

125.And who has a better religion than he who submits himself entirely to Allah? And he is the doer of good (to others) and follows the faith of Ibrahim, the upright one, and Allah took Ibrahim as a friend.

126.And whatever is in the heavens and whatever is in the earth is Allah's; and Allah encompasses all things.

It is notable that all of the major sins might be divided into two categories that are injustice and shameful deeds; when the Satan misguides the man, he uses his strength (or his official status) in negative manners at the surrounding and takes-up such deeds that are extreme injustice; when the Satan misguides the woman, she becomes careless towards HEJAB and causes extreme disharmony (that leads to very shameful deeds) by the manifestation of her charm and of her beauty at the surrounding; note that SHERK is the biggest of all sins and though it also is counted as the highest

of injustice as mentioned at Surah LUQMAN-13 yet it has its own category as there is no major sin that equals it in its utter evilness; SHERK means to reject Allah as the only Creator of all the creation or/and to reject any of His attributes as QADEEM, ASL, LA-MEHDUD (because that means to reject His authority) or/and to reject Him as the only true Lord of all the creation (so any of His creation would only be obeyed when their directions do not challenge His obedience in any way); see Surah FATIHA for the terms QADEEM, ASL, LA-MEHDUD; note here that injustice means to keep something at its inappropriate place and as such, it is injustice to worship someone other than Allah; this also is most notable that others that are His creation would only be obeyed when their directions do not challenge His obedience in any way; note also that Al-Hamdu Lillah RABBEL-AALAMIN is the first AAYAT at Surah FATIHA that is the opening AAYAT of the Quran; it means that "all the praise belongs to Allah, the true Lord of all the worlds"; so Allah is His name and that denotes Him as the only Creator of all the heavens and all the earth and all that is between them (so all other than Him has been created by Him); and He always has all His attributes never losing them; and He only is the true Lord of all the worlds which means that He nurtures all His creation so Allah has not left His creation just after creating them but He nurtures them to heights; this first AAYAT of the Quran nullifies all SHERK and all KUFR (disbelief); may Allah save all Muslims from this gravest of sins that is named SHERK and that certainly leads to the hell-fire if the person involved in it does not ask for (and receive) forgiveness from Allah and His mercy at his worldly life; Al-Hamdu Lillah; the

first AAYAT of this Ruku tells us the most severe nature of SHERK as it states that Allah would not forgive at AKHIRAT that someone is taken as partner to him though He might forgive any other of sins for whom He wills; whoever commits SHERK to Allah, he has certainly strayed much far-away from the true path; these persons who commit SHERK do not call Allah for assistance in their troubles but call their false female objects that they worship; note that many of the idols that they worshipped they made them as female in physique with female names and they even used to put gold ornaments on them; the AAYAT says that they are actually calling the Satan at their troubles as idols do not hear or see anything and it is the rebellious Satan who has led them to this utter foolish stance; Allah had cursed him and he had said that he would take an appointed portion (to utmost wrong ways so that with him, they too fall into the hell-fire) from the mankind that Allah had created for His worship and His total obedience only; he mentioned "the appointed portion" as he had asked permission from Allah to misguide the mankind which Allah had granted to him and he knew then that he would certainly mislead many of them if he works to their psyche (and if they do not take the shelter of Allah) so with the permission granted, he had claimed that he would not only mislead them but he would pursue them towards their desires (to remain obsessed in seeking the pleasures of the worldly life with the wishful thinking that they already have achieved salvation at the Day of Judgment) and he would misguide them to slit the ears of the cattle (to sacrifice to the name of their idols i.e. to the Satan) and he would misguide them to deface the creation of Allah; the

AAYAT says that whoever takes the Satan as guardian to follow without any care towards Allah, he is bound to incur the most heavy losses that would be manifest (even in the worldly life); here we find that the Satan had decided to mislead the mankind according to their different temperaments; he had decided to mislead those persons who reject the Islamic teachings outright, with minimum of his efforts and to pursue those persons to seeking of worldly pleasures who had developed the wishful thinking that they would get AKHIRAT anyhow; he had decided to direct the persons with the superficial religious temperament to take-up some manifest unworthy rituals as religious obligations so that they keep them happy (though he is unable to misguide those righteous Muslims who take the shelter of Allah from him) and thus he had set the outline for his filthy task; but note here that his statement contains the words that he would misguide them to deface the creation of Allah and he intends to play this upon those who are intelligent; his words imply that he intends to bring the observant persons (even if they respect the moral teachings of Islam) to keep the notion that there are aspects to everything and they should better constrict the religious concepts to its own ground; he wants them to come to such plane where they challenge Allah in His works (without the awareness that they have put their selves into His disobedience) and where they do not become His true Muslims; note this totally well here that Islam (which means to surrender the self to Allah totally) is not only religion but it actually is DEEN (the complete code of life) that Allah has provided to the Man and as such, it comprises of principles that apply to every issue of the

human life; in clear terms, it does not appreciate secularism (as it is disrespect to Allah that closes the door for the person to understand the true guidance) and it does not appreciate the concept that the Man is an animal in his attitudes (as it is disrespect to the humankind that closes the door for the person to all the good intelligence and thus such person gives-in to utter idiocy); Al-Hamdu Lillah; in the current situation, we can see how the Satan is silently working on his agenda as we observe the current medical field; the transplantation of kidneys (and other of human organs), the preparation to manipulate genes in the good name of the development of the mankind or/and in the good name of the cure of diseases, the asking for surgical change in the facial features unreasonably, the practice of major surgeries without any reservation where the male persons and the female persons work in such mixed gathering that is highly questionable by Islam and there are other most dubious wrongs too at this field as of now that challenge the Islamic teachings head-on; note that most of the minor current surgeries (that need only the local anesthesia) are not incorrect where the persons involved keep strictly to the Islamic morality; also, the gadgets needed to aid the work of the body are fine while the transfusion of the blood or the grafting of the skin is not wrong too as the body repairs the damage well yet whatever the body rejects and then the utmost force is applied to it for its acceptance, that is totally disallowed in Islam; note this well that Islam actually is the natural tendency of the Man and as such, it does not incline to any unnatural manner of living; see also the supplementary note after the fourteenth Ruku of AALE-

IMRAN; Al-Hamdu Lillah; the Satan misguides all persons by the promise of their good future at the world and misguides them all by enhancing their wishful thinking that they already have their AKHIRAT secured so there is nothing to worry about it; the AAYAT points out that the Satan only promises them all the vague promises that he makes only so that he deceives them; for all such persons who fall into the satanic trap, their abode would be the hell-fire and they would never find any refuge therefrom; the next AAYAT tells about those who believe righteously and do the righteous deeds that Allah would provide entrance to them into the JANNAAT beneath which flow the beautiful streams where they would abide forever; this is the promise of Allah that is the truest of the word; and who can be truer of word than Allah; Al-Hamdu Lillah; the Muslims must understand that neither their wishful thinking nor the wishful thinking of the people of the Book (Torah) matters a bit because whoever does any unjust doing, he would certainly be punished for it and besides Allah, he would certainly not find any guardian or any helper for him; to be counted among Muslims or to be counted among the peoples of Torah is not enough for the salvation at AKHIRAT but there, it needs the righteous belief upon Allah and the righteous deeds that matter; Al-Hamdu Lillah; the secured persons at AKHIRAT are those only, whether male or female, who do the righteous deeds and they are the true Muslims; they only would enter the JANNAH and certainly they would not be dealt unjustly, not even the least; the criterion for being the true Muslim is that he/she submits himself totally to Allah; and who could be better than the person who submits himself/herself

totally to Allah; and he/she does the righteous deeds in the most virtuous manner and follows the tradition of Abraham who was the most attentive one towards Allah; and Allah took Abraham as His friend; and all things at the heavens and at the earth belong to Allah; and He certainly encompasses everything of His creation (so He would bring the result to the belief and the deeds of every person at AKHIRAT that would most certainly take place); Al-Hamdu Lillah.

NISAA-The Nineteenth Ruku

127. And they ask you a decision about women. Say: Allah makes known to you His decision concerning them, and that which is recited to you in the Book concerning female orphans whom you do not give what is appointed for them while you desire to marry them, and concerning the weak among children, and that you should deal towards orphans with equity; and whatever good you do, Allah surely knows it.

128. And if a woman fears ill usage or desertion on the part of her husband, there is no blame on them, if they effect a reconciliation between them, and reconciliation is better, and avarice has been made to be present in the (people's) minds; and if you do good (to others) and guard (against evil), then surely Allah is aware of what you do.

129. And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense; and if you effect a reconciliation and guard (against evil), then surely Allah is Forgiving, Merciful.

130. And if they separate, Allah will render them both free from want out of His ampleness, and Allah is Ample-giving, Wise.

131. And whatever is in the heavens and whatever is in the earth is Allah's and certainly We enjoined those who were given the Book before you and (We enjoin) you too that you should be careful of (your duty to) Allah; and if you disbelieve, then surely whatever is in the heavens and whatever is in the earth is Allah's and Allah is Self-sufficient, Praise-worthy.

132. And whatever is in the heavens and whatever is in the earth is Allah's, and Allah is sufficient as a Protector.

133. If He please, He can make you pass away, O people - and bring others; and Allah has the power to do this.

134. Whoever desires the reward of this world, then with Allah is the reward of this world and the hereafter; and Allah is Hearing, Seeing.

The first Ruku of Surah NISAA had provided some rulings for the women and some of the Muslims asked the Prophet PBUH to elaborate on that; Allah tells here in the first AAYAT that Allah clarifies the ruling on the women and about what has been read upon the Muslims in the Quran for the orphan girls (this refers to the first Ruku of this Surah); they do not give their rightful MEHR (it is the amount that the man provides to his wife at the marriage) to the orphan girls but they do intend to marry them (due to their attraction or their property) so Allah gives the ruling for all such orphan girls and even for all the orphan children who are

weak (that the Muslims must be very caring towards them) and that the Muslims must apply the justice for all the orphan persons; Allah certainly knows well whatever good deeds that the Muslims do (so they would get the good returns to every good deed that they do with the good intention of getting the pleasure of Allah and they would lose nothing of them at AKHIRAT); Al-Hamdu Lillah; the other of clarification in the issues of women is that if the woman fears from her husband some attitude of extreme inattention to her or of desertion, it is better for them to reconcile issues by the terms of peace between them and this reconciliation is much better; in these terms, the woman might surrender some of her rights to other of his wives so that she still lives with his necessary protection in all manners; note that when the woman takes-up the attitude of extreme rebellion (NUSHUZ) to her husband, he would admonish her, he would leave her alone at her sleeping place (and he would take his bed apart from her) and as the last resort from his side, beat her lightly so that she comes to good terms with him and accepts his rights on her (see the first AAYAT of the sixth Ruku at Surah NISAA); note also that here at the AAYAT in study, we find that when the man takes-up the attitude of extreme inattention (NUSHUZ) to his wife, she would reconcile issues by the terms of peace even if she has to surrender some of her rights; this denotes the difference in the temperament of both as the man has to remain bold to ask his obedience from his wife when he keeps her steadfast upon the way of Allah while the woman has to reconcile the issues with her husband with care to his boldness without challenging his authority upon her to guide

him peacefully towards the righteous manner to deal with all issues that are at hand; Al-Hamdu Lillah; the AAYAT says that there are such men who give-in to greed at such times (and ask extensive amounts to divorce the women); sometimes the woman too give-in to greed yet at the set-up of those times, it was generally the man who asked extensive amounts from the woman; note that if the woman finds no option to live with her husband due to some valid reason, she is allowed to pay the amount of dowry back to him for KHULA (to provide divorce to her) and he is bound to give her the divorce (that is his right only but the woman can ask for it though she would not force it upon him though in extreme cases, she might ask the Islamic court to nullify their marriage); the AAYAT especially addresses the Muslim men at the last part that if they take-up EHSAAN (taking lesser than what their lawful right might be rather than asking more than their due amounts from their wives in such situations) and if they take-up TAQWA then they must remain aware that Allah certainly knows whatever they do (so He would provide them much good returns for the good they do towards their wives at such situations); Al-Hamdu Lillah; the AAYAT ahead tells all the Muslims that it certainly is not in their control that they remain totally just to all their wives (when they have more than one) even if they intend for that to the best of their capability so at-least they must not incline to some of them as to leave someone stranded among them; note that the man might have the inclination of his heart to any of his wives more than other of them though he must try to keep them equal in the quantity of things that he provides them; however, if they better the issues by caring

much for their wives and have TAQWA to Allah then Allah is Most Forgiving and Most Merciful; Al-Hamdu Lillah; these AAYAAT may seem giving some unnecessary emphases to the rights of the man yet please note well here that the virtue of the woman according to Islam is to conform to her husband in all issues of life giving him all respect unless he leads her against the Islamic teachings (see Surah BAQARAH-228; see also Surah NISAA-34); with all reconciliatory efforts, if they do take separation by divorce as the ultimate outcome to their tense relations then Allah would compensate each one of them from His abundant possessions; Allah certainly is Ample-giving of blessings (so He would provide the necessary worldly sustenance to both) and Most Wise (so He would provide the good manner to live well to gain AKHIRAT to both of them); Al-Hamdu Lillah; everyone must know this well that Allah only, has the control of all things that are in the heavens and in the earth; and He had advised the people of the Book Torah before the Muslims and now, He advises even the Muslims that they all must have TAQWA to Allah; but if any of them disbelieves, that would not affect the power of Allah Who still has the control of all things that are in the heavens and in the earth; and Allah is GHANI (the true Owner of all the wealth) and HAMEED (truly Worthy of praise; it also implies that He does not need praise from any of His creation to prove that He only is truly Worthy of praise); so all the tangible good things and all the intangible good things, all actually are subject only to the command of Allah; Al-Hamdu Lillah; the AAYAT ahead emphasizes that Allah has control of all things that are in the heavens and the earth and all is His creation; Al-Hamdu Lillah; He has

provided all such manner by all these things that the Man lives-on his life well at earth with all ease to work for his success at AKHIRAT by his care to get the pleasure of Allah (that only his true aim of life); Allah certainly is the true Provider of all safety; Al-Hamdu Lillah; AAYAT-133 says that the mankind has no power against Allah and "if it were His will, He could destroy you, o mankind, and create another race; for He has the power to do it"; so they ought to praise Allah for the life He has provided to them and for all the provisions He has made for its safety as He wants results (TAQWA) from them towards Him; the last AAYAT tells explicitly that "whoever desires the reward of the world then (he should know that) with Allah, is the reward of the world and of AKHIRAT; Allah certainly is Most Hearing and Most Seeing"; this tells the Muslims that they ought to ask Allah for the worldly sustenance (where they ask anything for ease in the world) and they ought to ask Allah for all of His blessings (where they ask the true success at AKHIRAT); so they must ask Allah for the provision of necessities at the worldly life and ask Him for all of His blessings at the life at AKHIRAT; this is the demand of TAQWA to Allah and the Muslims would remain most committed to this attitude; Allah certainly hears their good DUA towards Him when they ask Him for necessities only at the world and He certainly sees their good works to provide them TOFIQ for more of good deeds at the worldly life; this would lead them by the will of Allah to receive their true success at the Day of HASHR, the first day of AKHIRAT; Al-Hamdu Lillah.

NISAA-The Twentieth Ruku

135.O you who believe - be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; so do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do.

136.O you who believe - believe in Allah and His Apostle and the Book which He has revealed to His Apostle and the Book which He revealed before; and whoever disbelieves in Allah and His angels and His apostles and the last day, he indeed strays off into a remote error.

137.Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will not forgive them nor guide them in the (right) path.

138.Announce to the hypocrites that they shall have a painful chastisement;

139.Those who take the disbelievers for guardians rather than believers. Do they seek honor from them? Then surely all honor is for Allah.

140.And indeed He has revealed to you in the Book that when you hear Allah's AAYAAT disbelieved in and mocked at, do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the disbelievers all in hell.

141. Those who wait for (some misfortune to befall) you then if you have a victory from Allah they say: Were we not with you? And if there is a chance for the disbelievers, they say: Did we not acquire the mastery over you and defend you from

the believers? So Allah shall Judge between you on the day of resurrection, and Allah will by no means give the disbelievers a way against the believers.

The Ruku commences by asking the Muslims to remain staunch upon justice and whenever they witness about something, to provide their testimony with care to the commands of Allah even if that testimony is against their own selves or against the parents or against the kindred; if any of the sides that ask for justice is rich or poor, Allah is nearer to both of them; so the Muslims would not incline to the respect of the rich or the sympathy of the poor to judge matters but they would care for the commands of Allah; but if they distort it (due to asking of their whims) or turn away to avoid it (due to asking of their relations) then Allah certainly is Well-Aware of what they do (so He would punish such persons not only at the world but also at AKHIRAT unless they show true repentance and Allah accepts their plea for pardon and mercy); Al-Hamdu Lillah; the next AAYAT addresses the hypocrites though the address is by the words "O you who believe"; note that Islam asks to accept the belief of someone who claims to be among Muslims at face at the worldly life and he would get his rights as one of Muslims (unless he proves clearly by his words and deeds that he is out of the fold of Islam) but all persons would rise at AKHIRAT on their actual belief where it would be clear who truly was among the Muslims and who was not; Allah certainly knows the truth of the belief of every person and He would bring it forth at AKHIRAT; Al-Hamdu Lillah; the

Quran does not address the hypocrites directly though it does address the hypocrites in an indirect manner (sometimes by the same term with which it addresses the true Muslims) by their legal standing as "O you who believe" and here it means "O you who claim to believe" and this becomes clear as the AAYAT proceeds to command them to believe truly in Allah and His Messenger PBUH and the Holy Book Quran that He has descended upon Him and the Holy Scripture (Torah) that He had descended before; whosoever disbelieves Allah, His angels, His books, His Messengers and the Day of Judgment, he had certainly wandered far astray; note that these are the five basic features of the true Belief and Ahadith (that narrate the SUNNAH of the Prophet PBUH) have pointed out the sixth of these as to believe in TAQDIR (that whatever happens, it does happen by the will of Allah though His pleasure is not in everything; we need to fulfill His commands that we get from the Quran and the SUNNAH to get His pleasure as that only is the true aim of life; as for His will, we all as Muslims believe in that but that He only knows certainly; Al-Hamdu Lillah); the next AAYAT that is AAYAT-137 tells that whosoever among these hypocrites takes the attitude to discredit Islam by accepting it and then rejecting it and they go on doing this until they finally get so engrossed with disbelieving Islam that Allah would not pardon them (at AKHIRAT) and He stops the Guidance to the right path to reach them ever (at their worldly lives); note that we have read at AAYAT-116 that Allah would not forgive those who commit SHERK and this AAYAT-137 brackets the extreme hypocrites too with those evil persons; the next AAYAT reads, "announce to the

hypocrites that they shall have a painful chastisement"; the Ruku continues to tell about them that they are such persons who befriend the disbelievers leaving the Muslims; the AAYAT asks if they do intend respect from the disbelievers and then tells all of the peoples that the respect, all of it, belongs only to Allah; this AAYAT guides the Muslims well in clear terms not to worry about what the disbelievers say about how the Muslims ask for the practice of Islam in the setup of the world as of now and/or what they say about the attitudes of the Muslims towards the worldly life; we Muslims take the worldly life as the means to achieve the pleasure of Allah by adhering to the KITAB (the Quran) and the SUNNAH of the Prophet PBUH, and it has no value other than that; so with that stance, how would the disbelievers affect us adversely who start their speech with the worldly issues without any care to the true path (i.e. Islam) and end that with only the worldly issues; the Muslims must not ask any respect from such persons that are given-to idiocy as they try to disrespect Allah by not taking Him as the true Lord; certainly, the Muslims must avoid all touch to them in the world as of now and leave them on their own; Al-Hamdu Lillah; the next AAYAT guides the Muslims for the attitude that they would take in the dealings with the disbelievers who mock the teachings of Islam; the AAYAT reminds the Muslims that Allah has told them that when they see that the commands of Allah are disbelieved and/or mocked (in speech or in attitudes) then they would not accompany such wrong persons who are involved in such disbelief unless they involve their-selves in some other speech (or activity); if they ask their company even in such situation, they would also

be counted among such wrong persons (and hypocrites); see Surah AN'AAM-68 that had descended much before this AAYAT at Surah NISAA; and all must know that Allah would gather all the hypocrites and all of the other disbelievers in the hell-fire; all these wrong persons are such that they watch the Muslims waiting (for their misfortunes) so when the Muslims gain victory by the will of Allah, they address the Muslims to get favors from their status that they were with the Muslims and if the disbelievers meet with some success, they say to them that when Muslims were getting the upper hand at the combat, they managed such obstacle that seemed in favor of the Muslims yet they provided it to save the disbelievers from the Muslims; they intend the double-dealing to remain advantageous at the worldly life so even if they do get some worldly benefits temporarily, Allah would disclose their true identity at AKHIRAT and He would provide them the chastisement that they deserve rightfully; Allah certainly would never let the disbelievers attain decisive victory over the true Muslims ever; Al-Hamdu Lillah.

NISAA-The Twenty-First Ruku

142. Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them, and when they stand up to prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little.

143. Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah causes to err, you shall not find a way for him.

144.O you who believe - do not take the disbelievers for friends rather than the believers; do you desire that you should give to Allah a manifest proof against yourselves?

145.Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them.

146.Except those who repent and amend and hold fast to Allah and are sincere in their religion to Allah, these are with the believers, and Allah will grant the believers a mighty reward.

147.Why should Allah chastise you if you are grateful and believe? And Allah is the Multiplier of rewards, Knowing.

148.Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing.

149.If you do good openly or do it in secret or pardon an evil then surely Allah is Pardoning, Powerful.

150.Surely those who disbelieve in Allah and His apostles and (those who) desire to make a distinction between Allah and His apostles and say: we believe in some and disbelieve in others, and desire to take a course between (this and) that.

151. These it is that are truly disbelievers, and We have prepared for the disbelievers a disgraceful chastisement.

152.And those who believe in Allah and His apostles and do not make a distinction between any of them-- Allah will grant them their rewards; and Allah is Forgiving, Merciful.

The Ruku continues with the narration of the hypocrites that they think that they are deceiving Allah yet actually Allah misleads them away from the true path; when they stand for

SALAH, they stand sluggishly and they perform it just to show it to the people around them (posing as dedicated worshippers to Allah); in-fact, they do not recite much of the mention of Allah in their SALAH; they are wavering persons in their attitudes as they are neither to this side nor to that; such is the deceit of Allah to them and whoever He misleads, the Muslims would never find them to get the true path; as the main reason that led the hypocrites to disrespect Islam was their inclination to the disbelievers so the AAYAT ahead commands the true Muslims never to befriend the disbelievers especially when there are other Muslims around to live with (the company that one keeps affects one certainly and the Muslims would highly care to this fact); do the Muslims intend to do such act by which Allah gets the clear reason to punish them (because He only punishes a person by his own wrong doings but He provides His blessings at the world even if the person does not present any good deeds); they must understand that the hypocrites would be at the lowest depth of the hell-fire and no one would be able to assist them (against this punishment that Allah would give them at AKHIRAT); however, those persons who repent (leaving their hypocrisy while they are alive here at the world) and mend their ways (compensating for their past wrong-doings) and hold fast to Allah (reciting the name of Allah as Allah has commanded especially at their SALAH and remembering Him in all issues of life) and keep their DEEN pure for Allah (developing their belief with all sincerity of the intention towards the true Belief) then with care to these four things, they truly would be among the Muslims; Allah certainly would provide the highest of good returns

very soon to the true Muslims; Al-Hamdu Lillah; here Allah tells about the acceptance of the repentance of the hypocrites if they come with sincerity towards Allah while ahead (in AAYAAT-152 & 162), He has also given the indication that He accepts the repentance of the Jews who sincerely come towards Allah and accept the Holy Book Quran as they adhere to the commands of Allah; so He cares about the Man and whoever turns towards Allah, He accepts him as His worthy slave as He does not intend to provide punishments but appreciates that the peoples turn their attention towards Him only; it is mentioned in one of the authentic Ahadith that "Allah says that whoever comes to me walking, I will come to him running"; this is to mention how much Allah appreciates repentance of His slaves from the wrong-doings; Al-Hamdu Lillah; AAYAT-147 ahead presents this fact explicitly that "what would Allah gain by your punishment (O peoples of the world), if you are grateful and you believe? Allah recognizes (all that is good) and He is Most Knowing (about all things)"; Al-Hamdu Lillah; AAYAT-148 tells that Allah does not appreciate the utterance in open of harsh speech except by such person who is wronged (against the unjust person); Allah certainly is Most Hearing (so He would care about that person and provide him ease in the issue) and Most Knowing (so He would not attend to anything that he might say against the facts); Al-Hamdu Lillah; AAYAT-149 implies that it is better to do such things in open that are virtues though the Muslims might even conceal them if they intend and pardon any wrong done towards them (if they see that such pardon might better the unjust person ahead); Allah certainly is Most Pardoning (so

He would pardon the forgiving person on his mistakes) and Most Powerful (so He would punish him if he punishes the unjust person more than what he deserves); Al-Hamdu Lillah; AAYAAT-150 & 151 tell that those persons who disbelieve Allah and His Messengers by their intention to differentiate between Allah and His Messengers, they all are disbelievers; note that the three basic teachings of all the Messengers are same that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path); Al-Hamdu Lillah; so any of such persons who claim to be the believer in Allah, he must believe in TAUHID, AKHIRAT and RISALAT with all the necessary detail about them that all the Messengers have taught; but those persons (i.e. the Jews) who disbelieve Allah and His Messengers (i.e. Jesus-AS and Muhammad PBUH), they say that they would believe in some of them and disbelieve others and they intend to pave out some way between the belief and the disbelief so with that inclination, they are disbelievers totally and so even if they are mentioned as the people of the Book (Torah) at the Quran, they actually would rise at the Day of Judgment as disbelievers only; and for such disbelievers, Allah has prepared the most disgraceful punishment; AAYAT-152 tells that however, those (among the Jews) who believe in Allah and His Messengers and they do not differentiate between any of them, they would certainly get their good returns very soon; Allah certainly is Most Forgiving (so He would forgive their erroneous belief if

they do ask for that forgiveness and better their belief in all manner before their deaths) and Most Merciful (so He would provide them the good opportunity to show the sincerity of their righteous true Belief); Al-Hamdu Lillah.

NISAA-The Twenty-Second Ruku

153. The followers of the Book ask you to bring down to them a book from heaven; so indeed they demanded of Musa a greater thing than that, for they said: Show us Allah manifestly; so the lightning overtook them on account of their injustice. Then they took the calf (for a god), after clear signs had come to them, but We pardoned this; and We gave to Musa clear authority.

154. And We lifted the mountain (Sinai) over them at (the taking of the covenant) and We said to them: Enter the door making obeisance; and We said to them: Do not exceed the limits of the Sabbath, and We made with them a firm covenant.

155. Therefore, for their breaking their covenant and their disbelief in the AAYAAT of Allah and their killing the prophets wrongfully and their saying: our hearts are covered; nay - Allah set a seal upon them owing to their disbelief, so they shall not believe except a few.

156. And for their disbelief and for their having uttered against Mariam a grievous calumny.

157. And their saying: Surely we have killed the Messiah, Isa son of Mariam, the apostle of Allah; and they did not kill him nor did they crucify him, but it appeared to them so (like Isa) and most surely those who differ therein are only in a

doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure.

158.Nay - Allah took him up to Himself; and Allah is Mighty, Wise.

159.And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection he (Isa) shall be a witness against them.

160.Wherefore for the iniquity of those who are Jews did We disallow to them the good things which had been made lawful for them and for their hindering many (people) from Allah's way.

161.And their taking usury though indeed they were forbidden it and their devouring the property of people falsely, and We have prepared for the disbelievers from among them a painful chastisement.

162.But the firm in knowledge among them and the believers believe in what has been revealed to you and what was revealed before you, and those who keep up prayers and those who give the poor-rate and the believers in Allah and the last day, these it is whom We will give a mighty reward.

The first AAYAT i.e. 153 of the Ruku soothes the Prophet PBUH that if the Jews have asked him to bring to them a written book from the heavens (in the manner in which Allah had provided Torah to Moses-AS), then they had troubled Moses with even the bigger demand to show Allah to them manifestly and that is why the lightening overtook them due to their unjust attitude; this happened when they had raised doubts about Torah that they did not accept initially that it

is from Allah so then Moses took seventy trustworthy men from them to the mount so that Allah confirms that He has given Torah to Moses; note that AAYAT-55 at the sixth Ruku of BAQARAH tells that when these seventy persons who went with Moses-AS to the mount insisted to see Allah openly, He gave death to these seventy persons and at their death, they were watching the thunderbolt that killed them; then there were such persons among them who worshipped the calf though Moses had clearly told them to worship Allah only, the only true Lord; Al-Hamdu Lillah; but Allah pardoned them even on that after their repentance; and He gave Moses the manifest authority (i.e. the miraculous staff); Al-Hamdu Lillah; the couple of AAYAAT i.e. 154 & 155 tell about the commands that Allah gave them and the punishment that He gave them on their disobedience; they read, "And We lifted the mountain (Sinai) over them at (the taking of the covenant) and We said to them, 'Enter the door making obeisance'; and We said to them, 'Do not exceed the limits of the Sabbath'; and We made with them a firm covenant; so (Allah cursed them) for their breaking of their covenant and their disbelief in the AAYAAT of Allah and their killing the prophets wrongfully and their saying, 'Our hearts are covered (to accept anything other than Torah - though that even they did not follow rightly)'; in fact, Allah has set a seal upon them owing to their disbelief, so they shall not believe rightly except a few"; please see the notes at the sixth, seventh and eighth Ruku of Surah BAQARAH; now, the four AAYAAT ahead (from 156 to 159) tell about the attitude of the Jews towards Mary and her son Jesus Christ (Salam on both of them); they read, "and (Allah cursed them) because they

rejected Faith as they uttered against Mary a grave false charge; and because they said, 'We killed Christ Jesus the son of Mary, the Messenger of Allah' but they killed him not, nor crucified him, but it was made so to appear to them, and those who differ therein are full of doubts, with no knowledge, but only conjecture to follow and certainly they killed him not; Nay, Allah raised him up unto Himself and Allah certainly is Exalted in Power and Wise; And there is none of the people of the Book but must believe in him (i.e. Jesus) before his (own) death and on the Day of Judgment he (Jesus) will be a witness against them"; the Jews had falsely charged Mary-AS with the calumny that she has committed adultery and this was one of the most heinous sins that they committed as they also mocked Jesus with it that his birth is not miraculous and though he had claimed to be the Messenger of Allah yet they thought that they had killed him (they meant that if he was truly the Messenger of Allah, he would not have been crucified); Allah refutes their claim that they had killed Jesus and tells them explicitly that whoever they had crucified was someone other than Jesus and most certainly, they had not killed or crucified Jesus; the persons who differ upon him (as to what happened to him on that occasion), they are in doubts only; they do not actually have the true account of that occasion but only some conjecture to follow; the fact in the matter is this that certainly they did not kill him or crucify him; in fact, Allah took him towards him alive and Allah certainly is Mighty (to do as He intends by authority and so He took Jesus towards him) and He certainly is Most Wise (so He shapes the events according to His will as He knows the best); Al-Hamdu Lillah;

note that the arrival of Jesus Christ to the world and his departure from the world, both were miraculous and Allah certainly has all the true authority; Al-Hamdu Lillah; AAYAT-159 is most difficult to comment upon and it has been interpreted in different ways (and mostly two of these interpretations are provided at commentaries that have the Islamic orthodox touch); one of these tells that as Jesus Christ would come to the world again so at that time, all the people of the Book (Torah) would see that he was never crucified; the other of them tells that as any person among the people of the Book dies, he sees that Jesus Christ was never crucified; please note here that the last Ruku of Surah MA'EDAH implies in the clearest manner that certainly, Jesus Christ would not come at the world again (though Ahadith do point out his arrival to the world for the second time and insha-Allah our study would take-up this matter at Surah MA'EDAH) while the second interpretation seems to be some conjecture only that as any of the people of the Book dies, he sees the truth related to Jesus Christ; please note here that the AAYAT presents the notion that though being one of the AHLE-KITAB (the people of the Book that are the Jews and the Christians) might save the person at AKHIRAT from the hell-fire (as we have seen at the note on the eighth Ruku of Surah BAQARAH) when that person does not disrespect the last Prophet Muhammad PBUH (and the Quran); but such persons (who accept the Trinity and the Crucifixion of Jesus Christ) among them would not be counted among the AHLE-KITAB at the Day of Judgment if they do not believe before their deaths that Jesus Christ was never crucified so if they do not, they have no chance to

safety at AKHIRAT; this simple meaning might even be deducted by the simple text of the AAYAT though it asks to accept that before Allah gave Muhammad PBUH the status of His last Messenger, there were (and might even be now) such of AHLE-KITAB that might achieve safety at AKHIRAT; Jesus would witness against all those who claimed and are claiming to believe in him but who had taken such concepts about him that he had never presented; and certainly, Allah knows the best; Al-Hamdu Lillah; Jesus would provide his testimony against them at the Day of Judgment (see Surah NISAA-41; see also the last Ruku of Surah MA'EDAH); note here that the Christianity has three basic matters in belief that are named as Trinity, Crucifixion and Atonement; the Holy Book Quran refutes all the three at different places and this AAYAT here refutes the first two most clearly as it clarifies that Jesus Christ is the slave to Allah like all other among the mankind and like all other of His creation; Al-Hamdu Lillah; the couple of AAYAAT ahead that are 160 & 161 tell more of the punishments and the atrocities of the Jews; they tell us that because of their unjust attitudes, Allah prohibited for them the pure edible things even (as their punishment at the worldly life), that were allowed to them and because they stopped many of the seekers of the right path to Allah, to come to it; and because they used to take usury though they were disallowed to take it and because they used to devour the wealth of the people wrongfully; and Allah has prepared the most painful chastisement (at AKHIRAT) especially for those who are the disbelievers among them (i.e. those who give unjust remarks about Jesus Christ); but those who are well-settled in

knowledge and they are such believers who have believed in the book that has been provided to you, O Muhammad PBUH, and also in the book that has been provided before and they are such persons who establish SALAH (prayers with total remembrance of Allah) and who pay ZAKAH (the amounts that are due to poor) and they do believe truly in Allah and the Day of Judgment; Allah would provide such good persons the most high returns very soon; Al-Hamdu Lillah.

NISAA-The Twenty-Third Ruku

163. Surely We have revealed to you as We revealed to Noah, and the prophets after him, and We revealed to Ibrahim and Ismail and Isaac and Jacob and the tribes, and Isa and AYUB and YOUNUS and HARUN and Solomon and We gave to David ZABUR (the Psalms).

164. And (We sent) apostles We have mentioned to you before and apostles we have not mentioned to you; and to Musa, Allah addressed His Word, speaking (to him):

165. (We sent) apostles as the givers of good news and as the givers of warning, so that people should not have a plea against Allah after the (coming of) apostles; and Allah is Mighty, Wise.

166. But Allah bears witness by what He has revealed to you that He has revealed it with His knowledge, and the angels bear witness (also); and Allah is sufficient as a witness.

167. Surely (as for) those who disbelieve and hinder (men) from Allah's way, they indeed have strayed off into a remote error.

168.Surely (as for) those who disbelieve and act unjustly Allah will not forgive them nor guide them to a path

169.Except the path of hell, to abide in it forever and this is easy to Allah.

170.O people - surely the Apostle has come to you with the truth from your Lord, therefore believe, (it shall be) good for you and if you disbelieve, then surely whatever is in the heavens and the earth is Allah's; and Allah is Knowing, Wise.

171.O followers of the Book - do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Mariam is only an apostle of Allah and His Word which He communicated to Mariam and a spirit from Him; believe therefore in Allah and His apostles, and say not, Three. Desist, it is better for you; Allah is only one Allah; far be it from His glory that He should have a son, whatever is in the heavens and whatever is in the earth is His, and Allah is sufficient for a Protector.

The Ruku commences by telling all of the peoples of the world at AAYAAT-163 & 164 that the WAHI (the revelations) that Allah had sent to Muhammad PBUH, the last Messenger of Allah, is the same in essence that He had sent to Noah-AS and to the Prophets after him; and He sent WAHI to Abraham, Ishmael, Isaac, Jacob, the tribes (i.e. some of the sons of Jacob in whom Joseph is included), Jesus, Job, Jonah, Aaron and Solomon (Salam on all these Prophets of Allah); and to David-AS, Allah provided ZABUR (the Psalms); and there are Messengers whom Allah has mentioned to you, O Muhammad PBUH, in the Quran and

there are Messengers whom Allah has not mentioned to you; and Allah had spoken to Moses-AS directly; note that Allah is not confined to time and space and the Muslims have to believe in this speech without any detail how it happened; note also that there are three manners in which Allah presents His speech to the Man as stated in Surah SHURA-51; it seems by the observation of the history of the Man that the five most prominent Messengers were born at regular intervals to each other and it seems that there is the space of time of about two thousand years between the birth of Noah and of Moses and about the same space is between the birth of Moses and of Muhammad (these three Messengers had to put much high efforts to present the message of Allah to their peoples); the times of Abraham were just about fifteen hundred years after the birth of Noah (and that seems to be about 540 years after his death) and the space between the death of Abraham and the birth of Moses is about the same; note that Jesus was born just about two thousand years after Abraham-AS and as such there is the space of about fifteen hundred years between the death of Moses and the miraculous birth of Jesus; Salam on all these Messengers of Allah; there is the same space of about 540 years between the ascent of Jesus to the heavens and the birth of Muhammad PBUH and these five Messengers of Allah are the most prominent of Messengers of Allah as the Quran has mentioned these five by their names distinctively at Surah AHZAAB-07; this interesting phenomenon asks us to reflect that there is the same space of two thousand years now at this period of time since the ascent of Jesus Christ-AS, the great man and the Messenger

of Allah, to the heavens; so as Jesus Christ emphasized for the Bani-Israel to guide total attention towards Allah and to practice His commands genuinely as provided by Torah after about fifteen hundred years of Moses-AS, it is most probable that the prominent good Muslims (who are most sincere to Islam) rise to guide the Muslims in the present era to practice Islam genuinely as there is the gap of about 1450 years (by the lunar calendar) as of now since when the last of Messengers Muhammad PBUH made Hijrah to Madinah; as Allah has set laws for Astronomy, Chemistry, Elementary Physics and other of subjects that govern their issues by the will of Allah, so He has also set the laws for the General History and they do govern its issues by the will of Allah; please note this well that after Muhammad PBUH, who was the last of Messengers of Allah and the last of His Prophets, there is no Messenger (and no Prophet) of Allah (see Surah AHZAAB-40); the authentic Ahadith have told us that there would come such time when the Muslims would lose their glory but they would then rise to regain their lost glory; all persons among the Muslims must ask Allah to raise such good righteous persons among the Muslims who guide all the Muslims in their righteous concepts and in practice and lead them all to the total adherence to Islam without claiming any material or spiritual status for their own selves; everything is going on in the most perfect order by the will of Allah and even in these troubled times for us Muslims, if He accepts our plea to forgive us and to provide His mercy to us then there is nothing to stop us Muslims to rise to heights; that needs sacrifice of base desires from our side for which we Muslims must prepare ourselves totally without any undue

reservation; Al-Hamdu Lillah; AAYAT-165 ahead gives the reason why the Messengers were sent to the world; they provided the good hopes of JANNAH to all those who have the righteous true Belief and good deeds according to that and they asked to fear the dire consequence (i.e. the hell-fire) of rejecting the message of Allah and taking-up any of the satanic manners of living; they provided the message of Allah so that no one would claim at AKHIRAT that he or she did not get the way to safety at AKHIRAT; Allah took an oath from all the spirits to conform that He only is the true Lord and all had replied there that we bear witness that You certainly are the only One (see Surah AARAAF-172); Al-Hamdu Lillah; so the Truth is at the inside of every person that was addressed by the Messenger from the outside; if the inside of the Man recognizes the call towards the Truth to which it already is acquainted, he gets the Guidance to the right path; as he goes on following that to achieve the pleasure of Allah, he certainly lives a content life at the world ahead and at the Day of Judgment, he would certainly get the true success; Allah certainly is Mighty and Most Wise; Al-Hamdu Lillah; AAYAT-166 tells that Allah testifies that what He had sent to you, O Muhammad PBUH, He had sent it by His Knowledge and the angels testify too; but Allah suffices as Witness (so after Muhammad PBUH, the last Messenger of Allah, the Quran does provide the Guidance to the right path and Muslims have to spread the message of Allah by it to all the peoples of the world); Al-Hamdu Lillah; the AAYAT also implies that the teachings of the Quran do not need affirmation to have strength from the learned Jews who thought that they are the custodians to the Truth;

AAYAT-167 tells that those who disbelieve and hinder from the way of Allah, they verily have wandered far astray; these couple of AAYAAT direct the seekers of the Truth to study the Quran as that would certainly lead them to the righteous concepts; those who try to stop these seekers of the Truth from studying the Quran, they actually are closing the doors of safety upon their own-selves as they not only go far away from the true path but they also stop others to get to it; AAYAT-168 tells that those who not only disbelieve but also take-up the injustice (that means they advocate different satanic manners to live the life upon), Allah would not forgive them at AKHIRAT and due to their challenge to the Truth, He would never give them the TOFIQ (the good opportunity to accept the true guidance) to better their-selves; at AAYAT-169, Allah says that He would make them live easy upon the wrongs and that is the way to the hell-fire where they would live-on forever; and though He has presented this fact explicitly that He would not gain anything by providing punishment to anyone yet when someone challenges Him and he does not avail the opportunity given to him (the worldly life) to show his worth as the true slave of Allah then it is most easy for Him to punish such person certainly and that would be the most severe punishment; the last couple of AAYAAT of this Ruku address generally all the peoples of the world and specifically the Christians respectively; the AAYAT tells all the peoples of the world to appreciate the blessing of Allah upon them that the last Messenger of Allah has come to them with the Truth (the Islamic teachings) from their true Lord so they must believe in the message of Allah as that only would be better for them; if they

disbelieve, they would not do any harm to Allah as everything in the heavens and in the earth, belongs only to Allah; this statement is a warning to them that they must remain aware that He is able to provide anything to them and to stop anything to come into their possession that might be tangible or intangible; and Allah certainly is Most Knowing (of who deserves what) and He certainly is Most Wise (so He provides everyone according to His wisdom so that everyone shows his true colors by the usage of those assets and attitudes towards those and provides the proof for or against his own self at AKHIRAT where the righteous persons only would get the pure foods and the fresh water); Al-Hamdu Lillah; the last AAYAT forbids the people of the Book (this means the NASAARA i.e. the Christians) to say wrongful things about Allah; they must not raise Jesus Christ (even though he is one of the most prominent Messengers of Allah) in the name of his respect to such heights that they take him someone more than a man; note that Christianity is based on three such concepts that challenge the Islamic teachings straight; one of the concepts of Christianity is that it asks to believe in trinity that challenges the Islamic belief in TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); this last AAYAT of this Ruku states clearly that Jesus Christ was the Messenger of Allah and those have always been among the mankind and it clearly commands the Christians not to utter anything related to trinity; another concept of Christianity is that it asks to believe in atonement that challenges the Islamic belief in AKHIRAT as it means that whoever believes Jesus Christ by heart (that he has

given the sacrifice for the salvation of the mankind), he has achieved the salvation from the hell-fire; the Quran answers against this concept at AAYAAT-172 & 173 ahead; another of them is that it asks to believe in the crucifixion of Jesus Christ that challenges the Islamic belief in RISALAT as the Messenger of Allah is in protection of Allah and the disbelievers in him never get the authority to kill him; the difference between the Prophet and the Messenger is that Allah sends the Messenger towards some specific people to whom he provides the message of Allah while the Prophets conform it at their times; note that the sinful persons of the nation might kill the Prophets yet they are unable to kill any of Messengers as Allah totally protects them (for instance, the sinful persons did kill ZAKARIAH-AS and also his son YAHYA-AS i.e. John yet they were unable to kill Jesus-AS as we have seen at this Surah at AAYAT-157 & 158 that they did not kill him but in-fact, Allah took him above to heavens alive); Al-Hamdu Lillah; the translation to the last AAYAT here clarifies the Islamic stance much about Jesus Christ; they read that "O people of the Book; commit no excesses in your religion; nor say of Allah aught but the truth; Christ Jesus the son of Mary was (no more than) a Messenger of Allah, and His Word that He bestowed on Mary (it was KUN which means BE), and a spirit proceeding from Him - so believe in Allah and His Messengers - say not "Trinity" - desist from it as that would be better for you; because Allah is one only; glory be to Him; it is far removed from His Majesty that He should have a son; to Him belong all things in the heavens and on the earth; and Allah is enough to provide safety"; note here that Jesus Christ, though he is the

Messenger of Allah, is among the mankind and it is far from the Majesty of Allah that He should have a son; if anybody needs safety, he should keep the righteous true Belief and do his deeds accordingly; Allah would certainly provide him the safety that he would most certainly need at the first day of AKHIRAT, the Day of Judgment; Al-Hamdu Lillah.

NISAA-The Last Ruku

172. The Messiah does by no means disdain that he should be a servant of Allah, nor do the angels who are near to Him, and whoever disdains His service and is proud, He will gather them all together to Himself.

173. Then as for those who believe and do the good, He will pay them fully their rewards and give them more out of His grace; and as for those who disdain and are proud, He will chastise them with a painful chastisement. And they shall not find for themselves besides Allah a guardian or a helper.

174. O people - surely there has come to you manifest proof from your Lord and We have sent to you clear light.

175. Then as for those who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Him on the right path.

176. They ask you for a decision of the law. Say: Allah gives you a decision concerning the person who has neither parents nor offspring; if a man dies (and) he has no son and he has a sister, she shall have half of what he leaves, and he shall be her heir if she has no son; but if there be two (sisters), they shall have two-thirds of what he leaves; and if there are brethren, men and women, then the male shall have the like

of the portion of two females; Allah makes clear to you, lest you err; and Allah knows all things.

The first couple of AAYAAT at this last Ruku continue to clarify the concepts relating to Jesus Christ-AS; they tell that "the Messiah will never scorn to be a slave unto Allah (so do not believe in trinity), nor will the favored angels (so do not believe in trinity); whoso scorns His service and is proud, all such will He assemble unto Him; then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom; and they will not find for them, against Allah, any guardian or helper"; the next AAYAT addresses the peoples of the world and tells them that the most clear reason have come to them from their true Lord (to accept Islam and that is Muhammad PBUH, the last Messenger of Allah) and Allah has also sent the manifest light towards them (that is the Quran which would provide the Guidance to the right path even after the death of Muhammad PBUH by the efforts of the good Muslims); he was sent as the Messenger to all peoples of the world ever to come ahead anywhere from his times as he was the last of Messengers that Allah sent to the world; Al-Hamdu Lillah; AAYAT-175 tells that those persons who truly believe in Allah and they obey Him in all the issues of life, He would soon enter them into His mercy (at AKHIRAT) and He would provide them His bounty (at the world) and He would keep them totally at the right path (so that they get JANNAH at AKHIRAT); Al-

Hamdu Lillah; the last AAYAT of the last Ruku of Surah NISAA answers to the query of some of Muslims to get the ruling about KALALAH (such person that has neither his parents or grand-parents alive nor has any children); Surah NISAA presents the laws of inheritance at the second Ruku after the rights of the orphans but this AAYAT too presents the rulings for KALALAH; previously Allah gave the command for such of his siblings that are related to him by his mother only; this AAYAT relates to his real brothers and sisters (who have the same parents or have the same father); it reads that "they ask you (O Muhammad PBUH) for the legal ruling; say that Allah directs about those (i.e. KALALAH) who leave no descendants or ascendants as heirs; if it is a man that dies, leaving a sister but no child, she shall have half the inheritance; if (the deceased was) a woman, who left no child, her brother takes her inheritance; if there are two sisters, they shall have two-thirds of the inheritance (together); if there are brothers and sisters, (they share) so the male having twice the share of the female; thus Allah makes clear to you lest you err; and Allah certainly knows all of things most well"; Al-Hamdu Lillah.

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

Here our study of NISAA ends; Al-Hamdu Lillah
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Surah MA'EDAH

(Consists of 16 Ruku)

(Most of it in H-7; yet much of it descended later)

(The first & last Ruku came at or near to H-11)

MA'EDAH-The First Ruku

1. O you who believe - fulfill the obligations. The cattle quadrupeds are allowed to you, except that which is recited to you, not violating the prohibition against game when you are entering upon the performance of the pilgrimage; surely Allah orders what He desires.

2. O you who believe - do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people-- because they hindered you from the Sacred Masjid-- incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).

3. Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by

the arrows; that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as religion; but whoever is compelled by hunger, not inclining willfully to sin, then surely Allah is Forgiving, Merciful.

4. They ask you as to what is allowed to them. Say: The good things are allowed to you, and what you have taught the beasts and birds of prey, training them to hunt-- you teach them of what Allah has taught you-- so eat of that which they catch for you and mention the name of Allah over it; and be careful of (your duty to) Allah; surely Allah is swift in reckoning.

5. This day (all) the good things are allowed to you; and the food of those who have been given the Book is lawful for you and your food is lawful for them; and the chaste from among the believing women and the chaste from among those who have been given the Book before you (are lawful for you); when you have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies faith, his work indeed is of no account, and in the hereafter he shall be one of the losers.

Surah MA'EDAH starts with the rulings about the animals that are counted among the edibles by Islam; it tells that the beast of cattle (that means all the cattle and animals alike like deer, buffalo, buck etc.) are made lawful to eat unto the Muslims except that which has been mentioned to them herein ahead; the last Prophet Muhammad PBUH has

prohibited the Muslims to eat all such animals that eat by tearing their prey apart with their fangs and all birds that have talons (i.e. the birds of prey; note that it is much better to avoid eating of any of birds that has the capability to fly); the AAYAT notes that those animals are prohibited too that the Muslims hunt when they are in EHRAAM (the dress and restrictions when the Muslims are on HAJJ); Allah certainly ordains whatever He wills (according to the setup He has provided for the world); Al-Hamdu Lillah; the very first part of the first AAYAT commands them to fulfill their oaths that do not challenge the commands of Allah and all Muslims would necessarily avoid oaths that challenge them; note that where the person has the habit of saying "by Allah" at statements randomly so this issue is of no consequence (though he would try to avoid this as best as he is capable of) and the ruling for this is that Allah does not account for that; Surah BAQARAH-225 tells that Allah would provide mercy on such errors and if someone takes an oath on some past event that it has happened and it has not taken place but he is truthful in his oath according to the best of his knowledge, Allah does not account for that futile oath too (though he would improve his observation and would try to be most careful to state something that might have more than what he gathers); Allah takes such oaths only as accountable when the person takes them intentionally and they relate to the future to do something or to refrain from something in clear terms without challenging the Islamic commands; Al-Hamdu Lillah; note here that the most important oath is the promise that the Man has made to Allah at the world of spirits that he would believe in Him that He only is the

Creator of all the creation with the acceptance that He has all His attributes as QADEEM, ASL and LA-MEHDUD and with the acceptance that He only is the true Lord to obey because the obedience to any other among His creation is subject to the condition that he does not command anything against His commands (see the note on Surah FATIHA); if someone breaks this oath, he falls into SHERK that is the most heinous of all sins/crimes; after that are those important oaths that relate to business transactions that the people make among their-selves (if someone breaks these oaths, he commits such sin/crime that makes him highly unjust in his deeds) and the last but not the least, are those important oaths that relate to the marriage of the man and his wife (if someone breaks these oaths, by avoiding the announcement of the marriage, by avoiding the responsibility the person has towards the spouse, by avoiding the asking of the required trust among each other; each of these things makes the person incline towards most shameful acts that he/she is accountable for at the court of Allah and that disgraces him/her amongst all the people around); may Allah guide all the Muslims to fulfill all their oaths in the finest of manners; Al-Hamdu Lillah; the second AAYAT commands the Muslims not to challenge the sanctity of the signs of Allah; the word here for "signs" is SHA'AER that means here such things by which the Muslims show their respect to Allah; the AAYAT explains these by mentioning the issues of HAJJ that they should not violate the sanctity of this sacred month (ZIL-HAJJAH) nor of the animals brought for the sacrifice at this time if they get the authority to do such things; they must not violate the sanctity of animals that are

garlanded for sacrifice nor of the persons that go on towards the sacred house (KA'BAH) seeking the grace of Allah (that He forgives their wrongs in practice that came about in spite of all their caution) and seeking His pleasure (by all virtuous acts that they do with all commitment to Islam); when the Muslims get free from the sacred HAJJ obligations then they might hunt; and they must not let the hatred of some people who had stopped them from reaching the Sacred Masjid (i.e. KA'BAH when both the sides had struck a peace treaty), mislead them to transgress; they (Muslims) must help each other on the matters of righteousness and TAQWA and they must not help each other on any sinful activity and unjust attitude; note that the sinful activity means here something against righteousness that is manifest; and unjust attitude is the inclination of the individual towards satanic temptations inside that challenges TAQWA which occurs due to all attention towards Allah only, at the inside of the individual; Al-Hamdu Lillah; the best attitude is TAQWA certainly; and Allah certainly is Most Strict in punishment (to all such persons who violate the sanctity of His signs and who take up the sinful activities and unjust attitudes); may Allah save all the Muslims from all these immoral things totally; Al-Hamdu Lillah; AAYAT-3 tells about those animals and things related to them that are prohibited; those are carrion (all those animals that die without slaughter according to the Islamic manner) though their death is natural or by some other cause; any part cut from the living animal is also carrion and so prohibited to eat; however, the fish (when it is not swollen) and locusts are allowed to eat without any slaughter; the AAYAT tells about

other of prohibited animals and their parts; the (flowing) blood of the animal is also prohibited though the spleen of the slaughtered animal and even its liver is allowed to eat; also prohibited is the swine-flesh (and every part of it) and the animal that is slaughtered in the name of any besides Allah; the AAYAT tells of four such animals here that also are included in carrion and these are MUNKHANIQA (its death is by suffocation intentionally or unintentionally) and MAUQUDHA (its death is by some extreme hit or beating; note that its death from the stone, from the gun-shot or from the collision with some vehicle all are included in this extreme hit) and MUTARADDIYA (its death is by some fall from height) and NATHIHA (its death is by goring of horns of other animals); the other of the prohibited animals are those that have been wounded by some carnivorous animal that has led to its death unless the Muslim hunter slaughters it (when it still has life in it, in the name of Allah) and those animals are also prohibited that are sacrificed for idols; also disallowed is the division of the meat by arrows; note that there used to be gambling even in business transactions at those times and even arrows were used for that which they often used for drawing lots; one of the examples of this usage was that it happened at those times that the disbelievers in Makkah used to make different packs of meat and then write the names of those who would share those packs at arrows and as the packs ended by the names they announced by drawing the arrows randomly, they left some of the persons who had their share in the meat too because of their payment in it (so this was a form of gambling that they played in this business dealing); the AAYAT tells that all

these things are extremely sinful; note that the commands about foods that this AAYAT has mentioned were the last of commands in the Quran according to IBNE-ABBAS-RA (one of the foremost SAHABA that had prominence in Tafsir); so it is notable that the first AAYAAT that had descended twenty-two years back commanded to read (accept, understand, apply and spread the teachings of the Quran) while this last of commands asked to refrain from impure foods; these two are the basic necessities for the spirit and the body respectively so the former must receive the impression of the Quran positively for its actual safety while the latter must avoid filth in all manner that if taken, might affect the spirit adversely; Al-Hamdu Lillah; note that this AAYAT descended at ASR (before the sunset) at Friday in the tenth year of HIJRAH at 9th of ZIL-HAJJAH (that is the last month in the HIJRAH calendar and Allah has blessed its ninth day highly to make it the best day of the year just as the night of QADR in RAMADHAN is the best night of the year from whence the Quran descended); everything most related to the Quran is the most honorable thing for certain as that is in the protection of Allah (see Surah HIJR-9); after the descent of this AAYAT (and by the other calendar that we Muslims have in usage too, it most probably was Friday the 6th day of March 632 AD), the Prophet PBUH lived at the world for some three months only (most probably it was Monday the 8th day of June 632 AD in the eleventh year of HIJRAH that he died; that seems to correspond to the fourteenth day of the third month RABIUL-AWWAL); the AAYAT goes on to mention that today the disbelievers have lost all hopes to ever finish-off the teachings of Islam

that the Muslims believe in (as Islam has manifested its teachings in practice so firmly now) so the Muslims must not fear the conspiracies that these disbelievers might take-on as they would achieve nothing by them (if the Muslims are steadfast on the teachings of Islam practically) so they must fear Allah only that He is not displeased of them ever; the AAYAT says that today with this mention of the prohibited foods, Allah has completed for the Muslims their DEEN (that means that He has brought Islam at front totally in the manifest practice while it was complete in theory from all times) and He has provided them in total His NEMAT (the blessing from Allah which means that the true Muslims live upon the Islamic teachings by the awareness of the manner to practice those teachings in any situation with integrity for AKHIRAT) and He is pleased with Islam as DEEN (the Guidance to the right path to Allah that gives the principles to practice for each and every issue of life that the Muslims accept so that they might get the true success at AKHIRAT); Al-Hamdu Lillah; the AAYAT provides the final touch to the command of the prohibited foods telling all the Muslims that still, if anyone is forced by hunger without any inclination to sin (and eats anything of the prohibited foods but up-to necessity only) then Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah; the AAYAT ahead tells that the Muslims ask you O Muhammad PBUH, what is allowed to them in foods so answer them that all pure things are allowed to them (so those mentioned as totally unlawful are most impure; see also the note on AAYAAT-168 & 169 of BAQARAH that is at its twenty first Ruku) and all such hunting beasts (among the hounds and the birds of prey)

that the Muslims train well as hounds are trained, and they certainly train them as Allah has directed them, so they are allowed to eat that prey which those beasts catch for them and they must recite the name of Allah upon those beasts (when they release them at the prey) and they must have TAQWA to Allah; Allah certainly is Most Swift in taking account; Al-Hamdu Lillah; AAYAT-5 tells the Muslims that today all things that have purity are allowed for them so even the animals that are slaughtered by the people of the Book are allowed to eat for them and their slaughtered animals are allowed for the people of the Book; the Muslim chaste women (that are in protection of their family ties) and the chaste protected women of the people that were given the book (i.e. Torah) before them, they all too (due to their purity) are allowed for the Muslims to marry when they provide their MEHR (the amounts given to the woman taken in marriage at that time) living honorably with them without fornication and not taking them as secret concubines; note here that the marriage of the Muslim woman to any man other than the Muslim is disallowed totally; note also that the term AT-TAYYEBAAAT (things that have the highest of purity) include not only the foods here but also AL-MUHSANAAT (the chaste protected women) for which Allah has given the permission to marry; in today's scenario, it is not feasible to marry any of the women (that is among the people of the Book that are the Jews and the Christians) at the west due to the weakest of family ties there and as such, they generally do not fulfill the criterion as to be counted among AL-MUHSANAAT due to this lack of their protection by the family ties; the AAYAT tells that whoever displays disbelief

with the claim of believing in Islam, his good deeds would go to waste and at AKHIRAT, he would be among the losers (as he would be punished by the hell-fire); note that displaying such actions of disbelief in the issues of women (that clearly are injustice), manifests that he does not value trust that is needed in the honorable bond of marriage to keep its honor intact and he does not take any responsibility that is needed in the honorable bond of marriage as he commits sinful acts without taking-up the marriage and he does not announce it loud and clear that is needed in the honorable bond of marriage but he wants it to remain a secret affair; he would remain careful that this might lead to the wastage of his good deeds and as such, Allah would punish him by the hell-fire; the marriage certainly is an honorable oath that is to be fulfilled by both the sides of it; it is an ART as it asks for Announcement, Responsibility, Trust from both the sides of the matter so that it remains totally honorable; however, if the sinful person makes himself/herself better at the worldly life then undoubtedly, that would lead to his/her safety at AKHIRAT; may Allah give all the Muslims all such TOFIQ that makes them better as they care for each other, in all aspects of life; Al-Hamdu Lillah.

MA'EDAH-The Second Ruku

6. O you who believe - when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves) and if you are sick or on a journey, or one of you come from

the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you, so that you may be grateful.

7. And remember the favor of Allah on you and His covenant with which He bound you firmly, when you said: we have heard and we obey, and be careful of (your duty to) Allah; surely Allah knows what is at insides.

8. O you who believe - Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and be careful of (your duty to) Allah; surely Allah is Aware of what you do.

9. Allah has promised to those who believe and do the good deeds that they shall have forgiveness and a mighty reward.

10. And (as for) those who disbelieve and reject our AAYAAT, these are the companions of the hell-fire.

11. O you who believe - remember Allah's favor on you when a people had planned to stretch forth their hands towards you, but He withheld their hands from you, and be careful of (your duty to) Allah; and on Allah let the believers rely.

This Ruku commences with the ruling of WUDHU (the ablution before the reading of SALAH) and here the AAYAT tells its basic aspects; note that Surah MA'EDAH relates mostly to adhere to justice as Allah demands from the Muslims and the mention about the oaths, the pure foods

which the Muslims are allowed to eat and the chaste women whom the Muslims are allowed to marry, this all is related to justice; for this justice, it has presented the narrations where injustice has led to extreme troubles to many peoples of the world and for this justice, it asks to respect their own selves caring for issues about SALAH and JEHAD (so that they make their inside better and so that they make the outside, i.e. the surroundings, better respectively); then it asks strictly to respect all persons for which it gives the rulings about the crimes such as the mutiny against the Islamic regime (that includes the highway robbery, kidnapping of the citizens of the land and all extreme forms of terrorism) and the crime of theft; then it directs to respect Allah by not committing SHERK in any manner (and for that respect, it specially asks to take Jesus Christ-AS as among the mankind with the acceptance of the heart that he certainly was one of the most esteemed Messengers of Allah); before this direction, it again touches briefly the issues of the oath taken and the issues of foods so it has its own integrity like other of the Surah that are lengthy in volume yet have their own integrity to their discussions; Al-Hamdu Lillah; note that the ULAMA find highly praiseworthy for Muslim men in general to learn Surah-MA'EDAH good as it teaches the Islamic Law that targets injustice directly while it is highly praiseworthy for Muslim women in general to learn Surah-NOOR good as it commands about HEJAB that targets the shameful attitude directly; Al-Hamdu Lillah; note also that JEHAD is not any manner of terrorism as it asks to care for the weak persons when the Muslims take it up as the total slaves to Allah, by challenging those who really are

threat to the peace of the world; it certainly is not to impose any such restrictions on them by which they feel unease at living their lives at the world though the Muslims have the liability to provide them the message of Islam and that certainly is "Al-Hamdu Lillah RABBEL-AALAMIN"; see the note at the twenty-sixth Ruku of Surah BAQARAH for the last AAYAT (i.e. AAYAT-216); Al-Hamdu Lillah; the AAYAT tells the Muslims that whenever they intend to read SALAH, they would wash their faces (soaking even the cheek beneath their beards unless someone's beard is much thick), their hands including the elbows, their feet including the ankles and they would wipe their heads once before washing the feet (at least one-fourth of it though wiping it more than that is better but keeping it once only); the washing of parts of WUDHU would be for three times for refinement though it is allowed to wash them once or twice if that soaks them well; note here that the AAYAT mentions the washing of the feet at the last of these basic things for WUDHU and also note that the Arabic grammar generally recognizes the words by the markings at its last of letters; keeping this in mind if the word "ARJUL" (feet) is read ARJULA then it relates to the washing of feet and if it is read ARJULE then it relates to the wiping of hands over the feet; the interesting thing to note is this that there are some places (though extremely few) in the Holy Book Quran where the words might be read in two different manners to express some difference in meanings and the Muslims accept both the meanings well as none of them falls against the fundamental teachings of Islam (as the issue here denotes); among these extremely few places, some even have another

HARF (i.e. the preposition mostly as expressed in English) or even another word relevant to the discussion there without affecting the meaning of the text adversely (or challenging the fundamentals) and a person among the Muslims might read the AAYAT there in any of the accepted manners if he knows that well; Al-Hamdu Lillah; note that the general manner in which the Muslims take the AAYAT that we all study here, is to read it ARJULA and they wash their feet well as one of the authentic Ahadith has also appreciated for them; however, there are those persons too among the Muslims who take the wiping of the feet instead of washing them; these four things are the basic things in WUDHU and leaving any of them makes it void; as WUDHU is the necessary condition for SALAH, it also becomes void at such time; there are other things too that relate to WUDHU like rinsing the mouth and the nasal cavity yet they are not among the basics while it is not necessary to get the inside of the eyes soaked too; the AAYAT goes on to instruct the Muslims to take the purifying bath necessarily for the physical purity when they are sexually defiled; this purifying bath needs to wash the sexual organ thoroughly while it also needs the rinsing of the mouth and the nose at least once but with much care to get them clean besides the WUDHU for it and in addition, it needs to flow water over all the body so that every part is washed totally well; while the WUDHU needs ordinary washing of the parts, the GHUSL needs thorough washing but the Muslims must take care that they do not waste any amounts of water; the AAYAT gives the allowance to make TAYAMMUM when someone is in need for WUDHU (or even the purifying bath); if the Muslim person is afflicted

with some illness or if he is at travel or if he has come after attending the call of the nature or if he has made the intimate relation with his wife so in any of these situations, when he needs to make the WUDHU or the purifying bath but does not find water (or he lacks water highly especially in the last of these four issues), he would avail this allowance; Al-Hamdu Lillah; TAYAMMUM means to get cleanliness by the pure sand (dust) if water is not available when to ask for cleanliness becomes necessary (it suffices for both the WUDHU and the purifying bath); it literally means to make intention for (something) and it was allowed most probably at the occasion of the battle of BANI-MUSTALAQ; that was when the necklace of SAYYEDAH Ayesha-RA was lost (around the last of the 4th HIJRI) and the procession had to stop for its search while the water was scarce; note that TAYAMMUM is one of the specific attributes of the Muslim UMMAH and in it, only the face and the hands (to elbows) are wiped with two beats of both hands one by one according to the general ruling at FIQH, one for the face and the other for the hands; the AAYAT tells ahead that Allah does not want to put you Muslims into hardship (so TAYAMMUM actually is an ease provided to the Muslims when they need the physical purity and then by SALAH, they would achieve strength in the spiritual purity) yet He does intend to keep you clean (so He has given this allowance of TAYAMMUM) and to provide you with His blessing in totality (that you do remain capable to apply Islam to practice in all situations) so that you all do praise Allah upon that blessing; Al-Hamdu Lillah; AAYAT-7 reminds the Muslims that they have received the highest of blessings i.e. Quran from Allah, the

true Lord, that guides them to the right path to live by Islam in all situations and to which they have said that they had heard and had accepted to obey it (see Surah BAQARAH-285 that is in its last Ruku); so all Muslims must have TAQWA to Allah and fulfill this honorable word that they have given to Him; Allah certainly knows well what they have at their insides; Al-Hamdu Lillah; AAYAT-8 here is similar to NISAA-135 and it tells the Muslims to remain staunch upon justice and whenever they witness, to provide their testimony with care to the commands of Allah even if that testimony is against their own selves or against the parents or against the kindred; if any of the sides that ask for justice is rich or poor, Allah is nearer to both of them; so the Muslims must not incline to the respect of the rich or the sympathy of the poor to judge matters but care to the commands of Allah; but if they distort it (due to asking of their whims) or turn away to avoid it (due to asking of their relations) then Allah certainly is Well-Aware of what they do (so He would punish such persons not only at the world but also at AKHIRAT unless they show true repentance and Allah accepts their plea for pardon and mercy); the second AAYAT of MA'EDAH had guided them that they must not let the hatred of some people who had stopped them from reaching the Sacred Masjid (when both the sides had struck a peace treaty), mislead them to transgress and this AAYAT here also instructs them for that; they must keep to justice in all matters (in the ordinary business of life and even where there is some extraordinary situation that asks highly for adherence to justice in the broad sense); that only is near to TAQWA and they must have TAQWA to Allah; Al-Hamdu

Lillah; note that from the next Ruku, the Quran states about how Allah punished those people that broke their pledge to Allah and took unjust attitudes and as such this AAYAT-8 is the basis to much of the matter at MA'EDAH ahead; the next AAYAT tells for those who truly believe and do all good deeds (that represent justice in all their attitudes) according to that belief, that Allah has promised that He would certainly provide them mercy and highest of good returns; the continuous living in this manner establishes TAQWA inside which is His blessing to them at the worldly life too; Al-Hamdu Lillah; and all those who disbelieved and rejected the AAYAAT provided to them from Allah, all those would be the dwellers of the hell-fire; this tells that to avoid justice as Allah demands from His creation in all issues of life means the rejection of His AAYAAT and so, the Muslims have to apply all the fundamental teachings of Islam in all issues of life to keep to justice; they must remember the NEMAT (the blessing from Allah which means that the true believers in Allah live upon the Islamic teachings by the awareness of the manner to practice those teachings in any situation with integrity for AKHIRAT) upon them when He stopped the disbelievers (at Makkah) to get control upon them to abuse them in such manner which might lead to their elimination by unjust attitudes of those disbelievers and so they must develop TAQWA to Allah inside and as true Muslims, they must have total trust in Allah (as He has the actual authority) that if anyone intends to be unjust towards them, Allah would certainly secure them from such wrongful persons; this implies that the Muslims must fulfill the demands of justice and not put burdens to the persons that

are under their authority especially those that are the weakest among them; Al-Hamdu Lillah.

MA'EDAH-The Third Ruku

12. And certainly Allah made a covenant with the children of Israel, and We raised up among them twelve chieftains; and Allah said: Surely I am with you; if you keep up prayer and pay the poor-rate and believe in My apostles and assist them and offer to Allah a goodly gift, I will most certainly cover your evil deeds, and I will most certainly cause you to enter into gardens beneath which rivers flow, but whoever disbelieves from among you after that, he indeed shall lose the right way.

13. But on account of their breaking their covenant We cursed them and made their hearts hard; they altered the words from their places and they neglected a portion of what they were reminded of; and you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah loves those who do good (to others).

14. And with those who say, We are Christians, We made a covenant, but they neglected a portion of what they were reminded of, therefore We excited among them enmity and hatred to the day of resurrection; and Allah will inform them of what they did.

15. O followers of the Book - indeed Our Apostle has come to you making clear to you much of what you concealed of the Book and passing over much; indeed, there has come to you light and a clear Book from Allah;

16. With it Allah guides him who will follow His pleasure into the ways of safety and brings them out of utter darkness into light by His will and guides them to the right path.

17. Certainly they disbelieve who say: Surely, Allah-- He is the Messiah, son of Mariam. Say: Who then could control anything as against Allah when He wished to destroy the Messiah son of Mariam and his mother and all those on the earth? And Allah's is the kingdom of the heavens and the earth and what is between them; He creates what He pleases; and Allah has power over all things,

18. And the Jews and the Christians say: we are the sons of Allah and His beloved ones. Say: Why does He then chastise you for your faults? Nay, you are mortals from among those whom He has created, He forgives whom He pleases and chastises whom He pleases; and Allah's is the kingdom of the heavens and the earth and what is between them, and to Him is the eventual coming.

19. O followers of the Book- indeed Our Apostle has come to you explaining to you after cessation of the (mission of the) apostles, lest you say: There came not to us a giver of good news or a warner, so indeed there has come to you a giver of good news and a warner; and Allah has power over all things.

This Ruku presents the punishment that Allah gave to the Bani-Israel as they broke their pledge that Allah had taken from them and also because of their unjust behavior in the matters of life; AAYAT-12, the first AAYAT here, tells that Allah took the pledge from them and provided twelve chiefs to them (each one for each of their twelve tribes); Allah told

them that He would care for them if they fulfill their pledge that is if they establish SALAH (the daily prayers to Allah) and give ZAKAH (the necessary provision of charity to the poor and the needy as commanded by Allah) and believe in the Prophets that Allah sends and help them in all manners possible to give the message of Allah; and lend Allah the good loan (that is they must spend their finances at the good deeds besides ZAKAH that Allah appreciates and provide much of their time using the best of their capabilities for the guidance of the people that need it according to the command of Allah) so then He would eliminate their sins and He would enter them into the JANNAAT beneath which the beautiful streams flow; but whoever of them disbelieves after they have received this command (to which they have committed their-selves), he has certainly strayed far away from the right path (so then he would not receive the Guidance to the right path at the worldly life and he would be punished severely at AKHIRAT); so due to the breach of their pledge, Allah cursed them by making their hearts so hard that they turned oblivious of the Truth; the AAYAT tells ahead that they changed words from their places and presented them out of context and as such, they have forgotten (ignored intentionally) much of what they had been advised; our study had noted at the eighth Ruku of AALE-IMRAN that there are such persons in them that present words in such manner by their tongues that listeners take that too included in Torah (or they speak words with sound near to the actual words that change the meaning of the text so that they get the excuse if someone detects their wrong that they only said the right word); Allah certainly is the

true authority Who saves the Muslims from all adversities as they keep firm upon Islam; Al-Hamdu Lillah; the AAYAT tells the Muslims ahead that "you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah loves those who do good"; note that to pardon them means to leave them on their own as they would be unable to create any trouble for the Muslims if the Muslims remain steadfast upon practicing the Islamic commands and the AAYAT also indicates that to avoid them would enable the Muslims to avoid their impression and so this avoidance is among the good attitudes for the Muslims; Al-Hamdu Lillah; the AAYAT ahead tells that Allah had also taken an oath from those too who call their-selves as NASAARA (the Christians) but they forgot (ignored in practice) much of what they had been advised; due to this attitude towards the commands of Allah, He punished them by putting enmity among them and hatred inside for each other (of them) till the Day of Judgment; Allah would certainly inform them very soon of what they had been doing; O people of the Book - there has come from Allah the last of His Messengers to you who brings forth many of things that you conceal of the book (Torah) and leaves many of things untouched; certainly, there has come towards you people of the Book the magnificent light (the guidance through Muhammad PBUH that present the most fundamental Islamic teachings that Torah had also presented most clearly in its basic form) and the distinct book (i.e. the Holy Book Quran which Allah protects from all modifications); Al-Hamdu Lillah; so the AAYAT presents the fact that you people of the Book not only ignored the actual

teachings of Torah in practice by different unworthy excuses but you have also denied the teachings of the Quran when it is available to you people for the Guidance to the right path; note that Allah has protected the Quran in all ways and it is totally safe not only in its meaning but also in its text (see Surah HIJR-9) so this truly is the Word of Allah that is His attribute; this is not the case with Torah or any other of the books that Allah sent to the world as they have been tampered with not only in meanings but even in text as the ancient history tells us explicitly; though we Muslims take Torah and other Scriptures that Allah sent to the Messengers as the message of Allah (in their basic form) yet we Muslims do not take any guidance from it as of now because we do have the Quran in its basic form even now that encompasses all the principles of Islam (and SUNNAH of the Prophet PBUH presents the manner to practice them); its principles had come to the clear manifestation at the times of the Prophet PBUH as we have studied at the third AAYAT of MA'EDAH; Al-Hamdu Lillah; AAYAT-16 tells us, "With it Allah guides those who will follow His pleasure into the ways of safety and brings them out of utter darkness into light by His will and guides them to the right path"; the notable things here are that Allah guides all persons by the Quran (and He has commanded us Muslims through Muhammad PBUH to strive in spreading of the Islamic teachings by the Quran only with the assistance of the SUNNAH; see Surah FURQAN-52); the second thing is that He guides those certainly who need His pleasure sincerely; the third thing is that He guides towards the right path only that is by directing the sincere persons towards the right

attitudes in all issues of life according to Islam; the fourth thing is that He brings them out of all dark areas (ZULUMAAT that is the plural of darkness) towards the magnificent light that enlightens the true manner to practice the issue at hand; here the dark areas mean the wrong manners that are many while the magnificent light i.e. the Quran guides to the only right manner in principle for the issue at hand; the fifth thing is that He brings the sincere persons to the magnificent light by His will; note that whatever happens anywhere at the earth or at the heavens or between the heavens and the earth, that all happens by the will of Allah only; the sixth thing is that He not only provides the Guidance to the right path but He also keeps the sincere persons upon that right path by the Quran; Al-Hamdu Lillah; AAYAT-17 tells that those among the people of the Book who have said that the person of Jesus Christ, the son of Mary, is Allah, they have disbelieved the Truth; O Prophet PBUH; tell them -who would challenge Allah (to protect) if He intends to destroy the Messiah (Jesus Christ), the son of Mary, and his mother too and all those that are upon the earth; and for Allah only, is the authority of the heavens and the earth and whatever is between them (He has created all of these by His authority and He has the total power to destroy all); He creates whatever He wills (so He created Jesus Christ miraculously by a woman only); and Allah certainly has all control over all things-; the AAYAT ahead tells that the Jews and the NASAARA say that they are the children of Allah and His loved ones (here, they said it in the meaning that they are very near to Allah as the word used does not mean the children specifically but it might show the

relation to someone or something); ask them O Prophet PBUH -then why would He punish them at AKHIRAT (and why did He punish them at the world; note that the Jews were totally uprooted from their dwellings by the forces of Nebuchadnezzar and after many centuries of that, by the Roman forces); they are among the ordinary human beings just as all others are; He forgives whom He wills and He punishes (due to their wrong-doings) whom He wills; and for Allah only, is the authority of the heavens and the earth and whatever is between them; and towards Him, is the return (of every person for the view and the outcome of his/her account)-; Al-Hamdu Lillah; the last AAYAT of the Ruku states that the last Prophet has come now to the people of the Book (and to all peoples of the world); he has come after the huge gap where there came not a single Messenger of Allah; note that this huge gap is of more than 540 years or so since Jesus Christ was taken above to heavens alive and this period is known as FATRUT; now the people of the Book have no such excuse that they did not find any Messenger after Jesus-AS who had provided them the good tidings on whatever they had understood right from the teachings of Torah and who had provided them the warning on whatever they had understood wrong; so now they have no excuse to remain on their false notions (that they had taken-up by their whims at the period of FATRUT) as the Messenger of Allah has come to them who is BASHIR (who gives the good tidings to all those who believe and work according to the Quran) and who is NAZIR (who gives the warning to all those who reject the message of the Quran); they must believe in it and if they do not accept its teachings that corrects their

belief then they must understand that Allah certainly has all control over all things (so He would decide for their fate in the world as He wills and He would give them whatever they deserve at the Day of Judgment); Al-Hamdu Lillah.

MA'EDAH-The Fourth Ruku

20. And when Musa said to his people: O my people - remember the favor of Allah upon you when He raised prophets among you and made you kings and gave you what He had not given to any other among the nations.

21. O my people - enter the holy land which Allah has prescribed for you and turn not on your backs for then you will turn back losers.

22. They said: O Musa - surely there is a strong race in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter.

23. Two men of those who feared, upon both of whom Allah had bestowed favor, said: Enter upon them by the gate, for when you have entered it you shall surely be victorious, and on Allah should you rely if you are believers.

24. They said: O Musa - we shall never enter it so long as they are in it; go therefore you and your Lord, then fight you both surely we will here sit down.

25. He said: My Lord - Surely I have no control (upon any) but my own self and my brother; therefore make a separation between us and the nation of transgressors.

26. He said: So it shall surely be forbidden to them for forty years, they shall wander about in the land, therefore do not grieve for the nation of transgressors.

The Ruku commences by telling how Moses-AS directed his people (the Bani-Israel) by reminding them that they should remember how Allah provided His NEMAT to them when He raised Prophets among them (that guided them to the right path) and raised them to have authority (over vast areas of land); and in addition, He provided them that He has not given to anyone else (that is Torah, the five books, that Allah gave to Moses for the guidance of the Bani-Israel); he told them to enter the holy land of Palestine (to which they had their rightful claim at that time) which Allah had assigned to them but they must not turn back at the battle as they would lose the blessing of Allah by that; they should fight on the people there and they would certainly get the upper hand; the Bani-Israel refused to fight them on the basis that they had extremely aggressive warriors and in their presence, they would never enter the land certainly; however, if those warriors leave that place, they would enter it with pleasure; note here that they had the strong impression of their slavery at Egypt and it manifested here at their answer though Moses had told them clearly that its conquest was already written for them; moreover, they had seen that Allah had provided Moses by such staff that with it, he could perform amazing feats; they had witnessed it to become the big serpent that ate up the snakes of the magicians and it had such strike that parted the waters to make the passage to safety for them (and then the waters drowned the Pharaoh and his army) and then it had provided 12 springs to run from the big rock at the desert they were in; with such

achievements that provided them ease in living, they were not prepared to fight the enemy but wanted Moses to get them by the power of his amazing staff; two good chiefs (one of them was Joshua-AS), who feared that Allah would punish them if they do not fulfill His command and whom Allah had blessed highly, told the Bani-Israel that when it is written for them then they ought to go boldly through the door of the city upon them without any worry and they would get it; they ought to have total trust in Allah as the true believers must have; we have just studied at the last AAYAT (that is AAYAT-11) at the second Ruku of MA'EDAH that Allah does care for the safety of the true Muslims who have their total trust in Him; they must develop TAQWA to Allah inside and then if anyone intends to be unjust towards them, Allah would certainly secure them from such wrongful persons; this implies that the Muslims must fulfill the demands of justice and not put burdens to the persons that are under their authority especially those that are the weakest among them; Al-Hamdu Lillah; they completely ignored the good direction of the good chiefs and told Moses that they would never enter the city till the times those extremely aggressive warriors are there so he should go towards them and also the true Lord that he believes in and they both should fight them as they sit waiting for the news of the conquest; on such answer where they talked about Allah as the RABB (the true Lord) of Moses only, he asked Allah that "O my Lord - I do not have any control except upon my own person and on my brother (Aaron) so just decide for separation between us and these (people that comprise of) rebellious persons"; note that Moses did not address the Bani-Israel as his people due

to their disrespectful attitude towards Allah; note also that the Messenger has no authority to decide to leave the nation he has been sent to unless Allah allows that for him (Jonah-AS committed this mistake that he left his people without asking Allah for its permission and had to live in the belly of the huge fish until Allah accepted his plea for mercy; see the AAYAAT-139 to 148 of Surah SAAFFAAT); Allah replied to this plea of Moses-AS that the holy city would remain unattainable to these rebellious persons for forty years from now (so that their new generation, which develops at the rough surroundings at the desert free of slavery, fulfill the command to get the holy city) and they would wander bewildered at the desert; so Moses would not grieve on their attitudes but he would go on spreading the fundamental teachings of Islam as that is the work assigned to him; certainly, Allah knows best; Al-Hamdu Lillah.

MA'EDAH-The Fifth Ruku

27. And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I will most certainly slay you. (The other) said: Allah only accepts from those who guard (against evil).

28. If you will stretch forth your hand towards me to slay me, I am not one to stretch forth my hand towards you to slay you surely I fear Allah, the Lord of the worlds:

29. Surely I wish that you should bear the sin committed against me and your own sin, and so you would be of the inmates of the fire, and this is the recompense of the unjust.

30. Then his mind facilitated to him the slaying of his brother so he slew him; then he became one of the losers

31. Then Allah sent a crow digging up the earth so that he might show him how he should cover the dead body of his brother. He said: Woe me - do I lack the strength that I should be like this crow and cover the dead body of my brother? So he became of those who regret.

32. For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our apostles came to them with clear arguments, but even after that many of them certainly act extravagantly in the land.

33. The punishment of those who wage war against Allah and His apostle and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be expelled out of the land; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement,

34. Except those who repent before you have them in your power; so know that Allah is Forgiving, Merciful.

The Ruku continues to tell the results that the unjust attitudes at different times have brought upon the peoples of the world; it starts by asking the Prophet PBUH to recite the narration of two sons of Adam-AS as it had happened, for the correction of the people of the Book in this issue;

this clarifies that this certainly has happened so this is an actual event which had occurred at the times of Adam; they both had presented their respective sacrifices to Allah, the true Lord; He accepted the sacrifice of one of them (that became manifest by the fire that came from heavens to devour it) and rejected the sacrifice of the other for which we find the reason in the speech of the one that was accepted that Allah accepts sacrifice from MUTTAQIN only (those who are totally attentive towards Allah); Al-Hamdu Lillah; their names have been mentioned as HABIL (Abel) who was the first person murdered and QABIL (Cain) who was the first murderer and they both are mentioned as the shepherd and the tiller of the land respectively; note that Ahadith have pointed out that whoever of innocent persons is murdered, some of the curse of that injustice falls upon QABIL too as he was the first murderer; Ahadith have also shown some reservation about making the tilling of the land as an obsession (to gain finances without any care to human necessity) and though obsession into the worldly issues is not appreciable at any financial pursuit yet the tilling of the land is especially marked so it must strictly remain to necessity; Al-Hamdu Lillah; QABIL took upon him to kill HABIL like the Satan had taken upon him to challenge Adam-AS when he was cursed; note here that when Allah cursed Satan and told him that he would be the dweller of the hell-fire as he has not obeyed the command of Allah to prostrate to Adam-AS, he asserted to take his revenge from Adam and his descendants as he was totally unable to challenge Allah; QABIL in the same manner took-up this injustice that he killed his brother on the punishment he had received from Allah; when HABIL

saw that his brother QABIL does intend to kill him as he saw his extreme anger towards him so he told him that if he does commit such heinous act, he would not retaliate to kill him as it is such evil that he does not intend to do it even in his self-defense (so it seems here that at those times it was not clear if the murder at self-defense even, is valid or not); HABIL clearly mentions that he fears Allah, the true Lord of the worlds, as the person must worship Him and obey Him only without any inclination towards any evil; here again we get the meaning of TAQWA that it denotes the total belief in Allah with the fear of Allah (when some person does wrongs to himself) with the hope towards Him that He would forgive the wrongs providing him TOFIQ (the space to do good deeds against the wrongs to compensate them and make himself better ahead) with true love inside for Him; Al-Hamdu Lillah; he told QABIL that when he is on the right path then if QABIL kills him, he would not only put on himself this heinous sin of killing him but also all of his other sins (as he would never get TOFIQ to compensate for them ever) and he would be among those persons that are liable to the hell-fire; and such is the punishment for the unjust persons; QABIL was divided between killing or not killing his brother but then the whims inside him did get hold of him to kill his brother and he did kill him to become one of the extreme losers; now, he could not find any place to conceal the corpse of HABIL and in this worry, he saw a crow that was scratching up the ground and he realized that this surely would hide the corpse; he said to himself that it is woe unto him that he could not even be like this crow so that he could hide the naked parts of the body of his brother (by hiding it

all); so then he became one of the regretful persons due to this setback that challenged his understanding of worldly matters; here, the narration ends and it guides us to some very distinctive attitudes for remaining to the right path and our study would insha-Allah take some of those that are most notable; Al-Hamdu Lillah; here, the first notable thing is that Allah asks the Prophet PBUH to recite this incident to the people of the Book just as it had happened as they disputed much in its elements; the second notable thing is that the sacrifice given to Allah provides the insight into issues at hand to tackle them righteously; the third notable thing is that Allah accepts the deeds when they are based on TAQWA to Allah that is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all times and at all places; Al-Hamdu Lillah; so TAQWA to Allah is that attitude that comes by fear of His displeasure and results in the true Belief upon Him that has become wonderfully strong by the good deeds that the person has done sincerely according to the commands of Allah; Al-Hamdu Lillah; the fourth notable thing is that if the good person does not know the ruling for some issue that he has to decide for, then he should take the safe side as that is the asking of the fear to Allah in that though it might put him to some high trial; the fifth notable thing is that those who commit the murder of some innocent person, those extremely unjust persons generally do not get TOFIQ to repent and make their-selves better as they generally are

destined to the hell-fire; the sixth notable thing is that the Man actually has been born on FITHRAT (the natural inclination towards the righteousness) and as such, his conscience (if it has any of good sense for justice left in him), asks to refrain from such high unjust act as to kill someone innocent; however, Satan works against this conscience and when the person is at the extreme level of his anger towards someone innocent, he needs the highest of control of self without any inclination towards any such satanic whims because if he gives-in to these whims, that would undoubtedly lead him to the hell-fire; the seventh notable thing is that those who take their-selves as much high among all the people, they feel it humiliating to learn from anyone that they take as lesser in status than their-selves though the issue in question might be well to learn from those even, that are lesser in status; the eighth notable thing is that each and every person does have the shame to hide his private parts and of others if that falls on him as that also is among the natural tendencies; the ninth notable thing is that the person given to worldly base desires, is ashamed at the worldly setbacks yet he cares but little for the failure that he would face at AKHIRAT which is the true life certainly; the tenth notable thing is that wherever birds are mentioned specifically in the Holy Book Quran, they present some miraculous performance, mostly in service to human beings; this is a very interesting phenomenon and does show that Allah is fully capable to take His work from birds even as He wills and this also asks for clear observation to all who need guidance towards Allah; generally, the Muslims are fully aware of the incident of ABA-BIL that happened just

before the birth of the last Prophet Muhammad PBUH; Surah NAML tells us that HUD-HUD (Hoopoe-a bird in family of wood-peckers), brings an information that is something not known even to Solomon and the next AAYAAT tell us that he had brought information about the area of SABA (Sheba) that there a queen was ruling and they had their belief in the Sun taking it as their Lord and leaving the true Lord Allah; so the birds are doing a strange service to their own species and to human beings; besides birds, the Quran tells the amazing things about the insects too so note that before this incident, this same Surah tells us that "until when they (Solomon and his armies with him) came to the valley of ants, an ant said -O ants - enter your houses, (that) Solomon and his hosts may not crush you while they do not know" (Surah NAML-18); this tells that even ants do have their own system of communication by which they send messages to each other; as the Surah does not mention that Solomon had heard the speech of the ant directly (because Allah had provided him the ability to understand the speech of birds only as we learn by AAYAT-16) so Allah made him aware of this communication among the ants and learning that, he showed his extreme gratitude to Him for this most impressive status that even the ants did care for; note that this same Surah has that "and when the Word falls upon them, we would bring out an animal out of earth that would talk to them as people did not believe truly our indications" (Surah NAML-82); it is said in commentaries related to the Quran that this animal would appear in Makkah near the end of the world; the Quran tells amazing occurrences at different places that are mostly related to birds but there

are such occurrences that it states even for animals, reptiles, insects and even fish that present the fact that Allah is Able to provide his directions well even by these of His creation too; Al-Hamdu Lillah; may Allah save all the true Muslims from giving-in to satanic whims and keep them always on the right path; Al-Hamdu Lillah; AAYAT-32 tells that Allah had decreed upon the Bani-Israel that whoever kills any person while that person has not killed anyone (so it is not as QISAS that is life against life) or that person has not stopped some people from the practice of the commands of Allah (so it is not due to FASAD upon the land) then it is as if he has killed the whole people at the land; likewise the saving of an innocent person (specially one among the prophets) is as saving of their whole people as each of such innocent persons guides towards the righteousness; note here that Allah had given this command to the Bani-Israel and it denotes that it addressed their tendency that they killed the Prophets of Allah without any care to take the Guidance to the right path from them; the AAYAT actually tells the dire consequence for this heinous act as it ends by the statement that the Prophets of Allah came to them with the BAYYINAAT (that are the clear reasoning to get to the true Belief in Allah, the true Lord, and in the judgment at AKHIRAT by the observation of the previous guidance that Allah had provided to the people) yet they killed even some of the Prophets of Allah so they were among those people that used to do extreme wrongs upon the earth; that is why Allah cursed them and disgraced them totally; certainly, all the power actually belongs to Allah, the true Lord; Al-Hamdu Lillah; the last couple of AAYAAT of this Ruku (that are 33 and 34) tell

the punishment for those who are the brutal dacoits & highway robbers (and even the persons that revolt against the Islamic regime that establishes the Islamic commands, challenging it by deadly weaponry and it is notable here that this is included in the HUDUD that are the crimes which ask for their specific prescribed punishments); so they actually are rebels to the commands of Allah and clearly, they all have the cruel attitude in extreme that relates to "Might is Right" according to the witnesses and according to all evidence presented at the court; as such, even the kidnapping of the weak citizens of the land might be included here; as punishment, they would be killed without any mercy or would be crucified or one of their hands and one of their legs (opposite sides) would be cut or they would be ordered exile so they would leave the land; the respectable compatible QADHI (the good Muslim judge, respectable due to his honesty and compatible due to his good capability to manage affairs that matches the asking of his post) would take any of these that he finds appropriate in the given case; Al-Hamdu Lillah; these criminals would certainly be disgraced at the world by their punishment as they have committed one of the most heinous crimes and at AKHIRAT, they would also receive the most agonizing punishment as this is one of the most sinful activities; when the verdict is for the Capital Punishment, the execution of it would either be applied by sword chopping-off their heads or by bullets; note that hanging is not an appreciable way of execution of the Capital Punishment though even that is bearable as one of options if the QADHI rules for it; the books of FIQH provide much detail for this and other of the five HUDUD; note that the

Islamic code of criminal law comprises of HUDUD (the five that have prescribed punishments), QISAS & DIYAT (that relate to murder and wounds inflicted upon someone) and TA'ZIRAAT (the laws of the land that are other than these two); please read my writing "The Islamic Guidelines" for some detail to these categories of crimes; however, if any of such dacoits repents and leaves such heinous crimes before he is caught in any of such crimes that designates him as among the brutal dacoits, the code of the criminal law at the Islamic environment would take-up leniency for him and would not provide any punishment to him; it would allow all such persons to live as the normal good citizens at the Islamic environment (but they would have to compensate the losses of the persons they had looted before their repentance, as much as possible for them) and it would allow them even to better it if they have the capability for it and if they do will for it; at AKHIRAT, Allah would care for such high repentance and He certainly knows whatever is inside of any person; certainly, Allah is Most Forgiving and Most Merciful; Al-Hamdu Lillah.

MA'EDAH-The Sixth Ruku

35. O you who believe - be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful.

36. Surely (as for) those who disbelieve, even if they had what is in the earth, all of it, and the like of it with it, that they might ransom themselves with it from the punishment

of the day of resurrection, it shall not be accepted from them, and they shall have a painful punishment.

37. They would desire to go forth from the fire, and they shall not go forth from it, and they shall have a lasting punishment.

38. And (as for) the man who is thief and the woman who is thief, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise.

39. But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (mercifully); surely Allah is Forgiving, Merciful.

40. Do you not know that Allah-- His is the kingdom of the heavens and the earth; He chastises whom He pleases; and forgives whom He pleases and Allah has power over all things.

41. O Apostle - let not those grieve you who strive together in hastening to disbelief from among those who say with their mouths: we believe, and their hearts do not believe, and from among those who are Jews; they are listeners for the sake of a lie, listeners for another people who have not come to you; they alter the words from their places, saying: If you are given this, take it, and if you are not given this, be cautious; and as for him whose temptation Allah desires, you cannot control anything for him with Allah. Those are they for whom Allah does not desire that He should purify their hearts; they shall have disgrace in this world, and they shall have a grievous chastisement in the hereafter.

42. (They are) listeners of a lie, devourers of what is forbidden; therefore if they come to you, judge between them or turn aside from them, and if you turn aside from

them, they shall not harm you in any way; and if you judge, judge between them with equity; surely Allah loves those who judge equitably.

43. And how do they make you a judge and they have the Torah wherein is Allah's judgment? Yet they turn back after that, and these are not the believers.

The Ruku starts by asking the true Muslims to have TAQWA to Allah and for that, it guides them to take-up two things; one is that they must seek WASILA (that means that they must do those good deeds to which the last of Messengers PBUH has guided them so that they bring them near to Allah) and the other is that they must battle against their adverse whims inside and do not give-in to them which ask them to go astray from the right path; so the Ruku asks Muslims to review the deeds that they commit and the belief inside to remain steady in achieving the proximity to Allah; the true Muslims must always remain aware that those who disbelieve, even if they had all things that the earth has and even more, and at AKHIRAT, they present that all to save their-selves from the punishment at AKHIRAT, that would not be accepted from them and even in the worldly life, they would be punished most severely; at AKHIRAT, they would long to get out of the hell-fire but they would not be able to get out from it and their punishment would stay-on; AAYAT-38 tells the prescribed punishment for the male thief and the female thief; note that theft also is included in HUDUD while the other four are the brutal robbery (which includes the challenge to the Islamic regime that establishes the

commands of Allah at the land and kidnapping of the weak citizens), adultery (and fornication); accusing someone of adultery and the utmost drinking of wine; please see my writing "the Islamic Guidelines" that is available at the net for some detail to all these; Al-Hamdu Lillah; note that one of the hands (the right one) would be cut for the crime of theft and note also, that the AAYAT tells this punishment for such person who is undoubtedly designated as the thief; this designation needs to see some important features about the object taken that relate to answer what, where, when, how and of whom is the object taken; the QADHI shall take the assistance of substantial circumstantial evidence or/and modern electronic means (but as secondary reasoning) when the two male competent eligible witnesses are available to it that have seen the scene of the crime in such status that is telling of the criminal doing of the accused person; these witnesses need to be Muslims that are adult, sane, caring to avoid all big sins and caring to avoid such attitude that degrades them among the people in general and they must have witnessed the criminal scene with such observation that does make the persons blamed for the theft relate to it undoubtedly; the general ruling relating to justice needs high consideration that the benefit of doubt goes to the accused person and also the general ruling that nobody is taken as blameworthy unless proven guilty; these certainly are in accordance to the Islamic teachings as recorded in FIQH; Al-Hamdu Lillah; the object taken must be no lesser in value than the amount according to gold for ZAKAH (it is 87.5 grams of gold and though other amounts are taken as valid but they are very meager amounts by today's standard and

not necessary to the practical ruling here as of now), the theft of the object must not have been committed because of hunger and thirst or any genuine basic human necessity; the object must have been at some reasonably protected place; it must not have any claim of ownership of the thief to it (even nominal and so taking something from the Government treasury or any such institution where he has a say, even if slight and that only in theory, is not burglary in strict terms being a citizen though it might be termed as something near to forgery or something bad in the handling of finances that have many of valid owners yet it would go to TA'ZIR and not to HADD); its ownership must not be vague in any way (though documentation for it does not count in the Islamic Judicial process but witnesses do); please note this most significant point in respect to the documentation of possessions of citizens where the Islamic law is in effect that the documentation certainly is not much relevant there but only the good witnesses count effectively for all the judicial processes there; Al-Hamdu Lillah; it must not be in any kind of ownership of any of his house-mates (that also includes his guests or where he himself is a guest) or of any of his close relatives and so there must be no doubt about the man accused as the thief in the case; the taking away of the Quran belonging to some mosque (or even in the custody of some person) is not theft as its contents are for the true guidance that would be appreciated for him even if he is incapable to recite it but capable to hear it well when it (or its translation) is read for him or the books of knowledge even if he is incapable to read them but he is capable to hear them well; if the person commits theft for the first time and

the court takes him as the thief undoubtedly by the testimony of two acceptable witnesses or by his own admission twice at different occasions without any undue pressure then the four of his fingers (and not the thumb) would be cut of the right hand and that would keep the tolerable leniency that Islam appreciates due to the asking of the terms that we find here at Surah MAE'DAH; if the punished person commits theft the second time proving well that he/she is a conformed thief then that very hand i.e. the right one that is now without fingers, would be cut from the wrist; the third time it would be TA'ZIR to such exceptional unyielding negative character that must not extend to cutting of any part of the body as he/she has already achieved his/her punishment at maximum by the Holy Book Quran; even with this stance that does have its roots at FIQH, the Muslims would fulfill the command at the KITAB (the Quran) as there is nothing adverse to this in the most authentic SUNNAH of the Prophet PBUH while the fingers do apply to hand; Al-Hamdu Lillah; note that Islam tells the punishments of HUDUD, and even those of QISAS & DIYAT, as deterrent to these sins/crimes causing fear inside of those who have the tendency towards such and causing hope inside of those who intend to live at peace in the world; the Muslims certainly would care for the true life at AKHIRAT and certainly, they would provide these punishments that are mentioned for these sins/crimes but they would provide them to the wrong-doers as the last resort for the safety of all those that are most virtuous here; note that the AYAT says that it not only is the punishment for the wrong-doing (of the thief) but it also is the exemplary punishment (as

warning to stay away from such crimes for all those who live at the Islamic environment); Allah certainly is the Mighty (so He is Able to provide the punishment by His own) and the Most Wise (so He asks those that are committed to Him, i.e. the Muslims, to apply the punishment so that they fulfill their examination at the world and keep the surrounding to remain steadfast upon Islam); note well that the establishment of ways to keep all to Islam at the Islamic environment is included in the seeking of WASILA and the battling against the adverse whims that the Ruku had asked at its beginning; however, the wound by the cut would be taken care of after the execution of the punishment in all the good way possible, even by applying the available good modern techniques too for that highly necessary care; Al-Hamdu Lillah; AAYAT-39 tells, "but whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (mercifully); Allah certainly is Most Forgiving and Most Merciful"; this implies that Allah would care for him/her if that person repents and reforms (by compensation to the persons he/she has inflicted losses upon); however, his repentance before he is caught would give him no relief (as stated in the case of the brutal robbers and the challengers to the Islamic commands) and he would duly receive his punishment as prescribed; note well that except for the cases of adultery and the cases of accusation of adultery (which need the most strict scrutiny of witnesses), the QADHI would try positively to extend the specific prescribed punishment at HUDUD to the responsible persons if he does have the available evidence just to acceptance and he would not incline towards leniency to the criminals (as that

in itself would be injustice); please read my writing "The Islamic Guidelines" available at the net for detail to the criminal code that applies at the Islamic environment; Al-Hamdu Lillah; AAYAT-40 tells that all the authority at the heavens and the earth belongs to Allah so it is His will whom to punish and whom to extend mercy to; and Allah certainly has all control over all things; Al-Hamdu Lillah; from AAYAT-41, the discussion turns again towards the unjust attitudes of the people of the Book and goes on with some other issues (that also relate to indicating of unjust attitudes) to the last of the Surah; the AAYAT asks the Prophet PBUH not to grieve over the persons who hasten towards the disbelief among those persons who claim to believe by their tongues yet who do not actually believe (i.e. the hypocrites); and among the Jews (who also hasten towards the disbelief); note that the Quran asks to hasten only towards the righteous true Belief and such good deeds that relate to AKHIRAT (so as to develop TAQWA) for which AAYAT-133 of Surah AALE-IMRAN provides the guidance among other of AAYAAT; and it asks to keep the worldly life to necessities only for which AAYAT-219 of Surah BAQARAH provides the guidance among other of AAYAAT; the AAYAT here tells that these wrongful persons who hasten towards the disbelief actually engage in espionage as they are used to hearing lies among them and they are used to listening for another people who have not come to you; we have studied about these another people at AAYAT-76 of Surah BAQARAH (at its ninth Ruku) that they are their scholars who had even changed the text and the meanings of Torah after they had realized its message clearly; they have

instructed these wrongful persons to take some of things that the Prophet PBUH teaches (that do not affect the directions they give to their followers) and leave some of them having fear to them (that do affect their directions in the manner they dislike); this is the attitude they showed to Torah even, so due to their wrongful attitudes (misinterpretation of Torah at places), Allah has decided to put them into extreme trouble (that would lead them to give-in to their base desires and they would stray away from the right path totally); so you O Prophet PBUH, have no authority to stop the impact of this decision that Allah has made for them because Allah does not intend to cleanse their hearts of the disbelief they have shown; they would certainly be disgraced at the world by their punishment and at AKHIRAT too, they would receive the most agonizing punishment; note that these words are nearly the same that define the punishment of the HADD to rebels to the commands of Allah; these persons intend to accept some of the Islamic commands in practice and reject other of them totally and this attitude is most unacceptable in Islam (see the note at the tenth Ruku of Surah BAQARAH for AAYAT-85); Al-Hamdu Lillah; they are used to hearing of fibs in the company of their scholars who eat even those things that they get by wrong means (which Torah has prohibited); these scholars even take bribery to make unjust decisions in favor of the wrongful persons; so if they come to you O Prophet PBUH asking for decisions in their disputes, you might either decide for them or either send them away (as you will); if you send them away, they are totally unable to harm you in any manner; however, if you do decide for their disputes then

adhere totally to justice (as the Quran presents it); Allah certainly appreciates those that are totally just (in all issues of life according to the Quran); how weird that they ask you for decisions at their disputes while they have Torah with them that does guide them to the commands of Allah yet they turn away from it; most certainly, they are not the believers in Torah (that might have saved them at AKHIRAT if they had been most respectful to the Prophet PBUH and the Quran); the Ruku ahead tells that without their adherence to Torah in practice, they are not true believers in Torah but they are only among its disbelievers; this implies that the Muslims need to remember that they must adhere to the Quran in practice as guided by the authentic SUNNAH of the Prophet PBUH; may Allah save all the Muslims from the ignorance of the Islamic teachings in practice because the verbal adherence to Islam would certainly not be enough for the salvation at the true life at AKHIRAT; Al-Hamdu Lillah.

MA'EDAH-The Seventh Ruku

44. Surely We revealed the Torah in which was guidance and light; with it the prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the masters of the knowledge from the Lord and the doctors, because they were required to guard (part) of the Book of Allah, and they were witnesses thereof; therefore fear not the people and fear Me, and do not take a small price for My AAYAAT; and whoever did not judge by what Allah revealed, those are they that are the disbelievers.

45. And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds; but he who foregoes it, it shall be an expiation for him; and whoever did not judge by what Allah revealed, those are they that are the unjust.

46. And We sent after them in their footsteps Isa, son of Mariam, verifying what was before him of the Torah and We gave him the INJIL in which was guidance and light, and verifying what was before it of Torah and a guidance and an admonition for those who guard (against evil).

47. And the followers of the INJIL should have judged by what Allah revealed in it; and whoever did not judge by what Allah revealed, those are they that are the transgressors.

48. And We have revealed to you the Book with the truth, verifying what is before it of the Book and a guardian over it, therefore judge between them by what Allah has revealed, and do not follow their low desires (to turn away) from the truth that has come to you; for every one of you did We appoint a law and a way, and if Allah had pleased He would have made you (all) a single people, but that He might try you in what He gave you, therefore strive with one another to hasten to virtuous deeds; to Allah is your return, of all (of you), so He will let you know that in which you differed;

49. And that you should judge between them by what Allah has revealed, and do not follow their low desires, and be cautious of them, lest they seduce you from part of what Allah has revealed to you; but if they turn back, then know that Allah desires to afflict them on account of some of

their faults; and most surely many of the people are transgressors.

50. Is it then the judgment of (the times of) ignorance that they desire? And who is better than Allah to judge for a people who are sure?

Allah tells at the first AAYAT here that He had provided Torah (to Moses-AS) which had the true guidance towards the righteous concepts in its basic form and which had the light (the elucidation to that guidance in the different issues of life); the Prophets (Salam on all of them) who had their total attention towards Allah, used to rule upon their issues by it and even all other persons among them who had their total attention towards Allah; their scholars who were learned in Torah also used to provide verdicts on their disputes according to Torah as they all were ordered to protect the commands of Allah in it (that fundamentally were the same as the Islamic teachings though changes made in them through ancient history have affected them much) and they had taken-up the liability sincerely; so all those persons that truly believe in Torah must not fear the people around but they must fear Allah and they must not take meager amounts by giving away the most precious guidance that Allah had provided them in it; they must decide their issues from it (to the extent the Quran accepts for them) as those who do not decide their issues by Torah, they are disbelievers in Torah certainly; note that when the persons among the mankind took the protection for the commands of Allah, they could not save it from changes yet the Quran that is in the

protection of Allah is the same in the text (and its meanings are intact too) as it descended; Al-Hamdu Lillah; the next AAYAT mentions the ruling about QISAS in Torah (that also is important at the Islamic teachings); it tells that the Torah had asked them for QISAS that means that they should take life against life, eyes against eyes, nose against nose, ears against ears, teeth against teeth and even the wounds ask for QISAS; but if the notable heir (in the case of murder) or the affected person himself (in the cases of wounds), forgives the person liable for the physical losses then it would be compensation for that liable person (and Allah would forgive him at AKHIRAT); those who do not decide these issues by Torah, they are most unjust persons who have rejected Torah certainly; the next AAYAT tells us that Allah sent Jesus, the son of Mary, to follow in the footsteps of the Prophets, and he confirmed that which Allah had revealed before him in Torah, and He bestowed on him the INJIL (his sermons in the Gospel) that has the guidance in it and light, and that also confirmed that which Allah had revealed before it in Torah - and it also was guidance and admonition unto those who had the inclination to guard (against evil); the AAYAT directs that let the people of INJIL judge by that which Allah has revealed therein as the people who do not judge by that which Allah has revealed, such are the most sinful persons; the notable point here in this Ruku is that whatever Torah asks from the persons who believe in it, they must put that into practice (to the extent where it does not challenge the Quran) and whatever INJIL asks from the persons who believe in it, they must put that also into practice (to the extent where it

does not challenge the Quran); if these persons do not do this required task then they are actually denoting that they are disbelievers of Torah and INJIL respectively; note here that INJIL seems to refer to the teachings of Jesus Christ-AS (and some of this teaching is still available in some form inside the four initial booklets of the New Testament that are Matthew, Mark, Luke and John) and seemingly, it is not any book; however, when the ULAMA (the scholars of Islam) speak about INJIL as some book then that might indicate these four named booklets at the New Testament that do contain some of the sermons of Jesus-AS, the great man and one of the most honorable Messengers of Allah; note that we Muslims not only take Torah (as available now) as changed at places, we also have this notion about these four initial books at the New Testament that they do not report the sermons of Jesus Christ in the true form; note also that the Quran addresses both Jews and Christians as "people of the Book" and that means Torah but there is an AAYAT of the Holy Book Quran that reads "those who follow the Messenger, the unlettered Prophet, whom they find written with them in Torah and INJIL" (AARAAF-157) yet the possibility is that in Arabic one word referring to the first term does come to the other term after it according to its own requirement, being understood as such, so for Torah it is "written" and for INJIL it might be "mentioned"; in Surah AALE-IMRAN, we have studied that Mary had said, "O my Lord - how shall I have a son when no man has touched me?" He said, "even so; Allah creates what He wills - when He hath decreed a plan, He but says to it, 'Be,' and it is! And Allah will teach him the book and the wisdom, the Torah and the INJIL (AAYAAT-47

& 48); even here, the mention of book seems towards Torah while the mention of wisdom seems towards INJIL as they are respective terms to the book and to the wisdom in the AAYAT-48 here; it is interesting to note that here at our current study of this Ruku in Surah MA'EDAH where the Holy Book Quran tells us about the descent of Torah and INJIL, it mentions Torah as the Book but in the mention of INJIL the term "Book" is not used; here at MA'EDAH, AYAT-48 ahead tells us that Allah has descended this book (the Quran) upon you (O Muhammad PBUH) that is the Truth and it also confirms the previous book (Torah) in essence and it is custodian to it (as it provides the protection to it by the clarification of the fundamental teachings that Allah has provided to the Man and this clarification tells where Torah i.e. the five books have been tampered with); so you rule according to what Allah has sent and do not follow their whims that lead you away from the Truth; Allah has made for each of you (i.e. the people of the Book and the Muslims) SHIR'AT (their specific deeds that they have to do) and MINHAJ (the specific manner to do those); note that both SHIR'AT and MINHAJ are related to the deeds as there is no difference in the matters of belief as the Messengers of Allah have taught them; the fundamental matters of belief are to believe in TAUHID, AKHIRAT and RISALAT (please see the note at Ruku-5 of BAQARAH); the people of the Book (i.e. the Jews and the Christians) have their SHIR'AT at Torah that they take as the law of Allah to adhere to and as the guidance to attach their-selves to Allah respectively so they have adopted their MINHAJ by inclination to ADL (law) and by inclination to EHSAAN (the good tendency to

perform good deeds) respectively; note that Muslims have their SHIR'AT well-defined at the Quran (that are the SALAH, ZAKAH, SAUM and other of necessary deeds) and they have their MINHAJ to perform them according to the SUNNAH of the Prophet PBUH; before the advent of Muhammad PBUH, the last Messenger of Allah, the rightful adherence to Torah was the sign of belief yet it is moot point if practice on Torah (with the righteous belief on the fundamentals) would be enough for salvation at AKHIRAT for any such person who is among the people of the Book (and who does not disrespect Muhammad PBUH and the teachings of the Quran) after Allah provided Muhammad PBUH the status of His last Messenger; the Holy Book Quran has given such signs at places (and one of them is this Ruku too) that such persons might have some chance to safety at AKHIRAT but these signs are not much explicit about the matter (see the note at the eighth Ruku of Surah BAQARAH for its first AAYAT); note that it has also pointed out clearly that those who are not sincere in the fundamental matters of belief, they are much far away from Torah and they are not among the people of the Book; the Quran has told us most explicitly that Allah has cursed the Jews as they were extremely disobedient to Allah and they even killed the Prophets of Allah; we have studied this at many places yet see AAYAT-60 coming just ahead here in MA'EDAH at its ninth Ruku; it has also told us at places that the NASAARA i.e. the Christians had taken up extreme disbelief to the Truth when they took Jesus Christ as the object to worship by believing in trinity (see NISAA-171) and it has also told that those are not truly among the people of the Book who believe in crucifixion of

Jesus Christ (see the note at the twenty-second Ruku of NISAA); note that the belief in Trinity and in the Crucifixion are the most notable concepts in Christianity; certainly, Allah only is the true Lord totally Capable to apply His decisions to the JINN and the human beings on YAUMUD-DIN (the Day of Judgment) as He wills and the best to say (keeping to the statements that the Quran has presented at this issue) about such individual if he does exist as of now, who is truly attached to Torah among the people of the Book and who does not disrespect Muhammad PBUH and the teachings of the Quran, is that Allah knows better; Al-Hamdu Lillah; the AAYAT says ahead that if Allah had willed, He would have made the people of the Book and the Muslims one UMMAH but He intends to test all by whatever He has given to them specifically so all of them must hurry towards the good deeds; certainly, towards Allah is their return so He would clarify issues there in which they had been making disputes at the worldly life; for you, O Prophet PBUH, Allah gives the command to apply the Quran only if they ask you for decisions in their issues and you must not follow their whims (by which they misinterpret the commands of Torah); and be careful that they do not put you to incline towards misunderstanding of some of commands that Allah has provided to you (as they have done with Torah); if they reject your decisions in practice then you would know that Allah intends to put them into extreme trouble due to their own wrong-doings (see AAYAT-41 at the previous Ruku) and many of the people among them are highly sinful persons; the last AAYAT asks if they seek such decisions that they find fit for their whims as they used to do before the descent of

the Quran; but who is better than Allah in making of decisions for those who truly believe inside; Al-Hamdu Lillah.

MA'EDAH-The Eighth Ruku

51. O you who believe - do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.

52. But you will see those in whose hearts is a disease hastening towards them, saying: we fear lest a calamity should befall us; but it may be that Allah will bring the victory or a punishment from Himself, so that they shall be regretting on account of what they hid in their souls.

53. And those who believe will say: Are these they who swore by Allah with the most forcible of their oaths that they were most surely with you? Their deeds shall go for nothing, so they shall become losers.

54. O you who believe - whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the disbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's Face, He gives it to whom He pleases, and Allah is Ample-giving, Knowing.

55. Only Allah is your WALI and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.

56. And whoever takes Allah and His apostle and those who believe for guardian then surely the party of Allah is such that shall be triumphant.

The Ruku starts by the command to the Muslims not to befriend the Jews and the NASAARA (the Christians) as they only are fit to befriend each other as they care but little to establish their deeds according to Torah and the good teachings that Jesus Christ-AS had provided to them to keep to Torah respectively; whoever among the Muslims befriends them, he would be counted among them and Allah does not provide the true guidance to any such unjust person (see also the note on the third Ruku of AALE-IMRAN); those who incline unjustly towards the worldly gains (that actually is affliction to their true Belief if they ask them without any genuine necessity), they actually race towards them saying that they fear troubles if they do not take-up such attitude; this tells that due to reasons that relate to fear of the weaponry of the challengers to Islam and that relate to the situation of economics, they justify their friendship to them; Allah tells that He would bring the decisive win for Muslims over them (so fear of their power is baseless) and He would bring their decisive betterment in the economics that relate to their necessities (so pursuit of stability at economics by their assistance is baseless); note that this happened for the Muslims at the time by their true Belief and by all the good deeds that they took-up and even today this sincere attention towards Allah is the only sure manner for the Muslims to achieve stability in their physical defense and in

their economic necessities; Al-Hamdu Lillah; the AAYAT tells that they (who have affliction to their belief) would then be ashamed (without any chance for the betterment in their belief or deeds) on whatever they have concealed at their insides; in fact, they would come in open in such manner that even the Muslims would say about them that were these the persons who used to say emphatically swearing upon it that they were with the Muslims; all their deeds have gone to waste and they have become extreme losers; AAYAT-54 addresses the Muslims that whoever turns away from his DEEN from among them (this means that if such persons are in quite substantial number), then Allah would bring such nation whom He would love and who would love Him; they would be soft on the true Muslims but extremely severe upon the disbelievers; they would fight-on in the way of Allah (against their base desires and against all those who challenge Islam) and would not fear the reproach of those who reproach them; this is the grace of Allah which He provides to whom He wills; Allah certainly is Ample-Giving and knows everything well; so this AAYAT implies that Allah is not in need of any person for His work but the Muslims have to see that they must not incur any severe loss by disregarding any of the significant commands of Allah; they must not care what the people around say about their good deeds when they fulfill the commands of Allah; they must not give any regards to the adverse remarks of any person (even if he has prominence among the people around) to leave their good works that Allah guides them to do as that would denote only an inferiority complex on their part in this situation; the last couple of AAYAAT tell the true reason to

the Muslims for their ultimate victory over the disbelievers; they tell that their true friends are Allah and His Messenger and all those true Muslims who practice SALAH and pay their due ZAKAH with the most humble stance; whoever befriends Allah and His Messenger and the true Muslims then certainly they are the worthy party of Allah and that worthy party only would be victorious over the disbelievers; so for the Muslims, total attention towards Allah with care to fulfill the authentic SUNNAH of the Prophet PBUH and practicing of SALAH and ZAKAH and remaining humble towards Allah with whatever good deeds they do, is certainly the golden key to their ultimate victory over the disbelievers; Al-Hamdu Lillah.

MA'EDAH-The Ninth Ruku

57. O you who believe - do not take for guardians those who take your religion for a mockery and a joke, from among those who were given the Book before you and the disbelievers; and be careful of (your duty to) Allah if you are believers.

58. And when you call to prayer they make it a mockery and a joke; this is because they are a people who do not understand.

59. Say: O followers of the Book - do you find fault with us (for aught) except that we believe in Allah and in what has been revealed to us and what was revealed before, and that most of you are transgressors?

60. Say: Shall I inform you of (him who is) worse than this in retribution from Allah? (Worse is he) whom Allah has cursed and brought His wrath upon, and of whom He made apes and

swine, and he who served the Satan; these are worse in place and more erring from the straight path.

61. And when they come to you, they say: we believe; and indeed they come in with disbelief and indeed they go forth with it; and Allah knows best what they concealed.

62. And you will see many of them striving with one another to hasten in sin and exceeding the limits, and their eating of what is unlawfully acquired; certainly evil is that which they do.

63. Why do not the learned men and the doctors of law prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired? Certainly evil is that which they work.

64. And the Jews say: The hand of Allah is tied up - Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out, He expends as He pleases; and what has been revealed to you from your Lord will certainly make many of them increase in inordinacy and disbelief; and We have put enmity and hatred among them till the day of resurrection; whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land; and Allah does not love the mischief-makers.

65. And if the followers of the Book had believed and guarded (against evil) We would certainly have covered their evil deeds and We would certainly have made them enter gardens of bliss

66. And if they had kept up the Torah and the INJIL and that which was revealed to them from their Lord, they would certainly have eaten from above them and from beneath

their feet; there is a party of them keeping to the moderate course, and (as for) most of them, evil is that which they do

This Ruku commences by the same command to the Muslims as the previous one; it asks them not to befriend the people of the Book while the previous Ruku had mentioned Jews and Christians separately and here, the AAYAT also asks them not to befriend the disbelievers; this is the demand of TAQWA to Allah if they are true Muslims; when the Muslims call to SALAH, they mock their call making it something to jest with and a plaything; this actually is that they are such bunch of people who do not understand its true value and the rightful attitudes; ask (the Jews) O Prophet PBUH - if they disapprove of any other thing in us Muslims except that we Muslims believe in Allah and what has been sent to us (i.e. the Quran) and what has been sent before (i.e. Torah); the fact that underlies their hatred is that most of them are highly sinful persons; ask them O Prophet PBUH, if you should rather tell them the matter that is worse than this disapproval that they show, because of its treatment by the judgment of Allah; that worse matter is the case of such persons whom Allah had cursed and had put His wrath upon and turned some of them to apes and swine as they had worshipped TAGHUT (that means such representative of wrongs that advises the people against the commands of Allah knowingly, with whatever authority it had managed to muster among them); these are highly worse in place and far more astray from the straight path; the next AAYAT tells that whenever they come near the Prophet PBUH, they claim

that they believe but indeed they had come in with disbelief and indeed they had gone forth with it; and Allah certainly knows best what they were hiding (see AAYAT-72 of AALE-IMRAN that is the first AAYAT of its eighth Ruku); the Prophet PBUH would find many of them racing fast to sinful activities and transgressions and their eating of things that they had unlawfully acquired; their doings are certainly the most evil; why did those among them who claimed to have total attention towards Allah with piety and who were among their scholars, did not forbid them from their sinful activities and their eating of unlawful things; certainly the way of actions that they devised (though they were claimants to piety and counted among scholars) is the most evil; among the Jews, there were such evil persons who showed extreme disrespect to Allah when they said that His Hands are tied-up (that He does not provide the worldly things to the Jews in plenty) so Allah replied to this that their own hands are tied-up and they had been cursed too by Allah due to this evil statement; nay; both His Hands are spread out to spend as He wills; but the fact is this that whatever your true Lord sends upon you O Prophet PBUH, that increases only the rebellion and disbelief of many of them (see also the first AAYAT of the nineteenth Ruku of AALE-IMRAN); note here that where any of physical parts of Allah are mentioned at the Quran, it does not represent the physical parts and the best to say here is that "Allah knows best"; Al-Hamdu Lillah; the AAYAT tells that Allah has casted enmity and hatred among the Jews up-to the Day of Judgment (so they would lack sympathy not only among their-selves but also for all the peoples of the world and they would try to create FASAD

upon the earth by inflicting wars among the peoples of the world without coming at fore so as to keep all of them away from the teachings of Islam); whenever they kindle the fire of wars, Allah extinguishes it yet they go on to strive for creating FASAD (that means such situation in which the practice of Islam goes on to become very difficult) at the land; Allah certainly does not appreciate those who make FASAD among the peoples of the world; Al-Hamdu Lillah; the next AAYAT tells that if they had truly believed and had taken-up TAQWA, their sinful activities (their eating of the unlawful things included) would have been erased and Allah would have entered them into gardens that had all the bliss; it reads "if only the people of the Book had believed and had been righteous, We should indeed have blotted out their iniquities and should have admitted them to gardens of bliss"; see also the last AAYAT at the twelfth Ruku of Surah BAQARAH; Al-Hamdu Lillah; the last AAYAT of this Ruku at our study gives the message that keeping to practicing of commands of Allah does provide for the betterment even in the worldly life (while it brings certain safety at AKHIRAT) as such persons ultimately have ample economic resources to live their worldly lives with ease but most of them do not understand this phenomenon; they tend to get the ease at the worldly life by wrongful means and that actually is their idiocy; the AAYAT reads "if they (the people of the Book) had observed the Torah and the INJIL and that which was revealed unto them (i.e. the Quran) from their true Lord, they would surely have been nourished from above them and from beneath their feet; among them there are people who are moderate, but many of them are of evil conduct";

certainly Allah provides all the blessing to all those who are totally attentive to Him; Al-Hamdu Lillah.

MA'EDAH-The Tenth Ruku

67. O Apostle - deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the disbelieving people.

68. Say: O followers of the Book - you follow no good till you keep up the Torah and the INJIL and that which is revealed to you from your Lord; and surely that which has been revealed to you from your Lord shall make many of them increase in inordinacy and disbelief; grieve not therefore for the disbelieving people.

69. Surely those who believe and those who are Jews and the Sabians and the Christians whoever believes in Allah and the last day and does good-- they shall have no fear nor shall they grieve.

70. Certainly We made a covenant with the children of Israel and We sent to them apostles; whenever there came to them an apostle with what that their souls did not desire, some (of them) did they call liars and some they slew.

71. And they thought that there would be no affliction, so they became blind and deaf; then Allah turned to them mercifully, but many of them became blind and deaf; and Allah is well seeing what they do.

72. Certainly they disbelieve who say: Surely Allah, He is the Messiah, son of Mariam; and the Messiah said: O Children of Israel - serve Allah, my Lord and your Lord. Surely whoever

associates (others) with Allah, then Allah has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust.

73. Certainly they disbelieve who say: Surely Allah is the third (person) of the three; and there is no god but the one Allah, and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve.

74. Will they not then turn to Allah and ask His forgiveness? And Allah is Forgiving, Merciful.

75. The Messiah, son of Mariam is but an apostle; apostles before him have indeed passed away; and his mother was a truthful woman; they both used to eat food. See how We make the AAYAAT clear to them, then behold, how they are turned away.

76. Say: Do you serve besides Allah that which does not control for you any harm, or any profit? And Allah-- He is the Hearing, the Knowing.

77. Say: O followers of the Book - be not unduly immoderate in your religion, and do not follow the low desires of people who went astray before and led many astray and went astray from the right path.

The first AAYAT of the Ruku directs the Prophet PBUH to deliver each and everything of the Quran that Allah, the true Lord, has provided to him, to all the peoples of the world; note that we find some strict speech too at few places at the Quran to the Prophet PBUH about some of his attitudes where Allah has told him to review them; Al-Hamdu Lillah; the AAYAT says that if he does not provide it in total to

them, he has not fulfilled the duty of being the Messenger of Allah; he would not care how the people react to the teachings of the Quran as he only has to provide them clearly; Allah would save him from all adverse attitudes of the wrongful people whom he addresses in his virtuous task; Al-Hamdu Lillah; Allah certainly would not guide to righteousness those who have gone to heights in their disbelief; O Prophet PBUH; tell the people of the Book that they have no standing unless they observe Torah, INJIL and what Allah, the true Lord, has sent to them (i.e. the Quran); the situation as it stands now is that what Allah has sent to them, only increases them in their rebellion and disbelief (as they totally reject its practice) so do not grieve over those who have gone to heights in their disbelief; the next AAYAT that is AAYAT-69 here is similar to the AAYAT-62 at the eighth Ruku of Surah BAQARAH and the note there would insha-Allah suffice for it; the next AAYAT tells that Allah took the pledge from the Bani-Israel to accept the true Belief and do good deeds according to it; note that the true Belief fundamentally is to believe in TAUHID, AKHIRAT and RISALAT and do all good deeds in accordance to that true Belief and note also that according to Islam, the rejection of the Quran means also the rejection of Torah (the Pentateuch) as it was in its basic form; they committed the wrong that they did not take the true guidance from the Prophets and in fact, killed some of them for which they had no remorse; note that there is some difference in RUSUL (the Messengers that were sent towards some nation) and ANBIYA (that all were Prophets); all RUSUL are ANBIYA too while those ANBIYA that were assigned specifically to

some nation for their guidance, they became RUSUL; note also that ANBIYA were even killed by the people but Allah provided special protection to RUSUL and nobody was able to kill them; here though the word used is RUSUL yet it is in the meaning of ANBIYA as the Prophets sent among the Bani-Israel after Moses (who was among the RUSUL) were all ANBIYA except for Jesus Christ who also was among the RUSUL (he was saved miraculously from the Jews who wanted to crucify him); however, no person has to make this issue as some hard and fast rule as if any person calls any of the Prophets as among the RUSUL, that is no problem; Al-Hamdu Lillah; the Muslims believe in all Messengers and all Prophets that Allah has sent to the nations without taking any discrimination in their teachings as all of them guided towards TAUHID, AKHIRAT and RISALAT; note that the Prophet Muhammad PBUH was the last of the Prophets and the last of the Messengers of Allah; the Jews thought that their adverse response to the Prophets would not bring any troublesome situation to them so they were totally oblivious of its consequence and remain as if they are blind to it and deaf to it then Allah provided them His mercy (after the end of their plight at Babylon when UZAIR-AS had led them to the true teachings of Torah again); even after that, many of them became blind and deaf (to the Truth); Allah certainly is seeing well to whatever they do; Al-Hamdu Lillah; AAYAT-72 tells (as AAYAT-17 of MA'EDAH has told) that those among the people of the Book who have said that the person of Jesus the Messiah, the son of Mary, actually is Allah, they have disbelieved the Truth; even the Messiah had said that worship Allah only as He is my RABB (the true Lord) and your

RABB too; the AAYAT ends with the message that whoso ascribes partners unto Allah, for him Allah has forbidden paradise and his abode is the hell-fire; and for the unjust persons, there will be no helpers; the next AAYAT warns all those who say that Allah is the third of three; it says that if they did not desist from saying such wrong, the most agonizing doom will fall on such persons among them who disbelieve in this manner; Allah is the One Who only is the Creator of all and Who never loses any of His attributes and Who only is the True Lord; Al-Hamdu Lillah; AAYAT-74 ahead asks them that they still have the chance to repent and to better their selves while they are here at the worldly life so why don't they turn to Allah, and seek His forgiveness? Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah; Messiah-AS, the son of Mary, was one of the Messengers of Allah and there had been many of His Messengers before; and his mother was a virtuous truthful person; but they both used to eat foods (that means that though they had most worthy of merits yet they were human beings); the AAYAT ends by indicating that Allah does provide clearly His AAYAAT (the signs that lead to the Truth) to them yet observe in what ways they are deluded away from the Truth; the next AAYAT asks the Prophet PBUH to ask them how is that they worship such besides Allah that which has no control over their harm or any of their profit? Allah certainly is Most Hearing and Most Knowing; Al-Hamdu Lillah; note that this also implies that though highly virtuous yet neither Jesus Christ (the Messiah) nor his mother are able to give any relief to any person without the will of Allah to anyone; so Allah only is

truly Powerful as He only is the true Lord; Al-Hamdu Lillah; the last AAYAT of the Ruku asks the Prophet PBUH to address them that "O people of the Book (i.e. O Christians) - be not unduly immoderate in your religion (by taking such belief about the Messiah that is disbelief in the Truth), and do not follow the low desires of people who went astray before (i.e. the Jews) and led many astray (among them) and went astray (themselves) from the right path"; the Ruku has guided the people of the Book to adhere to Torah in belief that needs to respect the teachings of the Quran in practice and there is the subtle message for the Muslims here that if they do not keep to the Quran in all manner, they would have no standing at the worldly life and they would be in extreme trouble at the Day of Judgment; may Allah save all Muslims from all troubles at the Day of Judgment; Al-Hamdu Lillah.

MA'EDAH-The Eleventh Ruku

78. Those who disbelieved from among the children of Israel were cursed by the tongue of DAWOOD (David) and ISA (Jesus), son of Mariam; this was because they disobeyed and used to exceed the limit.

79. They used not to forbid each other the hateful things (which) they did; certainly evil was that which they did.

80. You will see many of them befriending those who disbelieve; certainly evil is that which their souls have sent before for them, that Allah became displeased with them and in chastisement shall they abide.

81. And had they believed in Allah and the prophet and what was revealed to him, they would not have taken them for friends but - most of them are transgressors.

82. Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews and those who are polytheists, and you will certainly find the nearest in friendship to those who believe (to be) those who say: we are Christians; this is because there are priests and monks among them and because they do not behave proudly.

83. And when they hear what has been revealed to the apostle you will see their eyes overflowing with tears on account of the truth that they recognize; they say: our Lord - we believe, so write us down with the witnesses (of truth).

84. And what (reason) have we that we should not believe in Allah and in the truth that has come to us, while we earnestly desire that our Lord should cause us to enter with the good people?

85. Therefore Allah rewarded them on account of what they said, with gardens in which rivers flow to abide in them; and this is the reward of those who do the good (to others).

86. And (as for) those who disbelieve and reject Our AAYAAT, these are the companions of the flame.

The first AAYAT of this Ruku tells that the disbelievers among the Bani-Israel were cursed by the speech of David-AS and of Jesus-AS, the son of Mary-AS; this speech was the David's recitation of ZABUR (Psalms) and was the Jesus's sermons of INJIL (that was the wisdom that Allah provided to him so it must not be confused with the four initial books

of the New Testament); they cursed them because the Bani-Israel were extremely disobedient to the commands of Allah and they often used to transgress; this implies that not only they disobeyed the commands of Allah but they often did it as they had developed themselves to disobey time and again; not only they disobeyed often but they did not even care to stop each other from the disobedience of Allah and as such, this disobedience in different issues of life was highly evident in their lives; as it remained in practice without any challenge to it so it got hold there as the time went on upon it; our study have seen at the ninth Ruku that those among them who claimed to have total attention towards Allah with piety and who were among their scholars, even they did not forbid them from their sinful activities and their eating of unlawful things; such evil were their doings (that led to their extreme downfall); these Jews befriend all those who disbelieve the commands of Allah against the Muslims; certainly the doings that they sent ahead for their-selves (that is being recorded at their document of deeds for the Day of Judgment), they are most evil as Allah is displeased with them and they would abide forever in the chastisement; if they had truly believed in Allah and the Messenger PBUH and what had been given to him (i.e. the Quran), they would not have befriended the disbelievers against the Muslims (in fact, they would have sincerely become the part of the Muslims); the reason behind their adverse attitude is that most of them are totally sinful persons; certainly, the Muslims would find the Jews and the polytheists as most vehement among all persons in hostility for them and they would find near to them in affection those who call

themselves as NASAARA (the Christians) as they have priests (who are devoted to learning) and monks (who are not given to pride); note that we do find that in general, the Jews and the polytheists are the most bitter opponents to the Muslims in the world (as they used to be at the times of the Prophet PBUH) yet about NASAARA, it is notable that due to their crusades against the Muslims and then since the time when they have bracketed themselves with the Jews much, they also have shown much dislike for the Muslims (but this was not the case at the times of the Prophet PBUH when the NASAARA generally tried their best to avoid confrontation with the Muslims and the Quran appreciates their attitude of that time here); however, the best attitude for the Muslims at this period of time is to avoid confrontation with all peoples of the world and remain totally committed to Islam with all integrity among their-selves, without any care to all peoples of the world; Al-Hamdu Lillah; AAYAT-83 tells that when they (the NASAARA) hear that which has descended upon the Prophet PBUH (i.e. the Quran), the Muslims would see their eyes shedding tears because they recognize it to be the Truth and they call the true Lord that they have believed in the Truth so He should write them in the witnesses to the Truth; and they also state that what excuse they have not to believe in Allah and the Truth that has reached them and then expect that their true Lord would count them in the virtuous persons; Allah would provide them because of their good statement, JANNAAT beneath which the beautiful streams flow where they would reside forever; this certainly is the good returns to those virtuous persons who do their virtuous deeds as better as possible; but those

who hear the AAYAAT of the Quran but they disbelieve and reject those AAYAAT from Allah, they are the people of the hell-fire; the Ruku tells that those among the people of the Book who take the Guidance to the right path by the Quran, Allah appreciates them and He would care for them at AKHIRAT; Al-Hamdu Lillah.

MA'EDAH-The Twelfth Ruku

87. O you who believe - do not forbid (yourselves) the good things which Allah has made lawful for you and do not exceed the limits; surely Allah does not love those who exceed the limits.

88. And eat of the lawful and good (things) that Allah has given you, and be careful of (your duty to) Allah, in Whom you believe.

89. Allah does not call you to account for what is vain in your oaths, but He calls you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men out of the middling (food) you feed your families with, or their clothing, or the freeing of a neck; but whosoever cannot find (means) then fasting for three days; this is the expiation of your oaths when you swear; and guard your oaths. Thus does Allah make clear to you His AAYAAT so that you become grateful.

90. O you who believe - intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only uncleanness, the Satan's work; shun it therefore that you may be successful.

91. The Satan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist?

92. And obey Allah and obey the apostle and be cautious; but if you turn back, then know that only a clear deliverance of the message is (incumbent) on Our apostle.

93. On those who believe and do good there is no blame for what they eat, when they are careful (of their duty) and believe and do good deeds, then they are careful (of their duty) and believe, then they are careful (of their duty) and do good (to others), and Allah loves those who do good (to others).

This Ruku is mostly concerned with the foods that are unlawful to eat; the first AAYAT asks the Muslims not to make unlawful any such good thing that is lawful for them (this especially includes the pure foods) and not to transgress the limits as Allah does not appreciate such transgressors; so they would not take the pure foods even in excessive amounts; the AYAT ahead tells that they must eat such foods that are HALAAL (lawful) and TAYYIBAH (pure); the lack of even one of these properties (that are HALAAL and TAYYIBAH in something seemingly edible) prohibits the intake of it so the AAYAT tells all the peoples of the world to eat only that Allah has allowed them (HALAAL) and that which they understand to have purity (TAYYIBAH) according to the SUNNAH of the Prophet PBUH; this statement is interesting in the sense that the food taken-in does affect

the conduct of the person (his awareness of the good moral values); the Quran does indicate that the intake of anything affects the Man even in the spiritual sense; note that Allah had commanded Adam & Eve to keep away from going near even to the tree that had the prohibited fruit for them on it but the Satan pursued this first couple of the mankind to eat the prohibited fruit to affect them adversely so undoubtedly, he is the enemy of the mankind; the Muslims must have TAQWA to Allah whom they truly believe; this tells that the eating of any such thing that is unlawful and/or impure affects TAQWA to Allah adversely that is the highest of the spiritual values for the true Muslim; if someone takes a futile oath just as manner of speech that he would refrain from eating something HALAAL and TAYYIBAH, it would not be accounted for; note here that the taking of false oaths is one of the major sins and those persons who do that at the courts of law, they ought to see what fire they actually are buying for their-selves; note also that where the person has the habit of saying "by Allah" at statements randomly so this issue is of no consequence (though he would try to avoid this as best as he is capable of) and the ruling for this is that Allah does not account for this; likewise, if someone takes an oath on some past event that it has happened and it has not taken place but he is truthful in his oath according to the best of his knowledge, Allah does not account for that futile oath too (though he would improve his observation and would try to be most careful to state something that might have more than what he gathers); Allah takes such oaths only as accountable when the person takes them intentionally and they relate to the future to do

something or to refrain from something in clear terms; however, they would pay the expiation for the solemn oath that they had strengthened yet broke it or could not fulfill it; that expiation is to feed ten of poor persons two times such food that is fit for their own eating and for the eating of their family (both in quality and quantity); he is allowed to give each of them amounts equal to FITR if he wills and that would count as feeding them; however, he might choose to clothe them instead of feeding them and if so, then he must give such dress to each of them that might be simple yet worthy to present at the environment so that he might read his SALAH in it without any reservation; AAYAT gives another option for the expiation and that is to free a slave but that option is now obsolete; if the person is incapable to feed or clothe the poor as of now for the expiation of his oath then it tells ahead to provide the expiation by keeping three (consecutive) fasts as that would become the KAFFARAH (expiation) for their oaths that they had solemnized; but the Muslims would take care to their solemn oaths either by its fulfillment or either by its expiation if needed; in this manner, Allah makes clear to the Muslims His signs, that they may be grateful (the Surah had started by the command to the Muslims to fulfill their oaths so here Allah had clarified that command even more); AAYAT-90 ahead is significant in the prohibition of the KHAMR (wines) and it addresses few other issues too that are prohibited; it reads that, "O you who believe; intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are extreme filth that are from the Satan's work; therefore shun it so that you may be successful"; note that

the Quran gave three rulings that relate to steps in prohibition of the liquor/wines as their drinking leads to most unjust attitudes; AAYAT-219 of Surah BAQARAH had provided the first of them that the sin of them (at AKHIRAT) is greater than their benefits (at the world); the second came at Surah NISAA-43 that asked not to go near the SALAH when intoxicated and the third came here at Surah MA'EDAH-90 that finally prohibited it completely; this is significantly notable example for the prohibition of something in steps that had penetrated in the life-style of the peoples in Arabia at that time; Al-Hamdu Lillah; note that gambling (the games of chance) is totally prohibited too and Islam appreciates to put some mental or physical exertion to fulfill the economic needs; the AAYAT also prohibits the Muslims to provide sacrifices to idols (and this is a form of SHERK) so the Muslims have to keep away from it most necessarily; also, the AAYAT prohibits the dividing of things by arrows that was their way at Arabia at those times which sometimes even manifested in their business transactions (our study has seen one of its examples at the note at the first Ruku of the Surah MA'EDAH); the next AAYAT reads that, "Satan's plan is only to excite enmity and hatred between you (O Muslims), with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer - will you not then abstain"; this tells that the drinking of wines and the playing of gambles does bring enmity and hatred among the Muslims as the former affects to lose the awareness of the situation around and the other affects to lose the money (and even the self-respect) of the person who is involved in it; the other two that are the sacrifice to idols

and transaction by lots (for which arrows were used), these both are against the righteous true Belief and the righteous deeds respectively as the former is SHERK that hinders from the remembrance of Allah and the latter prevents from the most important thing in deeds that is SALAH; may Allah give all Muslims TOFIQ to stay away from these satanic things; the Muslims would obey Allah and His Messenger PBUH and must have caution (especially in what they take-in); but if they turn away from this obedience then they must know that the Messenger PBUH has only to present the Truth as it is clearly, and most certainly, he is not liable to see that they do come to the righteousness; most certainly, everyone has to face the outcome of his worldly life individually at YAUMUL-HASHR, the first day of AKHIRAT; Al-Hamdu Lillah; the last AAYAT of the Ruku clarifies the issue about those who had been drinking wines before its prohibition as it was mentioned among the extreme filth that is from the Satan's work; SAHABA (the companions of the Prophet PBUH) were worried about those of their fellows who had died before this prohibition of wines if they would be counted among the sinful persons for their drinking; the AAYAT elucidates that such is not the case as Allah has prohibited it at this time and not when they used to consume wines; however, the necessary condition for safety from sins is that the Muslim persons live their lives with TAQWA that asks to have the true Belief in Islam and do the good deeds accordingly with total attention towards Allah; note that the AAYAT has mentioned three good stages of righteousness for the Muslims to which adherence to TAQWA to Allah leads them; the first stage is of all Muslims generally that

they have the true Belief in Islam and do the most necessary deeds in the most ordinary manner that Islam asks of them; then the second stage is where (keeping their first stage intact) they are concerned with high number of issues and their TAQWA makes them care for the specific Islamic rulings in all those with ADL (the Islamic law); then the third stage is where (keeping their first and second stages intact) they are concerned with most high number of issues (and are at the good level of becoming guides to them with utmost care to Islam) and their TAQWA makes them care for the specific Islamic rulings in all those with EHSAAN (the care to Islam in the most beautiful manner); TAQWA to Allah is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all times and at all places; this leads the Muslim person to the last beautiful stage by the will of Allah; Al-Hamdu Lillah.

MA'EDAH-The Thirteenth Ruku

94. O you who believe - Allah will certainly try you in respect of some game which your hands and your lances can reach, that Allah might know who fears Him in secret; but whoever exceeds the limit after this, he shall have a painful punishment.

95. O you who believe - do not kill game while you are on pilgrimage, and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from

the cattle, as two just persons among you shall judge, as an offering to be brought to the KA'BAH or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting, that he may taste the unwholesome result of his deed; Allah has pardoned what is gone by; and whoever returns (to it), Allah will inflict retribution on him; and Allah is Mighty, Lord of retribution.

96. Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are on pilgrimage, and be careful of (your duty to) Allah, to Whom you shall be gathered.

97. Allah has made the KA'BAH, the sacred house, the maintenance for the people, and the sacred month and the offerings and the sacrificial animals with garlands; this is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things.

98. Know that Allah is severe in requiting (evil) and that Allah is Forgiving, Merciful.

99. Nothing is (incumbent) on the Apostle but to deliver (the message), and Allah knows what you do openly and what you hide.

100. Say: The bad and the good are not equal, though the abundance of the bad may dazzle you; so be careful of (your duty to) Allah, O men of understanding, that you may be successful.

Allah had clarified some issues in the previous Ruku that the first Ruku of this Surah had addressed and this Ruku starts with the same manner; the first Ruku had forbade Muslims to hunt when they are in EHRAAM (the dress and restrictions when they are on HAJJ) and now here the Ruku provides some detail for this; Allah tells them that He would test the Muslims by their proximity to the animals that they would be able to hunt with ease at this state of EHRAAM; they would be able to catch them by bare hands even and by their spears so that He brings at fore who really fears to disobey Him when he has not seen Him; whosoever transgresses after this, he certainly would receive the most severe punishment; the next AAYAT emphasizes that the Muslims would not kill the game when they are at the state of EHRAAM; note that it is prohibited too to hunt an animal if it is at the vicinity of HARAM i.e. the sacred area even if the man is not at the state of EHRAAM though he is allowed to kill those animals that might harm him or others nearby (like the wolf, snakes, scorpions etc.) even in EHRAAM; if someone at HAJJ does it intentionally then the compensation is that he provides the like of that animal that he has killed from among the domestic animals (goat or sheep against the deer and the cow against the wild buffalo) by the ruling of the two just persons among the Muslims; that animal in compensation would be sent as an offering towards KA'BAH or as expiation, he would feed the needy or he would fast accordingly so that he tastes the adversity of his wrong-doing; the AAYAT tells that Allah has forgiven what has gone-by; but whoever repeats such action (of hunting the game at the state of EHRAAM) now, Allah would inflict retribution to him; Allah is

Mighty (which means that He is able to provide for such happenings that keep the world to His will by His authoritative measures) and Able to take vengeance (at the AKHIRAT); Al-Hamdu Lillah; AAYAT-96 ahead permits to hunt the game of sea (fish) and the eating of it; it is the provision for the residents of HARAM and for the travellers to HARAM but the game of the land would remain prohibited upon them during the state of EHRAAM; the Muslims must have TAQWA to Allah to whom they would be gathered where they have to answer for all their deeds; the AAYAT ahead reads, "Allah made the KA'BAH, the Sacred House, the standard (of peace) for the mankind, as also the Sacred Month (of ZIL-HAJJAH), the animals for offerings, and the garlands that mark them so that you (Muslims) may know that Allah has the knowledge of what is in the heavens and in the earth and that Allah is well Knowing of all things"; this tells that at HAJJ, Allah cares for the peace among the people as the time and the place of this righteous deed both are most holy; so He does not appreciate even the killing of the game at this virtuous time and place; Al-Hamdu Lillah; but the Muslims must remain mindful that though Allah is severe to punish on wrongs, He certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah; they all must remain mindful that the Messenger PBUH only has the liability to provide the message of Allah in total and to explain it necessarily but what attitudes those persons take whom he has addressed, is not his responsibility; Allah certainly knows the factual status of attitudes that they manifest and that they conceal; the last AAYAT of the Ruku states that the evil and the good are not equal even though the abundance of the evil

might dazzle the addressee of the Quran; all persons that have high intelligence must develop TAQWA to Allah as that only would lead them to the true success (in AKHIRAT); it is not the high quantity of support for some viewpoint that makes it reasonable to accept but it is the worthy quality that it has by the teachings of the Quran and the SUNNAH that provides the value to it; note here that though democracy when it does not challenge the Islamic teachings, is fine to take for the establishment of the Islamic administration yet the notable thing is that its rulings would have their basis on the commands of Allah as He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; it works for the betterment of matters caring about AKHIRAT guiding the people to care for the same; it believes totally in Islam as presented by Muhammad PBUH, the last Prophet of Allah, that it would understand, apply and profess well with all affection to all the peoples of the world; this implies that the administration when it keeps to Islam, shall take up democracy by the two acceptable concepts in vogue as of now and leave two such unacceptable things that have been attached to it by the west; one of the two is that the administrative institutions shall remain separate in task though co-operative in essence to each other by Islam in the management of the administration and the other is that the common persons would have their say in the Islamic administration; as for the two unacceptable things, note that the Islamic administration shall necessarily reject secularism and the idiotic concept that the Man is but an animal; please

read my writing "The Islamic Guidelines" to understand the Islamic administration in much better way; Al-Hamdu Lillah.

MA'EDAH-The Fourteenth Ruku

101. O you who believe - do not put questions about things which if declared to you may trouble you, and if you question about them when the Quran is being revealed, they shall be declared to you; Allah pardons this, and Allah is Forgiving, Forbearing.

102. Some people before you indeed asked such questions, and then became disbelievers on account of them.

103. Allah has not ordained (the making of) BAHIRA or SAIBA or WASILA or HAMI but those who disbelieve fabricate a lie against Allah, and most of them do not understand.

104. And when it is said to them - come to what Allah has revealed and to the Apostle, they say: That on which we found our fathers is sufficient for us. What - even though their fathers knew nothing and did not follow the right way.

105. O you who believe - take care of your souls; he who errs cannot hurt you when you are on the right path; to Allah is your return, of you all, so He will inform you of what you did.

106. O you who believe - call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you; these two you should detain after the prayer; then if you doubt (them), they shall both swear by Allah (saying): we will not take for it a price,

though there be a relative, and we will not hide the testimony of Allah as then certainly we should be among the sinners.

107. Then if it becomes known that they both have been guilty of a sin, two others shall stand up in their place from among those who have a claim against them, the two nearest in kin; so they two should swear by Allah: Certainly our testimony is truer than the testimony of those two, and we have not exceeded the limit as then most surely we should be of the unjust.

108. This is more proper in order that they should give testimony truly or fear that other oaths be given after their oaths; and be careful of (your duty to) Allah, and hear; and Allah does not guide the transgressing people.

The Ruku commences by the command to the Muslims not to ask such unnecessary questions which if answered, might cause trouble to them in their fulfillment; the example for such questions is that the Prophet PBUH was asked if the HAJJ is obligatory for the Muslims each year; the Prophet PBUH told the person who asked it that it is not but he added to warn him that if he had affirmed it, it would have become obligatory; the Quran provides the same guidance here that the SAHABA must be careful what to ask as the Quran is descending at this period of time and the answer that they get to the query, might put some burden upon them; the Bani-Israel had asked the detail about the cow that they were ordered to slaughter and that had led them to seek for it much as the detail for it was unique as we have seen at the eighth Ruku of Surah BAQARAH; if they had

taken the command then & there, they could have slaughtered any cow at the vicinity yet they tried to avoid the command after Allah had issued it; to complicate the issue, they asked about its age, about its color and about its looks; learning from Allah, Moses gave all the detail about the cow and even more, so they did not find any outlet to avoid the command and in fact, became liable to find such exceptional cow; so the AAYAT asks the Muslims not to ask such unnecessary questions as that is asking for trouble only; the AAYAT soothes the Muslims that Allah has forgiven the unnecessary questions that they had asked previously (with the care not to put burden on them); Allah certainly is Most Forgiving and Most Forbearing; Al-Hamdu Lillah; the AAYAT ahead tells that the nation before the Muslims asked such questions and then turned disbelievers to it (this means that they changed the guidance that Allah provided to them and rejected the actual guidance totally in their practice); the next AAYAT explains by telling about four such camels that the disbelievers assigned to their idols; they were BAHIRA (the slit-ear she-camel the milk of whom they assigned to their idols); SAEBAH (the she-camel that they set free and assigned to their idols); WASSILA (the she-camel that gave birth to few female offspring consecutively that they assigned to their idols); HAAMI (the male camel that had mated for quite many times that they assigned to their idols); the AAYAT reads after naming of these camels, "but those who disbelieve fabricate lies against Allah; most of them have no sense"; this tells that these were such disbelievers who did all this by their statement that Allah has guided them to it; may Allah keep all the Muslims to

Islam and save all of them from such evil doings; Al-Hamdu Lillah; the AAYAT ahead tells about those persons who adhere to the living manner of their fathers most erroneously that when these persons are asked to come to what Allah has descended (the Quran) and to the Messenger PBUH, they reply that enough for them is what they have found with their fathers; so it indicates that those who assigned camels to their idols were also actually following the customs of their fore-fathers; here the AAYAT responds to this reply that would they adhere to this extreme erroneous behavior even if their fore-fathers had no knowledge whatsoever and had no true guidance; AAYAT-105 ahead again soothes the Muslims that their task is to present the true guidance to all (and indicate the wrongs of the persons around) and when they have done it then they would care only about their own selves; those who choose to remain away from the true guidance would not be able to harm them when they themselves stay firm on the true guidance; all persons would return to Allah so then He would clarify to all persons about what they used to do; Al-Hamdu Lillah; the three remaining AAYAAT ahead in this Ruku relate to the ruling about making witnesses to the will when someone is at travel and there he faces death; this we have seen that the Quran when it asks to keep attention towards Allah by any of good deeds (especially SALAH), it also asks to keep away from all material pursuits that are caused by the attachment to the base worldly desires (see the note at twenty-third Ruku of BAQARAH for its last AAYAT); this attachment would cause the good deeds go to waste and the good Muslims must certainly remember that for Allah, we live-on and to Him, we

would return; Al-Hamdu Lillah; these AAYAAT tell that when at travel, the Muslim person sees that his death has approached him (and he has some valuable things with him), he would call two of his mates that he understands to be just persons, at travel from among the Muslims or if not available, then any two of others after the SALAH (that preferably would be ASR yet it might be any SALAH as due to it, Allah would provide blessing in the time and place) and make the will by their witness about those valuable things so that at their return, they deliver those things to his heirs and also provide the will; they would swear that they would not commit any wrong in delivering the valuables and they would not ask for any material gains by it or give benefits to any of their relatives by it as if they do such things, they would be extreme sinners; however, by some obvious sign, if they are found to be guilty of perjury then two such persons that are near to the deceased persons and have claim against them, would witness against them that their testimony is more worthy of acceptance than these two and they have not transgressed; in such case (if these two claimants lie), they would certainly be highly unjust persons; the last AAYAT of the Ruku reads, "this manner is most suitable so that they may give the evidence in its true nature or else they would fear that other of oaths would be taken against their oaths; but fear Allah (in the first place) and listen (to His command); for Allah certainly does not guide the rebellious people"; Al-Hamdu Lillah.

MA'EDAH-The Fifteenth Ruku

109. On the day when Allah will assemble the apostles, then say: What answer were you given? They shall say: we have no knowledge; surely You are the great Knower of the unseen things.

110. When Allah will say: O Isa son of Mariam - Remember My favor on you and on your mother, when I strengthened you with the holy Spirit, you spoke to the people in the cradle and when of old age, and when I taught you the Book and the wisdom and the Torah and the INJIL; and when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission; and when I withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment.

111. And when I revealed to the disciples, saying, Believe in Me and My apostle, they said: we believe and bear witness that we submit (ourselves).

112. When the disciples said: O Isa son of Mariam - will your Lord consent to send down to us food from heaven? He said: Be careful of (your duty to) Allah if you are believers.

113. They said: we desire that we should eat of it and that our hearts should be at rest, and that we may know that you have indeed spoken the truth to us and that we may be of the witnesses to it.

114. Isa the son of Mariam said: O Allah, our Lord - send down to us food from heaven which should be to us an ever-recurring happiness, to the first of us and to the last of us,

and a sign from You, and grant us means of subsistence, and You are the best of the Providers.

115. Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise, anyone among the nations.

The last of this Surah narrates about Jesus Christ-AS for NASAARA to revise their unjust concepts about him and to take him as one among the mankind as it had mentioned at the tenth Ruku; as the Surah is deeply related to justice, it guides most highly here towards AKHIRAT where the justice would manifest and there at the Day of Judgment, it would prevail; Al-Hamdu Lillah; the first AAYAT here that is AAYAT-109 narrates about the Day of Judgment that when at that day, Allah would gather His Messengers and then ask them what were they answered (when they presented their teachings); note that Allah knows everything totally well yet to bring the matter at fore, he would question the Messengers there so that they clarify that they had provided His message well and the peoples that they had addressed, did get it undoubtedly; the Messengers would say then that (they did provide the message yet) they do not know (what their peoples did after their departure from the world); only Allah knows the matters of GHAYB (unseen hidden thing) for He is the Most Knowing of all GHAYB; Al-Hamdu Lillah; AAYAT-110 ahead tells that when Allah asks Jesus-AS, the son of Mary-AS, to remember His favor on him and on his mother, when He strengthened him with the

Holy Spirit (i.e. Gabriel) and he spoke to the people in the cradle (see Surah MARIUM-27 to 36) and in the old age (i.e. forty years when Allah took him up to heavens alive), and when He taught him the book and the wisdom that is the Torah and the INJIL respectively; and when he determined out of clay something like the form of bird by the permission of Allah and then he breathed into it and it became a (real) bird by His permission; and he healed the blind and the leprous by His permission; and when he brought forth the dead by His permission; and when He withheld the children of Israel from him when he came to them with clear arguments (see Surah NISAA-156 to 159), but those who disbelieved among them said that this is nothing but clear enchantment; AAYAT-111 tells that when Allah revealed the command to the disciples of Jesus that asked them to believe in Him and His Messenger, they replied that they do believe and they also said that O Lord --- "You bear witness that we have submitted (to You) as Muslims"; Al-Hamdu Lillah; these disciples of Jesus were among the most poor people of the land yet they were highly faithful to Jesus-AS (except for Judas) and even in much adverse situation that they faced after him, they did keep their word to Allah that they have submitted to Him as Muslims; Al-Hamdu Lillah; AAYAT-112 tells that the disciples asked Jesus if His Lord would care to send down to them MA'EDAH (table set with viands) from the heaven?; Jesus replied to them to have TAQWA to Allah (as to ask for such worldly things by the true Belief is not desirable) so they must abstain from it if they really have faith; this seems to be the event that relates to the very beginning of his TABLIGH (i.e. the delivering of the message

of Allah) as they had mentioned to Jesus about Allah as "your Lord" and at that time, there might not be all twelve of them that had asked for MA'EDAH; AAYAT-113 tells that the disciples said that they actually desire that they should eat of it so that their hearts should be at rest and that they may know that Jesus has undoubtedly spoken the truth to them and that they may be witnesses to it; this reply suggests that they actually intended to strengthen their true Belief upon AKHIRAT rather than to get any benefits of the worldly life; however, it is a moot point if the MA'EDAH ever descended and it seems here that it did not though Jesus did ask Allah for it; AAYAT-114 tells about the plea of Jesus to Allah that he asked Allah, the true Lord, to send down for them the table spread with food from the heaven that it may become feast for them for the first of them and for the last of them and a sign from Allah; he asked Allah to give them sustenance as He only is the Best of sustainers; the last AAYAT of this Ruku tells that Allah told him that He would send it to them but if any of his peoples disbelieves after this then He will punish him with penalty such as He has not inflicted on any one among all the peoples of the worlds; seemingly, this strict warning was the reason that made Jesus revise his asking and so the MA'EDAH did not descend; this tells that when Allah shows some miracle, He demands extreme commitment to Him because it brings the GHAYB near to observation; Allah has mentioned this at other of AAYAAT too and the complete destruction of THAMUD (to whom, Allah had appointed SALEH-AS as His Messenger whom they rejected totally even after seeing the

miracle that they had asked for), is one of the examples for this; Al-Hamdu Lillah.

MA'EDAH-The last Ruku

116. And when Allah will say: O Isa son of Mariam - did you say to men, Take me and my mother for two gods besides Allah, he will say: Glory be to You, it did not befit me that I should say what I had no right to (say); if I had said it, You would indeed have known it; You know what is in my mind, and I do not know what is in Your mind, surely You are the great Knower of the unseen things.

117. I did not say to them aught save what You did enjoin me with: That serve Allah, my Lord and your Lord, *and I was witness over them till the time I dwelt among them but when You took me up, You were the Watcher over them as You certainly do witness everything.*

118. If You should chastise them, then surely they are Your servants; and if You should forgive them, then surely You are Mighty, Most Wise.

119. Allah will say: This is the day when their truth shall benefit the truthful ones; they shall have gardens beneath which rivers flow to abide in them forever: Allah is well pleased with them and they are well pleased with Allah; this is the mighty achievement.

120. Allah's is the kingdom of the heavens and the earth and what is in them; and He has power over all things.

The last Ruku of this Surah implies that Jesus-AS would not come to the world for the second time as is expected by the Muslims in general; this makes the note on it very difficult as the authentic Hadith does point out that he would descend at the world near the last day of the world; insha-Allah, I would elaborate upon the statement that he would not come to the world for the second time without any disregard to the Hadith in any way about his descent but after the note on this Ruku; in the first AAYAT, Allah tells that He would ask Jesus, the son of Mary, at AKHIRAT if he had told the peoples to take him and his mother as two objects to worship besides Allah (when he was at the world); to this Jesus would reply "glory to You; I did not say any such thing that is not right for me to say; if I had said it, You would have known it certainly, as You know what is in my heart but certainly I do not know what is in Your Knowledge; You certainly are the truly Knowing of all things hidden; I never said anything to them except for what You had asked me to tell them and that was that they worship Allah only who is my Lord and your Lord; *and I was witness over them till the time I dwelt among them but when You took me up, You were the Watcher over them as You certainly do witness everything*; if You do punish them, they are Your servant and if You do forgive them, You are Mighty and Most Wise"; please note the words in italic here; Allah will say that this is the day on which the truthful will profit from their truth; for them are JANNAAT beneath which the beautiful streams flow in which they would reside forever; and Allah would be well-pleased with them and they would be well-pleased with Allah; this is the great triumph; the last AAYAT of the Ruku and of

the Surah states (and its words are very near to its AAYAT-17) that for Allah only, is the authority of the heavens and the earth and whatever is between them; and Allah certainly has all control over all things; Al-Hamdu Lillah.

Supplementary note on AAYAT-117 of MA'EDAH

There are authentic Ahadith that tell about the coming of Jesus Christ for the second time to the world near the last day of it; one of the most authentic Ahadith that directs to it is that "the Prophet (PBUH) said, ---by Him in Whose hand is my soul, Ibn Maryam (Jesus-AS) will soon descend among you (Muslims) as a just judge and he will break the cross, kill the swine and abolish the JIZYA and wealth will flow to such abundance that no one will take it---"; this means that he would show well that the Christianity (that is based upon his name) has no sound basis so its impression would end completely; due to this, ULAMA (the learned scholars in the Islamic teachings) have generally taken this to mean that Jesus would descend from heavens and at that time, he would kill that specific imposter who would be demonstrating feats by some worldly means that would seem like amazing feats that Jesus Christ used to present by the permission of Allah when he was here in the world; so the Muslims generally await the descent of Jesus (salaam on him), to challenge the imposter and end up the mess he would create, in the following of ULAMA; I, MSD, regret to write (as I respect ULAMA that are among my teachers too) that the arrival of Jesus-AS for the second time at this world does not seem possible as not only, it is against the natural laws of life on which Allah has established this whole universe but the Ruku

at study also presents the matter contrary to it; so the Prophet PBUH would not have meant it literally except by some other meaning but there are possibilities that our study would address here; note that the Muslims do believe that the Prophet Muhammad PBUH was the last of Messengers of Allah and that implies clearly that no Messenger is coming after him in any status whatsoever; note also that Allah does not intend disclosing the Truth explicitly that He has put in GHAYB (the unseen) as that would render the examination at the worldly life inadequate (see Surah BAQARAH-210 and see also Surah AN'AAM-158) so the Islamic teachings tell clearly that Allah and His angels would come at fore only at the time of judgment; very few of ULAMA have indicated this that there is no chance for his descent to the world again but they were scorned for their deviant viewpoint in this issue though they never disregarded the Hadith in any manner; note that generally, ULAMA of the past and of the present strictly adhere to this notion in the literal sense so whoever does believe in the coming again of Jesus (as the Muslims generally do), he has taken up the well-established notion and as such, he has not believed anything against the fundamental teachings of Islam; but with that, note also that I, MSD, do not take the deviant viewpoint in this issue as against the Islamic teachings, if that viewpoint is strictly based on valid reasoning by Islam; most clearly, this last Ruku of Surah MAE'DAH does provide that valid reasoning that is present in the words in *italic*; these words of Jesus that he states in front of Allah in his defense and that are related to the Day of Judgment, imply that Jesus never came to the world again or he would have most certainly mentioned it at

this juncture; so this omission certainly imply that there is never going to be such matter here; as for the Hadith, there is some probability that the Prophet PBUH has said it in the capacity of BASHAR (a man) and it is allowed to differ to him if he says something in that capacity; however, we have no way to know this for certain now so this makes it a difficult option to take while at such times, Allah did provide for that mistake to come at fore so that the Muslims know clearly that the matter is not binding; but the option still is considerable as Surah MAE'DAH did descend in the very last of the Prophet's worldly life on him; note that though it is placed as the fifth Surah yet by descent, it is among the very last ones; another option is that though Jesus Christ is certainly one of the major signs of QIYAMAT (see Surah ZUKHRUF-61 that mentions, ---And most surely Jesus is the knowledge for the hour, therefore have no doubt about it and follow me; this is the right path) but it is not that he is coming to the world again but it indicates that the happenings might trigger his good memories at that time; so it is better to see how events shape out with tolerance to each other as this time is highly crucial for the Muslims; we all must remember that Allah has the true Power over all things and certainly, He knows better; Al-Hamdu Lillah.

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

Here our study of MA'EDAH ends; Al-Hamdu Lillah

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Surah AN'AAM

(Consists of 20 Ruku)

(MK-9; came in total at single descent)

AN'AAM-The First Ruku

1. All praise is due to Allah, Who created the heavens and the earth and made the darkness and the light; yet those who disbelieve set up equals with their Lord.
2. He it is Who created you from clay, then He decreed a term; and there is a term named with Him; still you doubt.
3. And He is Allah in the heavens and in the earth; He knows your secret (thoughts) and your open (words), and He knows what you earn.
4. And there does not come to them any AAYAT of the AAYAAT of their Lord but they turn aside from it
5. So they have indeed rejected the truth when it came to them; therefore the truth of what they mocked at will shine upon them.
6. Do they not consider how many a generation We have destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring rain on them in abundance, and We made the rivers to flow beneath them, then We destroyed them on account of their faults and raised up after them another generation.
7. And if We had sent to you writing on a paper, then they had touched it with their hands, certainly those who

disbelieve would have said: This is nothing but clear enchantment.

8. And they say: Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited.

9. And if We had made him angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused.

10. And certainly apostles before you were mocked at, but that which they mocked at encompassed the scoffers among them.

The Surah commences by the words "Al-Hamdu Lillah" and it is notable that all Surah that start by AL-Hamdu Lillah present uniformly at the Quran; it was the beginning of Surah FATIHA, then this Surah starts with it, then Surah KAHF and then Surah SABA and Surah FAATIR; there is nearly the same space in text between these SURAH (though SABA and FAATIR are successive as they are the thirty-fourth and the thirty-fifth Surah yet there is nearly the same space between them and the last of the Quran); note also that the first three Ruku of this Surah comprise of ten AAYAAT each and then each couple of Ruku (that are Ruku-4 & 5 and Ruku-6 & 7) have twenty AAYAAT and ten AAYAAT respectively; Ruku-8, 9 & 10 comprise of thirty AAYAAT together and Ruku-11, 12 & 13 have twenty AAYAAT together; Ruku-14, 15, 16 have thirty AAYAAT together and Ruku-17 & 18 have ten AAYAAT together while the last pair

(where we have the Ten Commandments) comprise of fifteen AAYAAT together; the Surah has 20 Ruku and 165 AAYAAT in total; the first AAYAT of the first Ruku reads, "all praise is due to Allah who created the heavens and the earth and made all darkness and the light; yet those who disbelieve set up equals with their Lord"; note that for the heavens and the earth, the word used is "KHALAQA" (He created) while for the all darkness and the light, it is "JA'ALA" (He made) so the verbs here come by respect to the tangible and the intangible; note also that the AAYAT mentions all darkness in plural while it mentions the light in singular; this tells that the shades of disbelief (i.e. all darkness) are many but the Truth (the light) is only one from ever to ever (see also BAQARAH-257); Al-Hamdu Lillah; the mention of heavens is in plural too as the Quran tells us that they are seven in all (see also BAQARAH-29); the last part of the AAYAT tells that even with such clear signs to see, there are many such people who take others as equal to Allah who is their true Lord; Al-Hamdu Lillah; the second AAYAT tells here that "He has created you from clay, and then decreed a stated term (for you); and there is another determined term in His knowledge; yet (many of) you doubt"; this tells that Allah created Adam-AS from clay and there are other AAYAAT of the Quran that also present this (as the AAYAAT explain other of AAYAAT at the Quran); Surah HIJR says at AAYAT-26, "We created man from the sounding clay, from mud molded into shape" and Surah MOMEN says at the beginning of AAYAT-67, "He has created you from dust"; so Allah changed it to clay by water (and it took the form as Allah willed for it) and with that, he created Adam; Al-

Hamdu Lillah; the AAYAT indicates that Allah has determined the time of death for each of persons (that someone might become aware of for his own self) yet there is another determined time for all the world to end (i.e. its last day) that He only knows; yet the disbelievers doubt in its occurrence; the third AAYAT ahead reads, "He is Allah in the heavens and in the earth; He knows both your secret and your utterance, and He knows what you earn"; He has created all and so all other than Him is His creation; He certainly knows the belief of every person and He certainly knows if he/she is presenting the self as he/she is inside; with all that, He certainly knows what deeds they are earning; and He certainly would call every person to account at AKHIRAT; that would be for his/her belief (and his/her utterance to manifest it) and all deeds that he/she had committed at the worldly life; the Man must care that now when Allah has created him, He wants his complete surrender to Him as the worldly life is an examination; so he must be careful for what he believes in, how he presents it and what deeds does he commit here; certainly, he must have the righteous true Belief and he must commit the virtuous deeds in accordance with that as that only would bring him the true success; Al-Hamdu Lillah; the three AAYAT ahead read, "but never did a single one of the signs of their Lord reach them, but they turned away therefrom; and they denied the truth when it came unto them; but there will come unto them the tidings of that which they used to deride; do they not consider how many a generation We have destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring rain on them in

abundance, and We made the rivers to flow beneath them, then We destroyed them on account of their faults and raised up after them another generation"; Allah provides here in the most royal manner the message that this Surah takes-up ahead and the whole Surah elaborates on this; note that the disbelievers among the chiefs at Makkah were asking the Prophet PBUH for miracles but Allah had declared that He would not provide any such signs i.e. miracles now as the disbelievers had always rejected those signs that He had provided before Muhammad PBUH, the last Messenger of Allah; now He intends to provide the space to all peoples of the world to accept the message of Islam by observation of the Quran (that would remain the only miracle that He sends to Muhammad PBUH who is His last Messenger) and the other of amazing things that happened upon his hands were not miracles in the strict meaning of the term (please read my writing "The expressions of Quran" that is available at the net); note that when Allah provides any miracle to any of His Messengers and the disbelievers reject that, He gives no space for them to live on at the world then for even a small period of time and completely destroys them by His direct command; He is AZIZ which means that He is able to provide for such happenings that keep the world to His will by His authoritative measures so no one becomes able to cause such deviation at the world that leads it away from His set manner for it or become such threat that causes FASAD (high difficulties to work upon Islamic teachings) for some high length of period; note that this Surah AN'AAM says ahead, "And if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend

up) to heaven so that you should bring them an AAYAT (a sign; a miracle) and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant" (AN'AAM-35); Al-Hamdu Lillah; Allah tells these chiefs that they are denying the Quran and asking for miracles (other than it) so for now, He would give them the space but very soon, they would see what befalls on them if they do not come to accept it; they do not realize that Allah has destroyed many such peoples who were even more established at earth at their times with all abundance of worldly things in the set-up of those times than they are now at the current set-up even if they think that they are invincible; with all the set-up in the favor of those peoples, Allah did destroy them as they challenged His commands and took-up heinous sins; then He raised another of peoples to see if they realize by the history of the Man that their true Lord is Allah and to Him only, they must surrender; the Surah discusses TAUHID, AKHIRAT and RISALAT (see the note at the fifth Ruku of Surah BAQARAH for the explanation of these fundamental matters of belief); it tells all peoples that they need not miracles to come to the Truth but they must observe the universe around and observe their own-selves as these even would lead them to understand in essence the message of Islam that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord of all (Al-Hamdu Lillah RABBEL-AALAMIN); it tells all peoples that they should not take AKHIRAT (the Day of Judgment) lightly as it would prove very dreadful for them if they do not comply to the message of Islam; it tells all peoples that Allah has provided the

Messengers time and again to all peoples of the world so that when they address them, the realization of the Truth that is at their insides answers them and now He has sent the Quran so they ought to accept the message of Islam that is the same from ever fundamentally; note that the Surah provides the Ten Commandments (in its last but one Ruku minus the command of Sabbath as the Muslims have Friday as their most sacred day in the week) that the Muslims also value for their practice upon Islam; the four remaining AAYAAT of the Ruku refute their claim that if they get few specific miracles by Muhammad PBUH, they would accept him as the Messenger of Allah; these AAYAAT clearly state that even with miracles provided to them, they would still disbelieve; the AAYAAT read, --- "if We had sent unto you (O Muhammad PBUH) written (message) on parchment, so that they could touch it with their hands, these disbelievers would have been sure to say that -this is nothing but obvious magic; they ask -why is not an angel sent down to him?- if we did send down an angel, the matter would be settled at once, and no respite would be granted to them; if We made it an angel, We should have sent him as a man, and We should certainly have caused them (more) confusion in the matter which they have already covered with confusion; mocked were (many) Messengers before you (O Muhammad PBUH); but their scoffers were hemmed in by the thing that they mocked"; these AAYAAT clearly tell that they would never come to Islam with their demand of miracles and here, Allah mentions that He would not send any angel to them; if He had done so, that would be as one of the mankind as He has to take the examination of the Man and the Truth (the fundamental

matters of the Islamic belief) must remain in GHAYB; so their objection to the Truth would still have remained the same; certainly, the rejection of miracles leads to the immediate severe punishment to the disbelievers at the world as Allah ends their space of time to accept the Truth but even if they deny the Messengers of Allah (when the Messengers had not provided the disbelievers any of miracles) and with that denial, they even mock the Messengers upon his righteous teachings (that he provides to them as his liability), then also Allah destroys them at the world; note that the miracles are the works of Allah and though they happen manifestly by the Messengers of Allah (to prove their claim that they are the Messengers of Allah) yet they certainly are not their works; so Allah certainly does not bear any disrespect that the disbelievers show to His Messengers and He punishes all such disbelievers even at their worldly life with most severe chastisement; He certainly is totally Mighty and most certainly, He would punish them at AKHIRAT too; Al-Hamdu Lillah.

AN'AAM-The Second Ruku

11. Say: Travel in the land then see what the end was of the rejecters.
12. Say: To whom belongs what is in the heavens and the earth? Say: To Allah; He has ordained mercy on Himself; most certainly He will gather you on the resurrection day--there is no doubt about it. (As for) those who have lost their souls, they will not believe.

13. And to Him belongs whatever dwells in the night and the day; and He is the Hearing, the Knowing.

14. Say: Shall I take guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed. Say: I am commanded to be the first who submits himself, and you should not be of the polytheists.

15. Say: Surely I fear, if I disobey my Lord, the chastisement of a grievous day.

16. He from whom it is averted on that day, Allah indeed has shown mercy to him; and this is manifest achievement.

17. And if Allah touches you with affliction, there is none to take it off but He; and if He visit you with good, then He has power over all things.

18. And He is the Supreme, above His servants; and He is the Wise, the Aware.

19. Say: What thing is the weightiest in testimony? Say: Allah is witness between you and me; and this Quran has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I do not bear witness. Say: He is only one Allah, and surely I am clear of that which you set up (with Him).

20. Those whom We have given the Book recognize him as they recognize their sons; (as for) those who have lost their souls, they will not believe.

The opening AYAT of this Ruku asks the Prophet PBUH to tell the disbelievers to travel through the land and see what ultimately happened to the rejecters of the Truth so that

they accept the fundamental teachings of Islam and do not challenge Allah; note that they used to see the ruins of THAMUD en-route to TABUK and the ruins of AAD at the southern part of the Arabian peninsula when they traveled at that route; note that all of this Ruku tells directly about the power that Allah has over all His creation and warns most explicitly all those who challenge Him; the next AAYAT asks the Prophet PBUH to ask these disbelievers to answer to whom belongs whatever is in all the heavens and in the earth and then he must tell them that this all belongs to Allah; note here that generally the disbelievers at Makkah took Allah as the Creator of the heavens and the earth but they did not truly accept that He is managing His creation by His authority all the time as they had doubts at His attributes and also, they did not accept that He is their true Lord so they must obey Him as they are bound to His commands, the disobedience of which would certainly lead them to utmost disaster at the world and at AKHIRAT; their erroneous concepts had led them to take angels as involved with the authority of Allah in managing the worldly affairs (whom they most erroneously took as the daughters of Allah) and to take their idols (mostly in the shape of the female that their ancestors worshipped and whom they worshipped in their following) as able to save them at the Day of Judgment (while some of them did not truly believe in Resurrection and the Day of Judgment); note that angels only do what Allah commands them to do (see NAHAL-49 & 50) and idols do not have any authority for anything whatsoever; we would read about the most erroneous respect that the disbelievers gave to their idols without ever reflecting on their idiotic

behavior in the narration that this Surah presents relating to Abraham-AS at Ruku-9 insha-Allah; Allah tells all of them that He has decided Mercy for Himself (so He gives the necessary space to all peoples to accept the Truth); He certainly would gather all peoples of the world at the Day of Judgment that is most sure to come but those who have ruined their selves, they do not believe; the AAYAT ahead reads, "And to Him belongs whatever dwells in the night and the day; and He certainly is Most Hearing and Most Knowing"; so as night is always present at the earth somewhere (as is the day), He takes care of everything that He has created whether nocturnal or active by day; one of AAYAAT at Surah RAHMAAN says, "All that are in the heavens and the earth entreat Him; every day He exercises His Power" (RAHMAAN-29); Al-Hamdu Lillah; the next six AAYAAT (14 to 19) in this Ruku present the Islamic teachings that the Prophet PBUH believes in and has provided to the peoples (but AAYAAT-17 & 18 are the statements that Allah has given here to elucidate the teachings); these AAYAAT read; "say -shall I choose for a protecting friend other than Allah, the Originator of the heavens and the earth who feeds and is never fed?- say -I am ordered to be the first to surrender (unto Him) and be never (O listener) among the polytheists; say that -surely I fear, if I disobey my Lord, the chastisement of a grievous day - he from whom it is averted on that day, Allah indeed has shown mercy to him - and this is the manifest achievement- (AAYAAT-14, 15 & 16); and if Allah touches you with any affliction, there is none to take it off but He; and if He visits you with the virtuous touch so he does have the Power over all things; and He is Supreme,

above all His servants; and He is Most Wise and Well-Aware (AAYAAT-17 & 18); say -what thing is most weighty in evidence?--; say -Allah is witness between me and you (O disbelievers); this Qur'an has been revealed to me by inspiration, that I may warn you and all whom it reaches; do you really bear witness that there are other gods with Allah?--; say -nay! I cannot bear witness--; say -but in truth He is one Allah, and I truly am innocent of (your blasphemy of) joining others with Him-" (AAYAT-19); Al-Hamdu Lillah; these AAYAAT tell most explicitly that all authority actually belongs to Allah and if He intends then He is Able to make people believe in the Truth even by force but He intends their examination by the free-will that He has provided to them; all the peoples of the world must understand that Allah has created this whole universe and the earth and whatever is between them so He only is the Creator of all the creation and he never loses any of His attributes (i.e. He always has all of His QADEEM, ASL, LA-MEHDUD attributes totally so His authority is Absolute); and He only is the true Lord of all the creation; Al-Hamdu Lillah; those persons who get the favorable results there at AKHIRAT, they are truly successful as the success at the world is nothing of value for certain unless the person uses all his resources for the fulfillment of the commands of Allah; the Messenger would only provide the message of Allah with its necessary explanation as that only his liability but he is not liable to see that he is accepted by all the peoples he provides the message to so everyone would face the Day of Judgment alone; Al-Hamdu Lillah; the last AAYAT of the Ruku tells that "those to whom We have given the Book know this as they

know their own sons; those who have ruined their selves, they do not believe"; previously at this Ruku, AAYAT-12 addressed the disbelievers that were the polytheists by the statement that "those who have ruined their selves, they do not believe" and here, AAYAT-20 that is the last AAYAT of the Ruku addresses the disbelievers among the peoples of the book by the same statement; the note on the last couple of AAYAAT at the seventeenth Ruku of BAQARAH provide well to understand this AAYAT and that are, "Allah tells that those whom Allah has provided the Book (Torah) recognize this (Quran) as they recognize their children; and there is a faction in them (of their learned persons) who conceal the Truth on purpose (so that Muslims remain unaware of the true knowledge and they, the Christians and the Jews, might claim supremacy in the sphere of knowledge) though they certainly know the Truth well"; note that even at these current times, they have given-in to this notion of becoming high among the peoples of the world though now, it remains on the basis of the know-how of the deadly weapons they have introduced just for the destruction of the world; when the spiritual knowledge is not the guard to the physical knowledge then it defies the actual status of the Man that is of the KHALIFAH at the world; may Allah provide wisdom to all peoples of the world before it is too late; Al-Hamdu Lillah; certainly, the Truth is from Allah (so no one is able to change it); the Quran guides all Muslims by addressing Muhammad PBUH that you all must not have any doubts in its acceptance; and you all must not have any reservation in its necessary application; Al-Hamdu Lillah.

AN'AAM-The Third Ruku

21. And who is more unjust than he who forges a lie against Allah or (he who) gives the lie to His AAYAAT; surely the unjust will not be successful.

22. And on the day when We shall gather them all together, then shall We say to those who associated others (with Allah): Where are your associates whom you asserted?

23. Then their excuse would be nothing but that they would say: By Allah, our Lord, we were not polytheists.

24. See how they lie against their own souls, and that which they forged has passed away from them.

25. And of them is he who hearkens to you, and We have cast veils over their hearts lest they understand it and a heaviness into their ears; and even if they see every sign they will not believe in it; so much so that when they come to you they only dispute with you; those who disbelieve say: This is naught but the stories of the ancients.

26. And they prohibit (others) from it and go far away from it, and they only bring destruction upon their own souls while they do not perceive.

27. And could you see when they are made to stand before the fire, then they shall say: Would that we were sent back, and we would not reject the AAYAAT of our Lord and we would be of the believers.

28. Nay, what they concealed before shall become manifest to them; and if they were sent back, they would certainly go back to that which they are forbidden, and most surely they are liars.

29. And they say: There is nothing but our life of this world, and we shall not be raised.

30. And could you see when they are made to stand before their Lord. He will say: Is not this the truth? They will say: Yea - by our Lord. He will say: Taste then the chastisement because you disbelieved.

The first AAYAT states that those persons are the most unjust who forge lies against Allah or deny His AAYAAT that He has provided to them in the Quran and before that in the Torah; by these AAYAAT, Allah had asked these disbelievers to believe Him as the only Creator of all Who has attributes that express His total authority and to believe that He only is the true Lord but at this, the disbelievers used to say that their idols would provide them relief against the wrath of Allah as this is what they have learnt from their ancestors; so these extreme unjust persons would never get the true success at AKHIRAT; note that all the AAYAAT ahead in this Ruku tell about the Day of Judgment and the state of affairs of the disbelievers at the world and there at that first day of AKHIRAT; the Ruku tells that they would lie against themselves at the Day of HASHR when they would see those things that they denied at the world; but that would not save them from the extreme punishment that their disbelief and all the wrong-doings would have brought upon them; the couple of AAYAAT ahead (that are 25 & 26) explain further that they are at such state where they would never accept the Truth; this is because they do not even understand it so their listening to it would not do any good to

them; they would not come to the Truth even if they see the miracles they ask for as they argued that these only are the ancient tales that the Prophet PBUH have received and he is preaching that; they do not understand that by stopping others and themselves from accepting the Truth, they are putting the destruction upon their own selves and they would see that at AKHIRAT; the last four AAYAAT of the Ruku attend again to the situation of the disbelievers at AKHIRAT; these AAYAAT tell that the disbelievers knew at heart even at the world that the Resurrection is true where they would face their destiny alone yet due to their attachment to the world and the fear of loss of their status, they denied the Truth and so Allah would not grant them their extreme wish to return to the world (that is the place of examination for all); the last of AAYAT-28 tells clearly that they are such recognized liars that they would do the same all over again that has been prohibited upon them, even if they are sent back to the world; note here that generally the disbelievers at Makkah took Allah as the Creator of the heavens and the earth but they did not truly accept that He is their true Lord so they must obey Him as they are bound to His commands, the disobedience of which would certainly lead them to utmost disaster at the world and at AKHIRAT; they also generally believed in Resurrection (as they had some distorted concept that they have to answer for their lives that they spend at the world when they would be given life again) but here, they had the erroneous concept that their idols would provide them certain relief against the wrath of Allah at that time as this is what they have learnt from their ancestors; with all this, note this also that there

were some persons among them who disbelieved in the Resurrection and AAYAT-29 addresses such persons too; it tells that they would have no option there at AKHIRAT but to believe when they see the hell-fire in front of them that everybody would face the physical outcome to their lives that they had spent at the world; Allah certainly would bring every person to life again and He certainly would provide then every person what he/she deserves according to his/her belief (and deeds) as He certainly is totally Able to do all this most easily; Al-Hamdu Lillah.

AN'AAM-The Fourth Ruku

31. They are losers indeed who reject the meeting of Allah; until when the hour comes upon them all of a sudden they shall say: O our grief for our neglecting it - and they shall bear their burdens on their backs; now surely evil is that which they bear.

32. And this world's life is naught but a play and an idle sport and certainly the abode of the hereafter is better for those who guard (against evil); do you not then understand?

33. We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the AAYAAT of Allah.

34. And certainly apostles before you were rejected, but they were patient on being rejected and persecuted until Our help came to them; and there is none to change the words of Allah, and certainly there has come to you some information about the apostles.

35. And if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that you should bring them a sign and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant.

36. Only those accept who listen; and (as to) the dead, Allah will raise them, then to Him they shall be returned.

37. And they say: Why has not a sign been sent down to him from his Lord? Say: Surely Allah is able to send down a sign, but most of them do not know.

38. And there is no animal that walks upon the earth, nor a bird that flies with its two wings, but (they are) genera like yourselves (O mankind); We have not neglected anything in the Book, then to their Lord shall they be gathered.

39. And those who reject Our AAYAAT, are deaf and dumb, in utter darkness; whoever Allah pleases He causes to err and whoever He pleases He puts on the right way.

40. Say: Tell me if the chastisement of Allah should overtake you or the hour should come upon you, will you call (on others) besides Allah, if you are truthful?

41. Nay, Him you call upon, so He clears away that for which you pray if He pleases and you forget what you set up (with Him).

The Ruku continues with the description of the disbelievers at AKHIRAT in AAYAAT-31 & 32; then in AAYAAT-33 to 36, Allah addresses the Prophet PBUH and soothes him not to worry about the things that the disbelievers say as they have nothing of the true knowledge and their observation in

getting the matters of Islam is extremely faulty; the last five AAYAAT (that are AAYAAT-37, 38, 39, 40, 41) imply that the disbelievers should observe the world around and their own selves if they really intend to get some AAYAAT as even this observation would provide those to them undoubtedly; the AAYAAT at the beginning read, "they are the losers indeed who reject the meeting of Allah, until when the hour comes upon them all of a sudden they shall say -O our grief for our neglecting it- and they shall bear their burdens on their backs and surely evil is that which they bear; and this world's life is naught but a play and an idle sport and certainly the abode of the hereafter is better for those who are most righteous; do you not then understand?"; note that the meeting of Allah means when they would stand before Him to get the document of their doings at the first day of AKHIRAT; they would be most grievous there on their extreme foolish attitude that they had shown to this Day as they would be the extreme losers there for all times ahead when they physically pick up the load of their wrongs at their backs there; the worldly life is nothing but a plaything unless the person applies it to the righteous belief with all his attention towards Allah and does the righteous deeds according to it so such persons only would achieve the true success there; the AAYAT asks the disbelievers to their meeting of Allah why they don't see that this true success certainly is totally better than the most grievous situation there so they ought to believe and work for it; may Allah save all the good Muslims from all such grievous situation; Al-Hamdu Lillah; the four AAYAAT ahead read, "We know indeed the grief which their words do cause to you (O

Muhammad PBUH) but it is not you they reject, it is the signs of Allah, which the wicked contemn; so rejected were the Messengers before you (too) so patiently they bore their being rejected and being persecuted, until Our aid did reach them and there is none that can alter the words (the decrees) of Allah; already you have received some account of those Messengers; and if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend up) to the heaven so that you should bring them an AAYAT (a sign; a miracle) and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant; only those accept who listen and (as to) the dead, Allah will raise them, then to Him they shall be returned"; Allah tells the Prophet PBUH by these AAYAAT that the Prophet PBUH only has to provide the message of Allah and the disbelievers are rejecting the Word of Allah actually (to which Allah certainly would punish them most severely); the Messengers that came previously were also rejected and troubled much but as they showed patience, the last of Messengers i.e. Muhammad also has to show patience on rejection and troubles he faces until the help of Allah comes; note here that there is the mention of previous of Messengers only as the Prophet Muhammad PBUH is the last of Prophets and the last of Messengers; Al-Hamdu Lillah; the AAYAT tells that Allah did help them but He knows when to send it so the Prophet PBUH has to be patient; Al-Hamdu Lillah; when the help of Allah comes to the Messengers then no one is able to stop it from saving the Messengers and from punishing the unjust persons; they were destroyed totally as the revelation has already told the

Prophet PBUH; AAYAT-35 is explicit that Allah would not send any miracles that the disbelievers ask for even if their words are grievous to the Prophet PBUH; these disbelievers would face extreme grief at the Day of Judgment but before that, Allah intends to give them ample space to believe in the Truth that the Quran has presented to them most explicitly; note that Allah only, provides the miracles by His power and it is not the Prophet who does; that is why the AAYAT addresses the Prophet PBUH in such manner that he gets the final decision of Allah in this matter that Allah would not send any miracles now; he would bear their adverse speech against him and he would not worry to bring them to Islam (which is not his liability); if Allah had intended, He would have gathered all upon the Truth so he must leave them on their own and not get into the anger of proving the Truth; those who do comply to the teachings of Islam are those who understand that well by their inclination to it; Allah certainly would raise the dead and they certainly have to return to Him at the Day of Judgment where He would provide all persons their respective accounts; Allah certainly is Able to do all this without any of difficulties in this matter; Al-Hamdu Lillah; the last five AAYAAT of the Ruku read, "and they say -why has not a sign been sent down to him from his Lord?, say -surely Allah is Able to send down a sign- but most of them do not know; and there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves (O mankind); We have not neglected anything in the Book, then to their Lord shall they be gathered; and they who reject Our AAYAAT (around them) are deaf and dumb, in utter darkness; whom Allah

pleases He causes to err and whom He pleases He puts on the right way; say -tell me if the chastisement of Allah should overtake you or the hour should come upon you, will you call (on others) besides Allah, if you are truthful? nay, Him only you would call upon, so He clears away that for which you pray if He pleases and you forget whatever partners you ascribed unto Him"; note that Allah replies to the persistence of the disbelievers (that they be showed the miracles they ask) that Allah does have the power to show that yet they do not know that Allah has cared for them by not showing any of them as they would but reject them; that is their certain destruction even in the world as then Allah would not give them any space to live on; if they need AAYAAT to believe in the Truth, they must observe the AAYAAT that are readily available to them; they must observe the animals of the land how beautifully they scatter at the earth (in their own communities at their own habitat) and the birds above them how beautifully they fly with their wings (in their own flocks at the environment they are capable to adopt); these are genera like the mankind; Allah has not left anything unwritten in the Book (that is the LAUHE-MAHFUZ, that contains the destiny of everyone and everything); then at the Day of HASHR, these disbelievers would certainly be gathered in front of their Lord; those persons who deny Our AAYAAT (that they find around them), are actually deaf and dumb as they are not using their ability to learn the Truth so they are lost in the utter darkness of disbelief; Allah sends astray whom he wills and He guides to the right path whom He wills; also, they must observe their attitude when some calamity falls upon them as

at that crucial time, they would call Allah only as they know that their idols are totally unable to help them and besides Allah, there is nobody who has any control on anything; Al-Hamdu Lillah; so the response to their demand for miracles is that they would see the signs at AAFAAQ (the environment that is around them) and at their own selves (their attitudes at times) so that they tell them about Allah as these are the AAYAAT that have the capability to guide them to the right path; note that AAYAT-55 at the sixth Ruku of BAQARAH tells that when the seventy persons who went with Moses-AS to the mount insisted to see Allah openly, He gave death to these seventy persons and at their death, they were watching the thunderbolt that killed them; so even if they did not see Allah, they did see the thunderbolt that Allah sent upon them; this implies that to believe in the authority of Allah, even the observation of the creation around does provide the necessary reasoning; so the AAYAAT here tell clearly that it is Allah only Who has the power to provide even the disbelievers the necessary safety that they need most; they must reflect on this and accept that undoubtedly all safety is in Islam, the whole Truth; Al-Hamdu Lillah.

AN'AAM-The Fifth Ruku

42. And certainly We sent (apostles) to nations before you then We seized them with distress and affliction in order that they might humble themselves.

43. Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the Satan made what they did fair-seeming to them.

44. But when they neglected that with which they had been admonished, We opened for them the doors of all things, until when they rejoiced in what they were given We seized them suddenly; then lo - they were in utter despair.

45. So the roots of the people who were unjust were cut off; and all praise is due to Allah, the Lord of the worlds.

46. Say: Have you considered that if Allah takes away your hearing and your sight and sets a seal on your hearts, who is the god besides Allah that can bring it to you? See how We repeat the AAYAAT, yet they turn away.

47. Say: Have you considered if the chastisement of Allah should overtake you suddenly or openly, will any be destroyed but the unjust people?

48. And We send not apostles but as announcers of good news and givers of warning, then whoever believes and acts aright, they shall have no fear, nor shall they grieve.

49. And (as for) those who reject Our AAYAAT, chastisement shall afflict them because they transgressed.

50. Say: I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow aught save that which is revealed to me. Say: Are the blind and the seeing one alike? Do you not then reflect?

The Ruku continues to tell the consequence that the disbelievers faced at the rejection of the miracles (and the Messengers of Allah); Allah had sent to them the Messengers from among them whom they rejected and He afflicted them by suffering (by shortage of foods) and by

disasters (that caused fear to them to lose their lives) so that they might humble themselves in front of Allah; why then did they not learn humility (and seek forgiveness) when Allah afflicted them to shake them on their obsession with the worldly lives; but their hearts hardened and the Satan made their deeds seem to them as most worthy to adhere to; when they became totally oblivious of the message that they had been provided, Allah gave them all the worldly things (to rejoice and fully involve themselves at the worldly issues); when they became most satisfied of their status that they have no shortage of foods and they have no threat to their lives so nothing would get them then Allah seized them suddenly; then they were in utter despair; so their roots were cut that these unjust persons never rise again; and the ultimate result that came at fore was that all the praise be to Allah, the true Lord of the worlds; Al-Hamdu Lillah; the AAYAT asks the Prophet PBUH to enquire of them how it would be if Allah takes their hearing and their seeing and puts the seal over their hearts; this means that if Allah intends, He is Able to end the space that they still have to accept the Truth by incapacitating them to see it or hear it and if that happens, there would be no one who could bring them to the righteous guidance; they must see the importance of accepting the Truth so they must reflect on how Allah is providing them the signs (revelations) unto them rather than ask for miracles; they must show gratitude as Allah only provides ease in the worldly life if He wills for it and He only provides the hardship if He wills for it, so nothing actually is co-incidence; yet still they turn away from the righteous guidance; O Prophet PBUH; ask them don't they

see that if the punishment from Allah falls upon them unawares or openly, who would perish except for the unjust persons; the answer is obvious that certainly Allah would save the believers if they had provided His message well to them and destroy only the unjust persons; Al-Hamdu Lillah; the last three AAYAAT of the Ruku ahead (that are AAYAAT-48, 49 & 50) present the point to note that Allah sends His Messengers to give good news and to warn for which they don't need to show miracles; the AAYAAT read, "We send the Messengers only to give good news (to the righteous persons) and to warn (the sinful persons) so those who believe and mend (their lives), upon them shall be no fear (at AKHIRAT), nor shall they grieve (at the worldly life); but as for those who deny Our revelations, torment will afflict them for that they used to disobey; say -I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel, I do not follow aught save that which is revealed to me-, say -are the blind (to the Truth) and the seeing one (of the Truth) alike? Do you not then reflect?-" ; these AAYAT explain the task that Allah assigns to the Messengers and explicitly tell that they are not liable to provide miracles for their task (and they are not liable to see that the persons they address, do accept the Truth that they present); they are the most ordinary persons (yet highly virtuous) living their lives most righteously and Allah certainly provides them with the Guidance to the right path by WAHI (His revelations) and He gives them this highest honor of AKHIRAT due to their highest of virtuousness that they adhere to by the blessing of Allah at their worldly lives; Al-Hamdu Lillah; AAYAT-50

that is the last AAYAT of this Ruku is notable due to its feature that it answers the queries that the disbelievers presented to the Prophet PBUH; note that there are three such things which the AAYAT asks the Prophet PBUH to clarify; so these three are that he does not have the treasures of Allah; that he does not know the unseen; that he is not an angel; these three statements are answers that are provided to the disbelievers on their demand of miracles; the argument in general here is that the Prophet PBUH has claimed that he is the Messenger of Allah and the demand of the disbelievers to him to present miracles to them is not in accordance to that claim; also, their demand to him to provide them with some worldly benefits is baseless too for the same reason that the Messenger asks to make things better at AKHIRAT by the righteous true Belief and by the good deeds that complement it and he does not care to make things better at the worldly life; the first Ruku of AALE-IMRAN tells us that the disbelievers have demanded from him to provide the written message on some parchment that might provide them the awareness of unseen (worldly) matters and an angel should have accompanied him or the Messenger himself should have been an angel; the next Ruku here also tell that they had this erroneous notion too that the Messenger ought to care for the status of the rich persons (so he must not ask the chiefs at Makkah to sit with the poor); see the note on the next Ruku and see also Surah ZUKHRUF-the third Ruku; so the AAYAT-50 presents clearly the answers to them by the argument in general that the Prophet PBUH has claimed that he is the Messenger of Allah and your demand to him for miracles is not in accordance to

that claim and it is not necessary for the Messenger to be one of the richest persons but he certainly would be the most virtuous persons among them all; Al-Hamdu Lillah; note that the AAYAT implies that whatever of the unseen the Prophet PBUH has told, it is what Allah has given him by the Quran and it certainly is not by his own knowledge; the Messenger remains the first among men at some given time and place to get the GHAYB by WAHI from Allah and he understands it to height so that gives him the prominence among them; note that Prophet Muhammad PBUH was the last of Messengers of Allah and there is no Prophet and no Messenger after him; the issue that the Prophet PBUH knows the GHAYB (the unseen) or not, sometimes becomes one of the burning issues at the subcontinent among the argumentative Muslim persons who do not much incline towards the refined facts of the issue; note also that all the attributes of Allah, Who only is the Creator of all the creation, are QADEEM (from ever to ever), ASL (His own) and LA-MEHDUD (without any limitation) so this denotes His authority that is Absolute and all of mankind must accept Him as their true Lord; Al-Hamdu Lillah; all of mankind (including the Prophet PBUH) are created and their attributes are provided by Allah as He willed and they certainly are limited by time and space; every Muslim knows and believes in this restriction well about the Prophet PBUH that he also is one among the mankind and so his knowledge also has limits yet the unnecessary argument to decide how much he knew makes the problem; however, it is fair to say that his knowledge of Islam was at the most refined level (and his SUNNAH is "Islam in practice" that is one of the

sources to the Islamic commands so when the Muslim person practices the clear directions in the SUNNAH, he practices the commands of Allah); with that, it certainly is much better to avoid all such unnecessary arguments that lead to nothing but do waste the precious time; Al-Hamdu Lillah.

AN'AAM-The Sixth Ruku

51. And warn with it those who fear that they shall be gathered to their Lord-- there is no guardian for them, nor any intercessor besides Him-- that they may guard (against evil).

52. And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favor; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust.

53. And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful?

54. And when those who believe in Our AAYAAT come to you, say: Peace be on you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.

55. And thus do We make distinct the AAYAAT and so that the way of the guilty may become clear.

This Ruku has five AAYAAT and they are related to guide the Prophet PBUH to keep the company of those who are sincere to Islam (even if they are poor) rather than care for such wealthy chiefs (who have not yet accepted Islam), who intend to come at his TABLIGH (the teachings of Islam) on their own terms; the first two AAYAAT guide the Prophet PBUH to warn those Muslim persons who do fear that they would be gathered (at the Day of HASHR) in front of Allah, their true Lord, where except for Him, they will have no guardian nor any intercessor, so that they may develop TAQWA; and not to send away those who call their Lord morning and evening so that they may get His pleasure; the Prophet PBUH is not liable for those who think their selves too high to sit among the poor Muslim persons and they too are not liable to provide him their respective accounts of doings so if he opts for them leaving those who already are Muslims then it would be highly unjust on his part; these AAYAAT address the situation when the wealthy chiefs of Makkah had asked the Prophet PBUH that they are ready to come at his sermons but he would send the poor that have accepted Islam out at their gathering; note that AN'AAM is MAKKI Surah where the Muslims needed some manifest strength so the Prophet PBUH was considering the matter but the AAYAAT asked him not to do so but go on providing the message of Allah to those poor persons who have already accepted Islam without any care to those wealthy chiefs who have not yet taken up Islam and they intend to hear about Islam on their own condition; AAYAT-53 ahead tells about the attitude of the disbelievers among the chiefs that Allah has put them at such trial by each other that they retort

upon the poor Muslims on their true Belief -are these persons those that Allah has favored from amongst us?; does not Allah know best those who are grateful?- this statement was extreme disrespect to Allah but here Allah guides the Prophet PBUH to ignore them and whenever the Muslims who do believe in the AAYAAT of Allah come to him, he would say to them that peace be on them and their Lord has inscribed for Himself (the rule of) mercy; if anyone of them did some wrong in ignorance and then he repented and made his conduct better, Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah; the last AAYAT here tells that this is the manner that Allah has set in such situation that those who are poor (yet true believers in Allah and the Day of Judgment) are most preferable upon those who do have the worldly possessions yet they do not have the true Belief; so by this, the attitude of the disbelievers comes at fore that they prefer the worldly achievements most highly upon the true success at AKHIRAT; may Allah save all the good Muslims from such erroneous preference; Al-Hamdu Lillah.

AN'AAM-The Seventh Ruku

56. Say: I am forbidden to serve those whom you call upon besides Allah. Say: I do not follow your low desires; for then indeed I should have gone astray and I should not be of those who go aright.

57. Say: Surely I have manifest proof from my Lord and you call it a lie; I have not with me that which you would hasten; the judgment is only Allah's; He relates the truth and He is the best of deciders.

58. Say: If that which you desire to hasten were with me, the matter would have certainly been decided between you and me; and Allah best knows the unjust.

59. And with Him are the keys of the unseen treasures--none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book.

60. And He it is Who takes your souls at night (in sleep), and He knows what you acquire in the day, then He raises you up therein that an appointed term may be fulfilled; then to Him is your return, then He will inform you of what you were doing.

The Ruku tells that all the persons must care to follow the right path instead of asking for destruction; the Prophet PBUH does not have the power to bring that upon them but Allah certainly has the power to bring that upon them; they must avail the space they have to accept the Islamic fundamental teachings; Allah is recording their status of belief and their deeds and to Him is their return so then He will inform all persons what they were doing; the first two AAYAT read, "say O Prophet PBUH -I am forbidden to serve those whom you call upon besides Allah- say -I do not follow your low desires (O disbelievers) as then indeed I should have gone astray and I should not be of those who go aright-; say -surely I have manifest proof from my Lord and you call it a lie, I have not with me that which you hasten for, the judgment is only of Allah, He relates the truth and He is the

best of deciders-"; Al-Hamdu Lillah; note that the disbelievers at Makkah intended that the Prophet PBUH strike some kind of truce with them on the matter of belief and soften his attitude towards their idols, to which the AAYAT told him to clarify that he would never take those that they worship as partners to Allah (and would never be soft towards them); Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; they worship their idols taking them as partners to Allah just by their low desires that have led them astray into the evil; the AAYAT told the Prophet PBUH to tell them that he had manifest proof (i.e. the Quran) from Allah that he believes in but they take that as lies; if he had that which they were asking for (that is chastisement from Allah) on their disbelief, he would have put it on them but Allah is the only judge when to put it upon the disbelievers if He does intend to put it on them; He has provided them the Truth through the Prophet PBUH and now He has all authority to decide about His chastisement to them; it was sheer foolishness of the disbelievers that when Allah did not provide the miracles to them, they demanded that the destruction comes to them as they were the rejecters of the Truth; this again was the extreme disrespect to Allah near to the statement that they had made before -does not Allah know best those who are grateful?- and we have studied this in the previous Ruku; the AAYAT asks the Prophet PBUH to tell them categorically that if he had the authority to put their punishment upon them, he would have already done so but Allah knows who the unjust persons are and when He would finish them off; whenever He intends, their total

destruction would take no time for certain; Al-Hamdu Lillah; AAYAT-59 reads, "and with Him are the keys of the unseen treasures - none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green (wet) nor dry but (it is all) in a clear book"; this AAYAT tells that the knowledge of Allah is Absolute and He knows each and everything of His creation with total perfection; Surah HIJR tells us about His unseen treasures "and there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure" (Surah HIJR-21); and He knows all the creation at the land and even at the sea (though for us, these both creatures would seem uncountable); but even more amazing of His knowledge is that He knows all falling leaves all the time at all places and all the seeds that are at inside the ground and all the grains; the simple fact is that He knows all the wet things (that have life in them) and all the dry things (that are lifeless) in total that He has recorded in the Book that clearly mentions all things explicitly, that is named as LAUHE-MAHFUZ (it was mentioned at AAYAT-38 too of this Surah); the last AAYAT of the Ruku tells the manner in which Allah records the belief and deeds of each and every person; it reads, "And He it is Who takes you fully at night (in sleep), and He knows what you acquire in the day, then He raises you up therein that an appointed term may be fulfilled; then to Him is your return, then He will inform you of what you were doing"; note that taking fully here is denoted by the term "YATAWAFFAKUM" and this is relevant where we had studied how Allah had taken up Jesus Christ-AS above to

heavens with physique, spirit and consciousness as modifications of this term occur at the places where we find the mention of his ascent (see MA'EDAH-117 and AALE-IMRAN-55); thus, the term provides the meaning that the departure of the great man Jesus Christ who was one of the most respectful Messengers of Allah from the world was also as amazing as his coming to the world; Al-Hamdu Lillah; the AAYAT here tells that Allah takes fully the person at sleep (i.e. his consciousness) and updates his document of deeds according to what he has been doing at the day while he sleeps on and then He raises him from the sleep to complete his term of life; at his death, He takes fully his spirit too with his consciousness and then at the Day of Judgment, He would raise all the dead to life again and every one of them would be brought to Him and He would tell all of them about what they had been doing at the world; this implies that not only dreams occur at sleep but there is updating of the record too for every person at sleep; even the dreams might become the directions for the good persons to view where they need to address their issues that might better their document of deeds and Allah knows better; Al-Hamdu Lillah.

AN'AAM-The Eighth Ruku

61. And He is the Supreme, above His servants, and He sends keepers over you; until when death comes to one of you, Our apostles cause him to die, and they are not remiss.

62. Then are they sent back to Allah, their Master, the True one; now surely His is the judgment and He is swiftest in taking account.

63. Say: Who is it that delivers you from the dangers of the land and the sea (when) you call upon Him (openly) humiliating yourselves, and in secret: If He delivers us from this, we should certainly be of the grateful ones.

64. Say: Allah delivers you from them and from every distress, but again you set up others (with Him).

65. Say: He has the power that He should send on you a chastisement from above you or from beneath your feet, or that He should throw you into confusion, (making you) of different parties; and make some of you taste the fighting of others. See how We repeat the AAYAAT that they may understand.

66. And your people call it a lie and it is the very truth. Say: I am not placed in charge of you.

67. For every prophecy is a term, and you will come to know (it).

68. And when you see those who enter into false discourses about Our AAYAAT, withdraw from them until they enter into some other discourse, and if the Satan causes you to forget, then do not sit after recollection with the unjust people.

69. And naught of the reckoning of their (deeds) shall be against those who guard (against evil), but (theirs) is only to remind, haply they may guard.

70. And leave those who have taken their religion for a play and an idle sport, and whom this world's life has deceived, and remind (them) thereby lest a soul should be given up to destruction for what it has earned; it shall not have besides Allah any guardian nor an intercessor, and if it should seek to give every compensation, it shall not be accepted from it;

these are they who shall be given up to destruction for what they earned; they shall have a drink of boiling water and a painful chastisement because they disbelieved.

The first AAYAT of the Ruku states that Allah has all control of all the peoples and because He has given them the worldly life to examine them, He has appointed angels with the command to protect the Man (see Surah RA'AD-11) and angels that write on his deeds and attitudes (see Surah QAAF-18); there are other angels too that do whatever Allah commands them to do (see Surah NAHL-50) as the AAYAT at study reports ahead that at the time of the death of someone, some of the angels take away his life and they do not commit any oversight; the AAYAT ahead says that they all then would be gathered in front of Allah, the true Benefactor; only He truly is Rightful to rule; and He would take all persons to account most swiftly; AAYAT-63 asks the disbelievers that who saves them when they are at extreme agony in the darkness of the land and the sea when they call Him most humbly and in secret; here darkness means when they see no way out of the issue that causes them extreme agony; tell them that it is Allah only Who saves them from that agony and all distresses but then they do SHERK (i.e. they attribute partners unto Him); if they have any doubts that once saved, now they would not face any such desperate situation, they must know well that Allah is fully Capable to send punishment to them from above of them (most heavy rainstorms or the fall of heavy stones) or from beneath their feet (the most deadly earthquake or drowning into waters) or

throw them into confusion by extreme dissension among them so that they taste the most distressful situation by combats to each other; observe how Allah provides His directions by different manners so that they get to all aspects of awareness; but O Prophet PBUH; your peoples still disbelieve in the Quran so tell such persons that you are not their in-charge (guardian); the AAYAT ahead again tells them about their asking for punishment that how foolish such demand is; AAYAT-67 says, "for every message is a limit of time, and soon shall you know it"; they did know how the punishment of Allah comes when they faced extreme distress by losing ground against the Muslims that occurred after HIJRAH; the Muslims even conquered Makkah in due time; the last three AAYAAT of this Ruku tell that to avoid the impression of the disbelievers, it is most necessary for the Muslims to avoid the physical proximity to them; the couple of them read, "and when you see those who enter into false discourses about Our AAYAAT, withdraw from them until they enter into some other discourse, and if the Satan causes you to forget, then do not sit with the unjust people after recollection; on their account no responsibility falls on the righteous, but (their duty) is to remind them, that they may (learn to) fear Allah"; this implies that the Muslim persons would not come close to those of disbelievers who are engaged in the disrespect of Islam in any manner (in fact, they would even ask them to keep away from the Muslims); the problem in this avoidance is that the Muslims have to give the message of Islam to all the peoples of the world and that is difficult if the Muslims do not get some closeness to them; however, in today's scenario, it is possible that the Muslims

provide them the message of Islam by the media that is available at hand and as such, the Muslims would not remain liable to develop any proximity to the disbelievers; it is very sad that many of the Muslims care to reside at such countries where the practice on Islam is extremely difficult as the people in general there do not appreciate the practice at Islam and their misunderstanding about Islam contributes highly to this difficulty; as the situation stands, those who show preference to their economic stability rather than firmness upon Islam, they would have to incline fully towards one thing or other sooner or later; may Allah give the wisdom to all the Muslims who really care to live upon Islam, to see the righteous preference; Al-Hamdu Lillah; the last AAYAT at the Ruku sums up the matter categorically that the best thing in such situation (where there is the company of those who care but little about Islam), is to keep totally away from such company and guide the attention totally towards Allah, the true Lord; it reads, "And leave those who have taken their religion for a play and an idle sport, and whom this world's life has deceived, and remind thereby lest a soul should be given up to destruction for what it has earned; it shall not have besides Allah any true protector nor intercessor, and if it should seek to give every compensation, it shall not be accepted from it; these are they who shall be given up to destruction for what they earned; they shall have a drink of boiling water and a painful chastisement because they disbelieved"; the conclusive point here is that the Muslims have no other option but to keep away from all such disbelievers who never were (and it seems who never would

be except for whom Allah wills) respectful to the Islamic teachings; Al-Hamdu Lillah.

AN'AAM-The Ninth Ruku

71. Say: Shall we call on that besides Allah, which does not benefit us nor harm us, and shall we be returned back on our heels after Allah has guided us, like him whom the Satans have made to fall down perplexed in the earth? He has companions who call him to the right way, (saying): Come to us. Say: Surely the guidance of Allah, that is the (true) guidance, and we are commanded that we should submit to the Lord of the worlds.

72. And that you should keep up prayer and be careful of (your duty to) Him; and He it is to Whom you shall be gathered.

73. And He it is Who has created the heavens and the earth with truth, and on the day He says: Be, it is. His word is the truth, and His is the kingdom on the day when the trumpet shall be blown; the Knower of the unseen and the seen; and He is truly Wise, Most Well-Aware.

74. And when Ibrahim said to his sire, AZAR: Do you take idols for gods? Surely I see you and your people in manifest error.

75. And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure.

76. So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set, he said: I do not love the setting ones.

77. Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me I should certainly be of the erring people.

78. Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people - surely I am clear of what you set up (with Allah).

79. Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists.

80. And his people disputed with him. He said: Do you dispute with me respecting Allah? And He has guided me indeed; and I do not fear in any way those that you set up with Him, unless my Lord pleases; my Lord comprehends all things in His knowledge; will you not then mind?

81. And how should I fear what you have set up (with Him), while you do not fear that you have set up with Allah that for which He has not sent down to you any authority; which then of the two parties is surer of security, if you know?

82. Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go aright.

The seventh Ruku had told us that the disbelievers at Makkah intended that the Prophet PBUH strike some kind of truce with them on the matter of belief and soften his attitude towards their idols, to which the AAYAT there had told him to clarify that he would never incline towards them and he would never be soft towards them; AAYAT-71 here takes up the matter as it tells the Prophet PBUH to ask them

to consider what idiocy they are calling to; the earth here means the wild area and the AAYAT tells that the Satan tries to mislead the believer by leading him to doubts due to his lack of knowledge and then causes him to lose the way by misunderstanding; note that avoidance of the bad company is appreciable yet the person must adhere to the good company that would try to lead him to leave the baseless doubts and adhere firmly to the right path that is the true guidance that Allah has given; all persons are commanded to adhere to it only; with the righteousness in the concept, it is necessary to read SALAH that would lead to the development of TAQWA to Allah if the Muslim person adds sacrifice of the worldly possessions in it and takes them only for necessity; He only is the true Lord in front of Whom, all persons would be gathered so the Muslim person ought to have his attention to that Day; He only is the Creator of the heavens and the earth; and to bring the last day of the world when He would say 'BE, it would take place certainly; the speaking of His word is enough to bring it forth; and then at the Day of Judgment that would manifest when the trumpet is blown, He only would have all the authority (that He has even now yet it would totally manifest at that time); He knows the unseen and knows whatever is manifest; and He is truly Wise and Most Well-Aware; Al-Hamdu Lillah; note that He is truly Wise (HAKEEM) means that He is able to provide for such happenings that keep the world to His will by His authoritative measures so no one becomes able to cause such deviation at the world that leads it away from His set manner for it or become such threat that causes FASAD (situation of high difficulties to work upon Islamic teachings) for high

length of period and it is so manifest that everybody sees that by observation; He destroyed by events that we name as natural calamities many such nations that had challenged His authority and were causing FASAD at the world and we would study that ancient history at the next Surah insha-Allah (by the will of Allah); note also that Most Well-Aware (KHABEER) means that He knows what actions of the peoples of the world cause what effects to matters at hand and He keeps all the matters of life according to His will by adjustments by His authoritative measures and He knows how to lead on the world to the destination that He intends; certainly, He knows the unseen (that is not manifest to us as for Him, everything is manifest and nothing is unseen) and He knows well whatever is manifest (to us); Al-Hamdu Lillah; the next AAYAAT tell a notable event of Abraham-AS where he refuted the belief of his nation at Babylon; he was born at the city of UR and the people there worshipped idols and took stars even as objects to worship; their king asked unconditional obedience from them and demanded to consider him even like their idols to worship; Abraham challenged these aspects of their belief at different occasions as we find the mention at BAQARAH-258; at ANBIYA-the fifth Ruku and here at the Ruku at study from AAYAT-74 to AAYAT-83; it mentions that once Abraham asked his father AZAR why does he carve idols and took them as objects to worship; Abraham added boldly that he finds him and his nation in the manifest error; note that the Quran does not go into detail that is not relevant to the guidance of the Man yet here it has recorded the name of the father of Abraham as an exception to its manner of expression; it might be due

to correcting his name at Pentateuch (in Genesis) that records the name of his father as TERAH; or AZAR might be the actual name while TERAH could be another of his names as it was not unusual then to have different names; the narration goes on that Allah showed Abraham the kingdom of the heavens and the earth so that he becomes firm on his true Belief; he argued by them to guide his nation towards TAUHID of Allah (that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); Al-Hamdu Lillah; when the night fell upon him, he saw one of the bright stars (or it might be one of the bright planets that are Jupiter and Venus shining as the evening star); looking at it, he said that this is my Lord (Who has created this); note that the Quran asked those disbelievers that demanded miracles at AYAT-38 of this Surah that they must observe the animals of the land how beautifully they scatter at the earth (in their own communities at their own habitat) and the birds above them how beautifully they fly with their wings (in their own flocks at the environment they are capable to adopt); these are genera like the mankind; we have seen that AAYAT-55 at the sixth Ruku of Surah BAQARAH tells that when the seventy persons who went with Moses-AS to the mount insisted to see Allah openly, He gave death to these seventy persons and at their death, they were watching the thunderbolt that killed them; this implies that to believe in the true authority of Allah, even the observation of the creation around does provide the necessary reasoning; so Abraham mentioned the observation from his side that this beautiful star even (that you people of UR worship) lead to the true Belief in Allah

(while to them it seemed compliance to their belief); this is called TAURIAH (to state something that has more than one meaning and the person who states it take it in the righteous meaning while the listeners might take it in other meanings); Abraham took-up a form of TAURIAH even when he broke the idols putting the axe on the larger of them that he did not break and then he told his people (when they asked him about this all) that this larger one seems to have caused this destruction so do ask him about it to see if he informs (see Surah ANBIYA-62 & 63); then as the star set, Abraham-AS said that he does not appreciate those that set away of sight so he wisely stated his disapproval yet did not challenge their belief directly; then he saw the Moon (not necessarily at that very night) shining well and said that this is my Lord (Who has created this); then as it set, he said that -unless my Lord guide me, I shall surely be among those who go astray-; here he discarded some of the care in words but it seems that the people who heard them, ignored those taking it some deviation from the general stance that the youth may show; then as he saw the Sun and it shone well, he said that this is my Lord (Who has created this); then as it set, he said in clear terms that denoted his true Belief that -O my people; surely I am clear of what you set up as partners (with Allah); he said explicitly -for me, I have set my face firmly towards Him Who created the heavens and the earth, being upright, and never shall I be of the polytheists- Al-Hamdu Lillah; this led his people to argue with him to which he told them do you argue with me in TAUHID of Allah while He has provided me the Guidance to the right path; I do not fear those that you people take as partners to Him that they would cause any

trouble to me except for what Allah wills; Allah has all things in His knowledge (and under His control); so why don't you O my people become mindful to it; and why should I fear those that you people take as partners to Him when you people do not have any fear of Allah that you take them as His partners without any reason that He may have provided you; so reflect on this matter in this manner who is more worthy of security if you people really have some knowledge (of attitudes); take my word for it that those who do believe in Allah righteously and do not mix it up with the heavy injustice (SHERK), then for those only is the security as they certainly have the true guidance; only that true guidance has the worth to lead to security at AKHIRAT which for certain, is the true success; Al-Hamdu Lillah.

AN'AAM-The Tenth Ruku

83. And this was Our argument which we gave to Ibrahim against his people; We exalt in dignity whoever We please; surely your Lord is Wise, Knowing.

84. And We gave to him Isaac and Jacob; each did We guide, and Noah did We guide before, and of his descendants, David and Solomon and AYUB and Yusuf and Musa and Haroon; and thus do We reward those who do good (to others).

85. And Zechariah and YAHYA (John) and Isa and ILYAS; everyone was of the good;

86. And Ismail and Al-YASHA and YOUNUS and Lot; and every one We made to excel (in) the worlds:

87. And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way.

88. This is Allah's guidance, He guides thereby whom He pleases of His servants; and if they had set up others (with Him), certainly what they did would have become ineffectual for them.

89. These are they to whom We gave the book and the wisdom and the prophecy; therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it.

90. These are they whom Allah guided, therefore follow their guidance. Say: I do not ask you for any reward for it; it is nothing but a reminder to the nations.

The first AAYAT continues to conclude the narration of the event related to Abraham-AS and the other AAYAAT at the Ruku mention the other of Messengers of Allah after him; AAYAT-83 states, "And this was Our argument which We gave to Ibrahim (Abraham) against his people - We exalt in dignity whom We please - surely your Lord is Most Wise and Most Knowing"; this tells clearly that Ibrahim-AS played this whole episode by the permission of Allah and He was totally attentive to Allah only; Al-Hamdu Lillah; the notable point here is that many of Messengers came in the lineage of Ibrahim-AS from his second son Isaac-AS (who also was the Messenger of Allah) except for Muhammad PBUH (the last of them) who was the descendant of Ishmael-AS, the elder son of Ibrahim (who also was the Messenger of Allah);

Muhammad PBUH was the only Messenger of Allah that came from the lineage of Ishmael and there is a gap of nearly 2500 years between them; the Ruku mentions seventeen of Messengers besides Ibrahim-AS that include Noah-AS, Lot-AS, Ishmael-AS and Isaac-AS; the five AAYAAT ahead (from AAYAT-84 to AAYAT-88) mention them (Salam on all of them) and they read, "We gave him Isaac and Jacob - all guided - and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron - thus do We reward those who do good; and Zachariah and John, and Jesus and Elias - all in the ranks of the righteous; and Ishmael and Elisha, and Jonas, and Lot - and to all We gave favor above the nations; and to their fathers, and progeny and brethren - We chose them, and we guided them to the right path; this is the guidance of Allah - He gives that guidance to whom He pleases, of His true slaves - if they were to join other gods with Him, all that they did would be vain for them even"; the AAYAT ahead declares that Allah gave them His commands by written Scriptures and the wisdom to all to put those in practice and the liability of being the Prophets of Allah; Allah guided them to the right path and kept them onto it; so if these people at Makkah disbelieve in it O Prophet PBUH, you do not worry as We have already entrusted with it those people who are not disbelievers in it; at the last of it, Allah directs Muhammad PBUH to keep firm on the fundamental teachings of Islam to which Allah had guided all His Messengers; it is the liability of the Prophet PBUH to provide the message of Allah to all the peoples of the world that reminds them of the word that they had given to Allah, the true Lord, that they would take

Him only as their true Lord (see Surah AARAAF-172); note well that after Muhammad PBUH, the last Messenger of Allah, we all Muslims have that liability to provide that message to all peoples of the world as best as we can in this given scenario; may Allah help us all in the fulfillment of our liability; Al-Hamdu Lillah.

AN'AAM-The Eleventh Ruku

91. And they do not assign to Allah the attributes due to Him when they say: Allah has not revealed anything to a mortal. Say: Who revealed the Book which Musa brought, light and guidance to men, which you make into scattered writings which you show while you conceal much? And you were taught what you did not know, (neither) you nor your fathers. Say: Allah then leave them sporting in their vain discourses.

92. And this is a Book We have revealed, blessed, verifying that which is before it, and that you may warn the metropolis and those around her; and those who believe in the hereafter believe in it, and they attend to their prayers constantly.

93. And who is more unjust than he who forges a lie against Allah, or says: It has been revealed to me; while nothing has been revealed to him, and he who says that I can reveal the like of what Allah has revealed? and if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; today shall you be recompensed with an ignominious chastisement because you spoke against Allah other than the truth and (because) you showed pride against His AAYAAT.

94. And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not see with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you.

After telling about how the message of Allah remained available to the peoples of the world from the ancient times (especially from the times of Abraham-AS), this Ruku tells four things relevant to its four AAYAAT that the Bani-Israel did not give Torah the respect they should have given to it though it had provided the message of Allah explicitly in its five books to them; they went so far away in their disrespect that there were such persons among them who even remarked that Allah did not descend anything on any of mankind; O Muhammad PBUH, ask them Who revealed the Book that Moses brought which was the light and the true guidance to the mankind; tell them that they have put it into different sheets so as to decide what they present at fore and what they hide (that is much of it); they and their forefathers were taught the Truth by it that they did not know; O Muhammad PBUH, tell them that Allah had descended that and then leave them in their mocking obsession; the second AAYAT of the Ruku tells that now Allah has provided this Quran as the blessing to all peoples of the world that verifies the Truth that Torah had presented before it so that O Muhammad PBUH you start

your work of TABLIGH (providing the message of Islam) to warn the dwellers of Makkah and the peoples around it; and so those who truly believe in AKHIRAT (that they show by their preference to it against the worldly things) do believe in it and they highly keep to practicing of SALAH; the third AAYAT states that who would be more unjust than that person who forges lie against Allah (by trying to distort the message of Allah) or who says that Allah directs him by WAHI while he does not receive any such directions - and such person is also among the most unjust persons who says that he would also present directions like what Allah has descended (that would challenge what He has provided by WAHI to His Messengers); this AAYAT also tells that the death of such persons would be extremely harsh when the angels of death would most severely take their life out of them with the information to them that today, they would receive the most unpleasant punishment as they used to say fibs against the message of Allah and used to belittle it as much as they could; the last AAYAT states explicitly that all persons would certainly come to Allah alone as He created them at first (naked and helpless), and Allah would address them that they have left behind their backs (at the world) the worldly things which Allah had given them and Allah would indicate that their intercessors are nowhere to be seen whom they asserted that these intercessors were associates to Allah for their safety; certainly the ties between them and those that they took as their intercessors are now cut off and what they asserted are lost away from them; thus, the Ruku tells that Allah has truly provided His message at all times by many of His Messengers so that the

Man takes it without any reservation or any inclination towards the worldly matters; he must develop the true Belief and do the good deeds according to it as he has to answer for his worldly life totally alone at AKHIRAT and he must never forget this at any time of his life; Al-Hamdu Lillah.

AN'AAM-The Twelfth Ruku

95. Surely Allah causes the grain and the stone to germinate; He brings forth the living from the dead and He is the bringer forth of the dead from the living; that is Allah - how are you then turned away.

96. He causes the dawn to break; and He has made the night for rest, and the sun and the moon for reckoning; this is an arrangement of the Mighty, the Knowing.

97. And He it is Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea; truly We have made plain the AAYAAT for the people who know.

98. And He it is Who has brought you into being from a single soul, then there is (for you) a resting-place and a depository; indeed We have made plain the AAYAAT for a people who understand.

99. And He it is Who sends down water from the cloud, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage) from which We produce grain piled up (in the ear); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach, and gardens of grapes and olives and pomegranates, alike and unlike; behold the fruit of it when it yields the fruit and the

ripening of it; most surely there are signs in this for the people who believe.

100. And they make the jinn associates with Allah, while He created them, and they falsely attribute to Him sons and daughters without knowledge; glory be to Him, and highly exalted is He above what they ascribe to Him.

The Previous Ruku asks to note that Allah provided the Guidance to the right path to the Man by descending the Holy Books for him; this Ruku tells that the Man would get the basic true Guidance even by pondering over whatever Allah has created around him and over his own self; the three opening AAYAAT (that are 95, 96 & 97) of the Ruku tell that if the Man considers the creation around him with observation, he would see that they manifest many of the Islamic teachings by different aspects (especially TAUHID as there is order in their working and no clash with each other); the next couple of AAYAAT tell that if the Man considers his own self with observation, he would see that it manifests many of the Islamic teachings (especially AKHIRAT); note that the AAYAAT indicate that the Man sees that many people are living on at the world and many have gone to graves so life is going towards some destination as the spirit of the person does not die; if he observes the rain, he would see that it brings forth from the earth different fruits and flowers that are similar to and vary with each other; just as they bloom out of the earth amazingly by the rain so the dead would rise from their graves and that would be the Day of Judgment; the last AAYAT states about

the disbelievers at Makkah (and such polytheists), "and they make the JINN associates with Allah, while He created them, and they falsely attribute to Him sons and daughters without knowledge; glory be to Him, and highly exalted is He, most above what they ascribe to Him"; note that these polytheists took JINN as having powers to affect the worldly matters unconditionally so they took them as partners to Allah in the management of many of the worldly affairs; AAYAT-06 of Surah JINN tells, "and that persons from among men used to seek refuge with persons from among JINN, so they increased those JINN in their conceit"; and they also took angels as daughters of Allah so their belief depended on their whims only; may Allah save all Muslims from SHERK, the biggest in the major sins; the true Belief is that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah.

AN'AAM-The Thirteenth Ruku

101. Wonderful Originator of the heavens and the earth - How could He have a son when He has no consort and He created everything and He is the Knower of everything.

102. That is Allah, your Lord, there is no god but He; the Creator of all things, therefore serve Him, and He has charge of all things.

103. Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtleties, the Aware.

104. Indeed there have come to you clear proofs from your Lord; whoever will therefore see, it is for his own soul and

whoever will be blind, it shall be against himself and I am not a keeper over you.

105.And thus do We repeat the AAYAAT (by different aspects), and that they may say: you have read; and that We may make it clear to people who know.

106.Follow what is revealed to you from your Lord; there is no god but He; and withdraw from the polytheists.

107.And if Allah had pleased, they would not have set up others (with Him) and We have not appointed you a keeper over them, and you are not placed in charge of them.

108.And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did.

109.And they swear by Allah with the strongest of their oaths, that if a sign came to them they would most certainly believe in it. Say: Signs are only with Allah; and what should make you know that when it comes they will not believe?

110. And We will turn their hearts and their sights, even as they did not believe in it the first time, and We will leave them in their inordinacy, blindly wandering on.

This Ruku of Surah AN'AAM (that comprises of ten AAYAAT) tells about the authority of Allah and asks the Prophet PBUH (and all the Muslims) to remain firm upon Islam; the first four AAYAAT are explicit that Allah is Most Powerful and if He does not punish the disbelievers immediately, it is His mercy so that the disbelievers avail the

opportunity to take-up Islam; AAYAAT ahead explain these AAYAAT that Allah certainly is Able to make the disbelievers believe by force yet Allah has given this worldly life for the examination to all persons (and so he has provided them the free-will and also provided the Guidance to the right path to all persons); so the Prophet PBUH does have the liability to provide the Truth to all peoples yet he is not responsible to see that they do accept Islam; the three AAYAAT that come ahead clarify that there are two kind of persons among these polytheists who are called towards the AAYAAT of the Quran - one of them say that the Prophet PBUH has learnt these AAYAAT from other people while the persons that have capability to reflect upon them, they do accept them - the Prophet PBUH must not care for those who do not accept these AAYAAT but he would go on spreading them and follow the guidance that they provide - he is not responsible when he does justice to his task of providing the teachings of Islam; he would keep away from the polytheists once he has provided them the message of Islam as he certainly would not take any of worldly benefits from them; this tells the important thing that the Muslims would try their best to keep away from all disbelievers once they provide the message of Islam to them as their concern to them is that these disbelievers save their-selves from the agony of the hell-fire by the acceptance of Islam at AKHIRAT but they must not ask any of worldly benefits from them; Al-Hamdu Lillah; the next AAYAT tells the Muslims not to abuse those that they take as partners to Allah in His creation as then they would abuse Allah in enmity without any reason; this tells that the Muslims must not do

any such thing at surroundings that might lead the persons therein to mock Islam or take such things in practice that Islam strictly asks to refrain from; when such persons become slaves to their whims, their deeds seem most admirable to them yet when they would return to their true Lord, He would explicitly tell them of their doings; they take oaths on their statement that if the miracle appears to them, they would most undoubtedly believe in that (and then they would accept Islam); the AAYAT says that O Prophet PBUH - tell them that only Allah has the authority to show them any of miracles and they do not know that even if any miracle appears to them, they would still not believe; Allah would cause their hearts and even their observation to turn away from the acceptance of the Truth now (without providing any of miracles) just like they had disbelieved the Truth at the first place when the Messenger of Allah had explicitly presented that to them so Allah would leave them in the state of bewilderment; note that when the disbelievers reject the Messengers of Allah in final terms, that disrespect does cause the certain destruction to fall upon them; there is the point up-to where elasticity does apply and to there, the person might leave his wrongs and become right by taking up the fundamental teachings of Islam; but when some wrongful person passes that limit by his wrongs then that is the point of no return for him where Allah seals his ability to get to the Truth and he is destined to fall into the hell-fire; Allah cares most highly for His respectable Messengers and so He punishes the disbelievers to them in most severe manner; certainly, Allah only is truly Powerful; Al-Hamdu Lillah.

AN'AAM-The Fourteenth Ruku

111. And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not believe unless Allah pleases, but most of them are ignorant.

112. And thus did We make for every prophet an enemy, the Satans from among men and jinn, some of them suggesting to others varnished falsehood to deceive (them), and had your Lord pleased they would not have done it, therefore leave them and that which they forge.

113. And that the hearts of those who do not believe in the hereafter may incline to it and that they may be well pleased with it and that they may earn what they are going to earn (of evil).

114. Shall I then seek any judge other than Allah? And He it is Who has revealed to you the Book (which is) made plain; and those whom We have given the Book know that it is revealed by your Lord with truth, therefore you should not be of the disputers.

115. And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing.

116. And if you obey most of those in the earth, they will lead you astray from Allah's way; they follow but conjecture and they only lie.

117. Surely your Lord-- He best knows who goes astray from His way, and He best knows those who follow the right course.

118. Therefore eat of that on which Allah's name has been mentioned if you are believers in His AAYAAT.

119. And what reason have you that you should not eat of that on which Allah's name has been mentioned, and He has already made plain to you what He has forbidden to you-- excepting what you are compelled to; and most surely many would lead (people) astray by their low desires out of ignorance; surely your Lord-- He best knows those who exceed the limits.

120. And abandon open and secret sin; surely they who earn sin shall be recompensed with what they earned.

121. And do not eat of that on which Allah's name has not been mentioned, and that is most surely a transgression; and most surely the Satans suggest to their friends that they should contend with you; and if you obey them, you shall most surely be polytheists.

The Ruku starts by addressing the issue of the demand of the disbelievers to provide miracles to them; note that the Quran has the manner of expression that it puts emphasis on its teachings by repetition to bring them to light by their different aspects; we have studied in the previous Ruku at AAYAT-105, -"and thus do We repeat the AAYAAT (by different aspects) and that they may say that you have read - and that We may make it clear to people who know"- so this manner of expression examines the persons fairly and their inner position comes at fore clearly; Al-Hamdu Lillah; the opening AAYAT clarifies that the true Belief does not need miracles for it (but on the contrary, the demand for them

might become hindrance for the person to accept the Truth) but it comes when the person guides his attention towards Allah as then Allah would help him by saving him from the satanic influences and by guiding him to the right path; the AAYAT implies that the disbelievers must ask Allah for the righteous guidance rather than demand miracles; Al-Hamdu Lillah; the next AAYAT tells that Allah has allowed the satanic persons among the human beings and among the JINN to show their enmity to every Messenger of Allah that they did by putting evil thoughts into each other by deception; if Allah had not allowed them to do so, they would not have done so; so leave them and whatever forgery that they devise; note that Allah has allowed even the satanic persons to work against the Truth in whatever manner they intend and had granted them the ability to mislead each other by putting evil thoughts inside each other; He intends to take the examination of all persons (His Messengers included) and so He has given the satanic persons necessary liberty to do their evil work yet it does have its limit that He certainly decides perfectly well; Al-Hamdu Lillah; these satanic persons are unable to force anything to anyone but they do try to make the wrongs look beautiful and take-up arguments that seem to have some validity yet they are based on play of words; they try to promote the wrongful concept that takes something from the rightful concept and conceal some other from it to make their point; the spirit of the Man does not conform to any wrongs so they try to deceive all they address by their manner of speech; that is why the AAYAT mentions their manner as deception which they take-up among their colleagues; the next AAYAT

clarifies that they take-up such arguments so that such hearers to them who do not have their belief strong upon AKHIRAT, do incline to them and get into earning of activities that bind them to all wrongs; the next couple of AAYAAT tell the Prophet PBUH (and all Muslims) to adhere fast to the Quran and tell clearly all such persons (who try to mislead all by their speech) that it is most unfeasible to take anyone besides Allah as the true Lord; He has given us all the Quran that clarifies the Truth most explicitly and those who have received this Book with the ability to reflect on its teachings, know totally well that this Book is undoubtedly from Allah as it is the Truth in itself; Al-Hamdu Lillah; so no-one of the Muslims would become doubtful to it; the speech of Allah actually is the whole Truth that fully leads to the Justice; nobody is able to change the principles that the true speech of Allah has set; He certainly is the Most Hearing and the Most Knowing (so the Muslims would keep attentive to Him so that He cares for them that they are impressed not by anything but Islam); Al-Hamdu Lillah; the next six AAYAAT tell about the manner the wrong persons misguide the persons that have believed righteously and try to work their deeds in accordance to it; they tell that if you O Prophet PBUH (and O Muslims), hear to the majority of persons in the set matters, they would undoubtedly mislead you as they follow their base whims and in them, they engage their guesswork; Allah certainly knows well who stray away from His right path and He certainly knows those also who keep steadfast on that; this implies as we have studied that He let all the persons incline to wherever they intend so that everyone brings his colors inside at fore; He would end the

impression of those that follow wrongs as He would eliminate it from the world and he would punish at AKHIRAT most severely all those persons who lived upon it at their worldly lives; Al-Hamdu Lillah; note here that the disbelievers had devised an argument to mislead the Muslims as they asked them that why is it that the Muslims do not eat the animal valid to eat that Allah has killed while they eat what they kill (slaughter); the Quran tells about this manner in their speech that they argue to show the wrong stance as beautiful to take so they play with words without any righteous basis to their stance and the Quran presents this as an example to their manner of speech; they had mentioned such animal that dies by some extreme natural hit or dies by falling from some height that is disallowed to eat for Muslims (as we have studied at the first Ruku of MA'EDAH); the Quran does not even care to refute such idiocy and by AAYAT-118 asks the Muslims to go on eating of the HALAAL (allowed to eat) animal without any worry when that had been slaughtered properly and on which the name of Allah had been taken at the slaughter without any care to disbelievers; note that to leave the name of Allah at such time on purpose disrespectfully disallows its use in any manner; the AAYAT tells the Muslims that there is no reason that you do not eat from the HALAAL animal when the name of Allah is recited on it at its slaughter while Allah has clearly mentioned those animals that you are disallowed to eat and at the situation of IDHTIRAR (the situation of utmost necessity) you might even eat from them to save your lives up-to necessity; you Muslims must remain aware that there are many such persons who misguide on the basis of their whims without any

knowledge; Allah certainly has given them some liberty to do their evil work yet it has its limit; many of them go beyond that limit and Allah knows such persons (and He would punish them most severely); the Muslims would leave the sin, manifest or not so manifest, that relate to the eating of animals; those who commit such sin, they would get the return to their commitment to wrong; the Muslims would not eat from any such animal on which the name of Allah is not taken as that is highly wrong (AAYAT-138 at Ruku-16 ahead clarifies this); but the evil ones pursue their companions by putting evil thoughts in them so that they dispute with the Muslims by base arguments; if any of Muslims obey their whims, they too would become polytheists; may Allah save all Muslims from such extreme wrongs; Al-Hamdu Lillah.

AN'AAM-The Fifteenth Ruku

122.Is he who was dead then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in utter darkness whence he cannot come forth? Thus what they did was made fair seeming to the disbelievers.

123.And thus have We made in every town the great ones to be its guilty ones, that they may plan therein; and they do not plan but against their own souls, and they do not perceive.

124.And when some AAYAT comes to them they say: we will not believe till we are given the like of what Allah's apostles are given. Allah best knows where He places His message. There shall befall those who are guilty, humiliation from Allah and severe chastisement because of what they planned.

125. Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his inside for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his inside strait and narrow as though he were ascending upwards; thus does Allah lay uncleanness on those who do not believe.

126. And this is the path of your Lord, the right (path); indeed We have made the AAYAAT clear for the people who mind.

127. They shall have the abode of peace with their Lord, and He is their guardian because of what they did.

128. And on the day when He shall gather them all together: O assembly of jinn - you took away a great part of mankind. And their friends from among the men shall say: our Lord - some of us profited by others and we have reached our appointed term which You did appoint for us. He shall say: The fire is your abode, to abide in it, except as Allah is pleased; surely your Lord is Wise, Knowing.

129. And thus do We make some of the iniquitous to befriend others on account of what they earned.

The Ruku clarifies about when Allah sends His wrath to some nation after they reject His message; it tells about the peace that the righteous persons have inside them and the tension that the sinful persons have to bear at their insides (it is as if someone goes on climbing high where he feels his inside constricted); it tells about the righteous ones and those who become companions to the evil ones that are among JINN; so it tells all to accept the teachings of Islam before

it is too late and work for the betterment of own and for all persons around; Al-Hamdu Lillah; the first AAYAT states about the person whom Allah has given life (brought to the true Belief after disbelief) and given the light (of the true guidance) inside which he carries among all persons that how could he be like that person who is in utter darkness (of disbelief) and there seems no chance that he would get out of it; this is because the wrongs of the disbelievers are adorned (by base arguments) in such manner to them; that is the punishment of the wrongs of the disbeliever at the world that he becomes totally negligent to the righteous teachings of Islam but when Allah intends to punish some nation for its sinful lifestyle, then He makes the prominent people in it extremely negligent to the righteous teachings of Islam so that they conspire against each other (by the desire to gain more of the worldly things) without care to Islam; they actually are conspiring against their own selves and the outcome to it would be their total destruction; note that the destruction of an individual is that he falls into the sinful manner of living as the end-result when he becomes firm in rejection of the teachings of Islam and the destruction of a nation begins when their prominent persons reject the teachings of Islam openly; among these prominent sinful persons, there are such persons who (if they care to hear about the message of Islam) say that they are liable to receive this directly from Allah if this is the right path and if they are to accept it; the AAYAT says that Allah knows better where to send His message so He chooses His Messengers as He wills; note that as Muhammad PBUH was the last of them, there are no Messengers after him and

certainly the Quran has provided the Guidance to the right path totally well; Al-Hamdu Lillah; soon these prominent sinful persons would get extreme disgrace in front of Allah at AKHIRAT and utmost wrath from Allah even in this worldly life because of their conspiracies by abuse of the status they have achieved; Allah opens the inside for Islam for every such person whom He intends to keep on the true guidance (due to their firmness on righteousness) and He constricts the inside of every such person to extreme constriction whom He intends to keep on the misguidance (due to their firmness on sinful manners) as if someone climbs above at heights (where the breathing becomes extremely difficult); this denotes that the sinful lifestyle causes the individual to get more and more oblivious to the Islamic teachings and he gets nearer to the death inside living in such darkness where he is unable to distinguish the right from the wrong; that is how ignominy falls on the disbelievers (that disgraces them in their own view); and Islam only is the right path that leads the Muslims to Allah; Allah has given the AAYAAT in detail for those who really intend to take heed; these persons would receive DAR-US-SALAM (the residence of peace i.e. JANNAT) in front of their Lord and He is the true Friend to them due to their righteous deeds; Al-Hamdu Lillah; note that when the Ruku mentioned the prominent sinful persons (AAYAT-124), it said that soon these prominent sinful persons would get extreme disgrace in front of Allah; but here for those Muslims who really take heed, AAYAT-127 says that these persons would receive DAR-US-SALAM in front of "their Lord"; this difference of terms shows that the Muslims believe that

Allah is their true Lord Who leads them to the true peace inside at the worldly life and to the residence of peace at AKHIRAT when they obey Him totally; Al-Hamdu Lillah; the last couple of AAYAAT of the Ruku say, "and on the Day (of HASHR) when He shall gather them all together -O assembly of JINN - you took away a great part of mankind-, and their friends from among the men shall say -our Lord - some of us profited by others and we have reached our appointed term which You appointed for us- He shall say -the fire is your abode, to abide in it, except as Allah is pleased; surely your Lord is Wise, Knowing-; and thus do We make some of the iniquitous to befriend others on account of what they earned"; the last AAYAT here tells the concept that is named as TOFIQ which means that the good deeds of the believer leads him to more good deeds and the evil deeds of the disbeliever leads him to more evil deeds; this would clearly show at the Day of HASHR when all persons would be grouped according to their deeds and among them also, would be sub-groups by deeds; note that whenever the JINN turn malicious, they are termed as satanic beings and the Satan that challenged Adam-AS was one among the JINN (see Surah KAHF-50); with time, he has got the assistance of many other JINN (and even human beings) in his evil work; these satanic beings have misled many of persons among the human beings by putting evil thoughts inside each other and by forming doubts inside; however, as he also is the creation of Allah, he had asked for an extremely long life when Allah disgraced him (and Allah granted him that though not up-to the last day of the world as he intended); see the note at the fourth Ruku of BAQARAH; Al-Hamdu Lillah.

AN'AAM-The Sixteenth Ruku

130.O assembly of jinn and men - did there not come to you apostles from among you, relating to you My AAYAAT and warning you of the meeting of this day of yours? They shall say: we bear witness against ourselves; and this world's life deceived them, and they shall bear witness against their own souls that they were disbelievers.

131.This is because your Lord would not destroy towns unjustly while their people were negligent.

132.And all have degrees according to what they do; and your Lord is not heedless of what they do.

133.And your Lord is the Self-sufficient one, the Lord of mercy; if He pleases, He may take you off, and make whom He pleases successors after you, even as He raised you up from the seed of another people.

134.Surely what you are threatened with must come to pass and you cannot escape (it).

135.Say: O my people - act according to your ability; I too am acting; so you will soon come to know, for whom (of us) will be the (good) end of the abode; surely the unjust shall not be successful.

136.And they set apart a portion for Allah out of what He has created of tilth and cattle, and say: This is for Allah-- so they assert-- and this for our associates; then what is for their associates, it reaches not to Allah, and whatever is (set apart) for Allah, it reaches to their associates; evil is that which they judge.

137. And thus their associates have made fair seeming to most of the polytheists the killing of their children that they may cause them to perish and obscure for them their religion; and if Allah had pleased, they would not have done it, therefore leave them and that which they forge.

138. And they say: These are cattle and tilth prohibited, none shall eat them except such as We please-- so they assert-- and cattle whose backs are forbidden, and cattle on which they would not mention Allah's name-- forging a lie against Him; He shall requite them for what they forged.

139. And they say: What is in the wombs of these cattle is specially for our males, and forbidden to our wives, and if it be stillborn, then they are all partners in it; He will reward them for their attributing (falsehood to Allah); surely He is Wise, Knowing.

140. They are lost indeed who kill their children foolishly without knowledge, and forbid what Allah has given to them forging a lie against Allah; they have indeed gone astray, and they are not the followers of the right course.

The Ruku continues telling about the JINN and the human beings at AKHIRAT and Allah would remind them that He had provided His message through His Messengers that this Day of Judgment would certainly take place; the Ruku relates to this subject that the Messengers of Allah guided the peoples to care about AKHIRAT whereas its last five AAYAAT indicate the erroneous rulings that the disbelievers had invented about AN'AAM (cattle) which also has relevance to this subject as the Quran explicitly tells that whatever

the person eats or drinks, that does affect him spiritually; Allah would ask the JINN and the human if His Messengers did not come to them who gave them His message and warn them about this Day when they would meet Allah; they would witness against their-selves as they would consider that such witness might give them some relief because in the world, acceptance of the crime unconditionally affects the punishment positively for the person who committed the crime yet there, this attitude is nothing but idiocy that arises from the adherence to worldly manners; note that these JINN and these persons from the mankind that would be their companions, would be such disbelievers who had totally become oblivious to AKHIRAT and note also that it is disallowed for any person among the man to try to control any of JINN by his spiritual power and it is disallowed for any of JINN to try to control any of the mankind by his physical power; this world is the place of examination and AKHIRAT is the place of getting the results; Allah would remind them that He sent His Messengers so everybody remains aware that He does not destroy any place while its residents are not aware of the consequence of their erroneous belief and their sinful deeds; every group (and the sub-groups each have) would have its own status and Allah certainly is not unaware of whatever they used to do; note that there would be those who would not accept their erroneous belief (see Surah AN'AAM-23) and there would even be those who would need their own parts of the body to witness against them (see Surah YA-SEEN-65); Allah is GHANI (i.e. not in need of praise from the JINN or the mankind though they all must praise Him and obey Him as

their true Lord by their own free-will as other of His creation does by their natural set-up) and He also has REHMAT (merciful care) towards the JINN and the mankind so He provides them the space to accept the Islamic teachings and work in accordance to them; He is fully Able to finish off the peoples (that inhabit some place now) and bring others whom He wills after them as he had brought them from the peoples that were living before them at the place; that which has been promised to all (i.e. the Day of Judgment) would certainly come and certainly, when Allah has decided for it to come then no one is able to stop it occurring; AAYAT-135 tells the Prophet PBUH to tell all the people he is sent to, that they do whatever they can and he will do whatever he must (at his part): soon will they know who it is whose end will be the best in AKHIRAT: it is most certain that the unjust wrong-doers do not prosper (but they live in mental anguish at the worldly life and they would face certain dreadful punishment at AKHIRAT) while the righteous Believers would find peace at the worldly life and the residence of peace at AKHIRAT; Al-Hamdu Lillah; the AAYAAT ahead discuss the erroneous rulings of the disbelievers, specially about AN'AAM (cattle); note that though the making of pottery and clothing were given their share at the ancient world yet it had most of its paid professions besides armed ventures, much related to crops and cattle (and this position stayed to about some 150 years back or so until inventions of different items came about and the industry in general made high impressions at the living manner of the Man); we have learnt by our study at MA'EDAH-02 that the commands about foods that it

mentions were the last of commands in the Quran according to IBNE-ABBAS-RA (one of the foremost SAHABA that had prominence in TAFSIR); so it is notable that the first AAYAAT that had descended twenty-two years back had commanded to read (accept, understand, apply and spread the teachings of the Quran) while this last of commands had asked to refrain from impure foods; these two are the basic necessities for the spirit and the body respectively so the former must receive the Quran for its actual safety while the latter must avoid filth in all manner that might in turn, affect the spirit adversely; Al-Hamdu Lillah; we have also learnt by our study at AAYAT-87 & 88 at the twelfth Ruku of MA'EDAH that the Muslims would only incline to foods that are HALAAL (allowed to eat) and TAYYIBAH (pure to eat); the lack of even one of these properties (that are HALAAL and TAYYIBAH in something seemingly edible) prohibits the intake of it so the AAYAAT tell all the peoples of the world to eat only that Allah has allowed them (HALAAL) and that which they understand to have purity (TAYYIBAH) according to the SUNNAH of the Prophet PBUH; this statement is interesting in the sense that the food taken-in does affect the conduct of the person (his awareness of the good moral values); so the Quran does indicate that the intake of anything affects the Man even in the spiritual sense; note that Allah had commanded Adam & Eve to keep away from going near even to the tree that had the prohibited fruit for them on it but the Satan pursued this first couple of the mankind to eat the prohibited fruit to affect them adversely so undoubtedly, he is the enemy of the mankind; AAYAT-88 there also tells that the Muslims

must have TAQWA to Allah whom they truly believe and this implies that the eating of any such thing that is unlawful and/or impure affects TAQWA to Allah adversely that is the highest of the spiritual values for the true Muslim; Al-Hamdu Lillah; the four AAYAAT ahead read, "and they set apart a portion for Allah out of what He has created of tilth and cattle, and say -this is for Allah - so they assert - and this for our associates- then what is for their associates, it reaches not to Allah, and whatever is (set apart) for Allah, it reaches to their associates - evil is that which they judge; and thus their associates have made fair-seeming to most of the polytheists the killing of their children, that they may cause them to perish and obscure for them their religion - and if Allah had pleased, they would not have done it, therefore leave them and that which they forge; and they say -these are cattle and tilth prohibited, none shall eat them except such as we please - so they assert - and cattle whose backs are forbidden, and cattle on which they would not mention Allah's name - forging a lie against Him - He shall requite them for what they forged; and they say -what is in the wombs of these cattle is specially for our males, and forbidden to our wives-, and if it be stillborn, then they are all partners in it; He will reward them for their attributing (falsehood to Allah); surely He is Wise, Knowing"; these four AAYAAT present the erroneous rulings of the disbelievers specially about the cattle and in sequence of AAYAAT, the first of them was that they set portions from the crops and cattle aside for Allah and for their idols and then they merged both in the name of their idols with the argument that Allah does not need anything from these; the second

was that they killed their children that was because there were such persons among them who thought it shame to father the female child and the other reason was that they took it as an economic burden upon them; the third was that they specified some of the cattle and crops that these would not be consumed except for whom they allow and they specified some of cattle that they disallowed riding or putting loads upon, and specified other of them upon which they prohibited to recite the name of Allah at slaughter, only because they needed to challenge Allah (and we have just studied that the Quran commands not to eat such slaughtered animal at the last AAYAT of Ruku-14 of AN'AAM); the fourth was that if at the slaughter of an animal, its calf came out alive from it, they would slaughter it too and allow its consumption for men only, but if it came out still, they allowed both men and women to eat from it; these erroneous rulings that they had formulated by their whims challenged Allah so the last AAYAT that is AAYAT-140 of the Ruku tells clearly that these disbelievers have strayed totally away from the right path and they have lost all the opportunity to become the righteous men; it reads, "they are extreme losers indeed who kill their children foolishly without any knowledge, and forbid the foods that Allah has allowed to them forging a lie against Allah - they have indeed gone astray, and they undoubtedly are not the followers of the right path"; may Allah keep all the good Muslims most determined onto the right path of Islam; Al-Hamdu Lillah.

AN'AAM-The Seventeenth Ruku

141. And He it is Who produces gardens (of vine), trellised and un-trellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike; eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and do not act extravagantly; surely He does not love the extravagant.

142. And of cattle (He created) beasts of burden and those which are fit for slaughter only; eat of what Allah has given you and do not follow the footsteps of the Satan; surely he is your open enemy.

143. Eight in pairs-- two of sheep and two of goats. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Inform me with knowledge if you are truthful.

144. And two of camels and two of cows. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined you this? Who, then, is more unjust than he who forges a lie against Allah that he should lead astray men without knowledge? Surely Allah does not guide the unjust people.

This Ruku provides the righteous manner in which the Muslims would consume the crops and the cattle and provide from that to the poor too; the Ruku starts by the statement that Allah has produced gardens with trellises (as few of the fruits do need them) and without (most of the fruits are of such manner), and He has produced the date-palm, and crops of diverse flavor, and the olive and the pomegranate that are

like and unlike (this quality is found in all fruits that each of their stocks looks alike or even somewhat different but their taste though basically near to each other, varies slightly) so when the produce is ready then the Muslims would eat from it and give from it as due on the day of its harvest but they would not waste the produce (by unworthy distribution giving not to the needy or providing him from them what seems lesser in quality or providing him so much of them that the owner himself is left with very small quantity of it or eating them in extreme) because Allah does not appreciate such wasters; note that this AAYAT had descended at Makkah where Allah had not commanded for the payment of ZAKAH (and so it was valid to pay by will whatever quantity suited the owner), yet after the command for ZAKAH, the Muslims have to pay it according to that and that is named as USHR whenever they take it on harvest; AAYAT-142 tells that the cattle has two main categories which are those that stand high above the ground (as camels and even cows) while the other is much near to the ground in their built (sheep and goat); the Muslims might eat from them as Allah has provided them to the Muslims for this too but they must not eat any of things that are disallowed or impure because they must not follow the steps of Satan who had misguided Adam and Eve when they ate the prohibited fruit; Satan is indeed the enemy of the Man evidently; the cattle are divided into eight as pairs (male and female) so there are two among the sheep and two among the goat; note that the foolish rulings of the disbelievers about the cattle were so out of place that the AAYAT ahead tells the Prophet PBUH to ask them if the respective males of them are prohibited or if that is the

respective females of them or if that is what the wombs of the respective females contain; then the Prophet PBUH would ask them to relate the validity of their response with reasoning if they do have any and if they are truthful in their rulings; this was hit on them to reflect what rulings they were taking in their practice and how foolish these rulings were as they certainly have no basis to them; the AYAT ahead tells that there are two among the camel and two among the cow; it tells the Prophet PBUH to ask about them too if the respective males of them are prohibited or if that is the respective females of them or if that is what the wombs of the respective females contain; this time Allah hits them by asking them were they present when Allah had commanded this ruling to them; and who would be more unjust than that person who ascribes such lie to Allah with the sinful intention to mislead all the people without any knowledge; Allah certainly does not guide such unjust gathering of disbelievers (because He certainly is helpful to the most righteous persons who care to follow only His commands at their worldly lives); Al-Hamdu Lillah.

AN'AAM-The Eighteenth Ruku

145. Say: I do not find in that which has been revealed to me anything forbidden for an eater to eat of except that it be what has died of itself, or blood poured forth, or flesh of swine-- for that surely is unclean-- or that which is a transgression, other than (the name of) Allah having been invoked on it; but whoever is driven to necessity, not desiring

nor exceeding the limit, then surely your Lord is Forgiving, Merciful.

146. And to those who were Jews We made unlawful every animal having claws, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones: this was a punishment We gave them on account of their rebellion, and We are surely Truthful.

147. But if they give you the lie, then say: your Lord is the Lord of All-encompassing mercy; and His punishment cannot be averted from the guilty people.

148. Those who are polytheists will say: If Allah had pleased we would not have associated (aught with Him) nor our fathers, nor would we have forbidden (to ourselves) anything; even so did those before them reject until they tasted Our punishment. Say: Have you any knowledge with you so you should bring it forth to us? You only follow a conjecture and you only tell lies.

149. Say: Then Allah's is the conclusive argument; so if He please, He would certainly guide you all.

150. Say: Bring your witnesses who should bear witness that Allah has forbidden this, then if they bear witness, do not bear witness with them; and follow not the low desires of those who reject Our AAYAAT and of those who do not believe in the hereafter, and they make (others) equal to their Lord.

At this Ruku, AAYAAT present those things explicitly that are disallowed to consume and the answer to the irrelevant

excuses that the disbelievers took-up to justify their doings; the opening AAYAT names the things that the Muslims are disallowed to eat; these include the carrion and the flowing blood and the meat of swine (in-fact, every part of swine as it is mentioned as filthy here) and all such animal (or such bird) that has been sacrificed for someone other than Allah; however, at the extreme necessity (the situation of IDHTIRAR), Allah allows the Muslims to eat from any of these things that only are filth but then that only must be up-to necessity; note that IDHTIRAR allows the consumption of some filth to necessity for the time being to save the life yet it does not allow to disrespect any such thing that Islam has provided sanctity; Al-Hamdu Lillah; note that we have studied at the first Ruku of MAE'DAH that the carrion are those animals that are MUNKHANIQA (its death is by suffocation intentionally or unintentionally) and MAUQUDDHA (its death is by some extreme hit or beating; also included here is its death from the stone, from the gun-shot or from the collision with some vehicle as these all are extreme hit) and MUTARADDIYA (its death is by some fall from height) and NATHIHA (its death is by goring of horns of other animals); AYAT-146 tells of the additional animals that Allah had prohibited upon the Jews that were those that have claws; Allah also prohibited their fat except such as was on their backs or the entrails or what was mixed with bones; this was their punishment that Allah provided to them due to their rebellion against Allah; Allah certainly is the Most Truthful; O Prophet PBUH - if they deny to accept you as Prophet then tell them that Allah is full of Mercy that extends to all His creation and that is why they are still

getting the space to accept the Islamic teachings; but His wrath will never be withdrawn from the guilty persons; the next two AAYAAT (that are 148 & 149) tell about the excuses that the polytheists make even if they do not voice it most openly or just say it half-heartedly; some of them would say that openly soon that had Allah willed, they would not have ascribed (unto Him) partners neither had their fathers, nor had they forbidden anything (upon their-selves); by such excuses, those also disbelieved who were before them until they had some taste of the wrath of Allah; ask them if they have any reasoning to their statement and if so, they should present it; the fact is this that they follow their conjectures and so they engage their-selves only in extreme fibs; note that the disbelievers tried to reason for their wrongs by TAQDIR (the destiny that is the will of Allah) and AAYAT-149 answers it; it implies that Allah certainly has all authority to do as He wills and all the universe is working perfectly in accordance to His guidance; however, no person is allowed to reason for his deeds by the concept of TAQDIR as He has given the free-will to all persons that is manifest to all; nobody knows His will (and all have to believe it) but everyone would understand His pleasure by the Quran (and all have to do all tasks to achieve that) so Allah asks to care for His commands by the free-will He has provided to all persons among the mankind and the JINN rather than reason by TAQDIR; Al-Hamdu Lillah; the last AAYAT of the Ruku tells the Prophet PBUH to ask them to bring forward their witnesses to prove that Allah forbid so and so; and if they do bring such (untrue) witness then you would not accept such witness; the AAYAT ends by the direction to the Prophet

PBUH (and all the Muslims) that he would not follow the whims of the disbelievers who deny the AAYAAT of Allah and do not truly believe in AKHIRAT; they are such persons who deem (others) equal with their Lord; may Allah, the true Lord, save all good Muslims from SHERK; Al-Hamdu Lillah.

AN'AAM-The Nineteenth Ruku

151. Say: Come I will recite what your Lord has forbidden to you-- (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty-- We provide for you and for them-- and do not draw nigh to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand.

152. And do not approach the property of the orphan except in the best manner until he attains his maturity, and give full measure and weight with justice-- We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just though it be (against) a relative, and fulfill Allah's covenant; this He has enjoined you with that you may be mindful;

153. And (know) that this is My path, the right one therefore follow it, and follow not (other) ways, for they will lead you away from His way; this He has enjoined you with that you may guard (against evil).

154. Again, We gave the Book to Musa to complete (Our blessings) on him who would do good (to others), and making

plain all things and guidance and mercy, so that they should believe in the meeting of their Lord.

This Ruku provides the Ten Commandments that Allah gave to Moses in Torah (Chapter-20 of Exodus); Allah has provided these Commandments to the Muslims too (leaving Sabbath) so they would take them by the Quran only; it reads, "say O Prophet PBUH -come I will recite what your Lord has forbidden to you- (remember) that you do not associate anything with Him (this covers the First, Second and the Third Commandments) and show EHSAAN (kindness) to your parents (the Fifth Commandment) and do not slay your children for (fear of) poverty, We provide for you and for them (the Sixth Commandment in part) and do not draw nigh to indecencies, those of them which are apparent and those which are concealed (the Seventh Commandment) and do not kill the soul which Allah has forbidden except for the requirements of justice (the Sixth Commandment), this He has enjoined you with that you may understand (end of AAYAT 151); and do not approach the property of the orphan except in the best manner until he attains his maturity (the Eighth Commandment in part; this asks to avoid the unjust taking of any property especially of the weaker persons in a given society) and give full measure and weight with justice - We do not impose on any soul a duty except to the extent of its ability (the Eighth Commandment and the Tenth Commandment and note that giving the full measure and weight also means to care about the rights of others that they have on the person including especially his relatives,

neighbors and all people in touch in the best possible way according to its Tafsir); and when you speak, then be just though it be (against) a relative (the Ninth Commandment) and fulfill Allah's covenant (these Commandments); this He has enjoined you with that you may be aware (of righteous deeds)- (end of AAYAT 152)"; note that the fourth commandment has not been included here; for one thing that Friday is the holy-day by Islamic teachings and not Saturday while the Muslims are bound to fulfill the guidance provided here in these AAYAAT; for the other, here the prohibitions only have been stated as the beginning tells that "say -come I will recite what your Lord has forbidden to you-", and as such does not include the command for Friday here; the other positive command of taking-up EHSAAN for the parents is seemingly an exception here but the notable thing is that if the parents command something against the command of Allah, the Muslim person would not obey them though he would still take the attitude of EHSAAN for them (that is why the Quran has asked for EHSAAN to them at different places and not to obey them as that is not unconditional); Al-Hamdu Lillah; note that the Muslims would obey these Commandments by the Quran only as this Ruku has presented it clearly though even Torah asks for it; however, please note that the Muslims are bound to obey Allah by the Quran and by the SUNNAH of the Prophet Muhammad PBUH, the last Messenger of Allah, as these are Islam in theory and Islam in practice respectively; so we Muslims understand totally well that these Commandments are related directly to us Muslims and we would care to practice them as the Islamic Commands only; the last two AAYAAT of the Ruku read, "verily, this is

My way, leading straight (so) follow it and do not follow other of paths as they will scatter you about from His straight path, thus does He command you so that you may be righteous by TAQWA; then We gave Moses the Book (Torah), completing it to those who would do right, and explaining all things in detail and guide and mercy so that they might believe in the meeting with their Lord"; note the change of pronouns at the AAYAAT (which is named as ITIFAAT) and this change frequently occurs at the AAYAAT where the person has to understand the indication by his wise deductions and that is not difficult once the person acquaints himself with the expressions of the Quran though he would remain always attentive to Allah; Al-Hamdu Lillah; the AAYAAT tell us that these Commandments provide the righteous deeds that Allah asks from His true slaves as herein lies His pleasure; the practice of these good Islamic Commandments would lead His true slaves to achieve and to remain to TAQWA; the AAYAT implies that He had provided them to Moses too and had given him whole of Torah (the Pentateuch) so that those who do intend to live upon the righteousness, find the good manner to live upon it by the detail of these Commandments in it and it guided them to remain to the right path and it provided mercy to them from Allah, the true Lord; this would certainly lead them to the true Belief upon Him and upon the Day of Judgment where they would meet Him; Al-Hamdu Lillah.

AN'AAM-The Last Ruku

155. And this is a Book We have revealed, blessed; therefore follow it and guard (against evil) that mercy may be shown to you.

156. Lest you say that the Book was only revealed to two parties before us and We were truly unaware of what they read.

157. Or lest you should say: If the Book had been revealed to us, we would certainly have been better guided than they, so indeed there has come to you clear proof from your Lord, and guidance and mercy. Who then is more unjust than he who rejects Allah's AAYAAT and turns away from them? We will reward those who turn away from Our AAYAAT with an evil chastisement because they turned away.

158. They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting.

159. Surely they who divided their religion into parts and became sects, you have no concern with them; their affair is only with Allah, then He will inform them of what they did.

160. Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly.

161. Say: Surely, (as for) me, my Lord has guided me to the right path; (to) the most right religion, the faith of Ibrahim the upright one, and he was not of the polytheists.

162.Say. Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds;

163.No associate has He; and this am I commanded, and I am the first of those who submit.

164.Say: What - shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed.

165.And He it is Who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful.

The Ruku starts by the statement that this Quran that Allah has provided (to the Man through Muhammad PBUH, His last Messenger), is the blessing to all peoples of the world; they must follow its teachings and especially the Commandments recited to them (in the previous Ruku) so that they achieve TAQWA to Allah and that would lead them to achieve mercy from Allah; to provide His message, Allah sent His Messengers and He sent Torah to Moses-AS to provide that; but as it was amongst the descendants of Isaac (and they did not keep to it as they should have) so now, Allah had sent the Holy Book Quran upon Muhammad PBUH, the last of His Messengers to provide His message to all the peoples of the world for all times to come and at all places ahead; Allah provided the Quran so that the descendants of Ishmael do

not state that the two sects (Jews and Christians) before them did get the Book (Torah) and they remained unaware of its content; and the descendants of Ishmael do not state that if they had received the Book from Allah, they would have proved themselves better in accepting its true guidance so now there has come to them the Quran that is the Proof of the righteous teachings from their Lord (for those who challenge Islam), and the Guidance to the right path (for those who ask for it by its acceptance) and the Mercy from Allah (for those who put it into their practice); who would then be more unjust than that person who rejects the AAYAAT of Allah and turns away from them?; Allah would certainly provide those who turn away from His AAYAAT an evil chastisement because their turning away from the blessing of Allah would show their extreme disrespect to Allah that He would punish even in the world; AAYAAT-158 to 165 (the last of the Surah) mention the matters that are related to AKHIRAT and they guide that the Man must not forget that he would face the Day where all persons would see the outcome of their belief and the deeds they did at the worldly life; Allah has sent the Messengers and descended the holy Books upon them so that all the persons accept the righteous teachings of Islam and do their deeds accordingly; so whatever space of time the Man does have, he should use it most positively for the true success at AKHIRAT; Al-Hamdu Lillah; the certain of the signs mentioned here indicate towards the most strange animal (DAABBATUL-ARDH) that would come out from inside the earth at Makkah and it is one of the most amazing signs that would prove upon all persons at that time that the last day of

the world is extremely near; note that the Quran has told miraculous occurrences at different places related to birds, animals, reptiles and even fish that present the fact that Allah is Able to provide his directions well even by these of His creation too; Al-Hamdu Lillah; Allah would not accept the repentance after that of those who repent on their disbelief or sinful deeds (see Surah NAML-82 with some authentic Tafsir); the AAYAAT elucidate that Allah had presented the righteous path to every person at the times of Abraham-AS but after that many persons (who claimed to respect Abraham most highly, claimed to take the teachings of Abraham as their belief and claimed to strictly follow the path of Abraham) strayed away from the righteousness and formed their own sects with their own respective sets of belief (see the note on the sixteenth Ruku of Surah BAQARAH); O Prophet PBUH; you would not be concerned with what they believe (but you would remain steadfast upon Islam); note that the infidels at Makkah and Bani-Israel and Christians all held Abraham-AS in most high esteem yet they were not adhering to his true guidance that even Torah has presented to them; if they develop the true Belief (i.e. they accept Islam), Allah would write the goodness of the true Belief ten-fold for them but if they remain to their own respective manners then their punishment would be equivalent to whatever they present in their belief and their deeds; O Prophet PBUH; tell them plainly that my Lord has guided me unto the right path, the righteous religion that brings me onto the community of Abraham, the upright, who was no idolater; note that this statement relates to all true Muslims but in the Surah that descended at Makkah, Allah

does advise the Prophet PBUH to say such statements individually that relate to all Muslims too in general and that the Muslim person would easily deduct by some observation; at the Surah that descended at Madinah, Allah provides the commands even directly to Muslims; Al-Hamdu Lillah; AAYAT-162 tells that the Belief and the deeds of the Prophet PBUH were totally based on the attention towards Allah; the AAYAT also implies that to keep the life beautifully to Islam and even the death, it is necessary for the Muslim person to keep to his SALAH and remain prepared to sacrifice the worldly pleasures as much as possible for Allah, the true Lord; this in brief, is the introduction to Islam as SALAH and NUSUK keep the Muslim person steadfast at the right path of Islam; Al-Hamdu Lillah; we have learnt this important teaching of the Quran at BAQARAH-153 (Ruku-19) where the AAYAT says, "O you who believe; seek assistance through SABR (patience) and SALAH (prayer); surely Allah is with the patient"; the term NUSUK here at AAYAT at study is related to SABR; by these, the Muslim person would surely prove that Allah has no partner; He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; the person must recognize Him only as the true Lord (RABB) and do according to His commands; he has to answer for his belief and his deeds at the Day of Judgment at the ground of HASHR which would be established at this very earth; all persons would return to their true Lord and then Allah, their true Lord, would judge everything amongst all of the peoples there; it is for that Day that Allah has provided this worldly life and settle peoples one after another; He has

given status to some over some as that is how He asks their test at the world by whatever status and possession He has provided to the peoples; they must see well what they strive for because He, the true Lord, certainly is swift in providing the punishment and He certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah.

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

Here our study of AN'AAM ends; Al-Hamdu Lillah

Surah AARAAF

(Consists of 24 Ruku)

(MK-4; MK-5)

AARAAF-The First Ruku

1. Alif-Lam-Mim-Suad.
2. A Book revealed to you-- so let there be no strait at your inside on account of it-- that you may warn thereby, and a reminder close to the believers.
3. Follow what has been revealed to you from your Lord and do not follow guardians besides Him, how little do you mind.
4. And how many a town that We destroyed, so Our punishment came to it by night or while they slept at midday.
5. Yet their cry, when Our punishment came to them, was nothing but that they said: Surely we were unjust.

6. Most certainly then We will question those to whom (the apostles) were sent, and most certainly We will also question the apostles;
7. Then most certainly We will relate to them with knowledge, and We were not absent.
8. And the measuring out on that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful;
9. And as for him whose measure (of good deeds) is light those are they who have made their souls suffer loss because they disbelieved in Our AAYAAT.
10. And certainly We have established you in the earth and made in it means of livelihood for you; little it is that you give thanks.

The Surah starts by MUQATTA'AAT (that means the 14 of disjointed letters that are among the Arabic alphabet, that come at the commencement of 29 SURAH in specific combinations; the meanings of these are not evident but they are not necessary to know in the understanding of the Quran); just after the disjointed letters that form the first of its AAYAAT, the Surah tells the matter it concerns with; note that when the term "book" occurs inside any Surah (as we find here at AAYAT-2) that has some volume then it means that very Surah; rather, this whole Ruku indicates the subject-matter of this Surah as the Surah narrates the events related to many of the Messengers of Allah and it tells how Allah destroyed nations when they did not comply to the Message of Allah but He saved the believers from the

destruction; it also tells about AKHIRAT where every person would get whatever he deserves according to his belief and deeds as Allah has set the world for the examination of all peoples of the world and seeing the wrath of Allah that fell upon the disbelievers, all persons must care to live their lives in the most righteous manner; Al-Hamdu Lillah; at the next five AAYAAT (from AAYAT-3 to AAYAT-7), the points to note are that Allah only is the true Lord so the Muslims must obey His commands only; the second notable point here is that by the phrase "how little do you mind", Allah guides the attention of the Muslims to those who were destroyed that how relaxed they were when the Message of Allah had reached them ignoring that with no care to the consequence that their ignorance might bring upon them; the third notable point is that when Allah decided for their destruction, they were unable to stop it in any manner and their destruction related to the times when they were most relaxed of all times; the fourth notable point is that at that time of destruction, their repentance on their wrong-doings and their confession to them did not help them a bit; the fifth notable point is that though Allah would question them upon their wrong-doings yet He would ask those Messengers too about their liability whether they had provided the message of Allah and about wrong-doings of their respective peoples to whom they were sent (the Messengers had the liability to provide the message of Allah to their peoples which they did and that was because no peoples plead ignorance there); the sixth notable point is that though Allah would call the Messengers to witness upon them yet Allah knows all what they had been doing as He always watched over them and

they would remain unable there too to save themselves from the most severe punishment of the hell-fire; so this Ruku emphatically relates to TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path); note that when the nations rejected the message of Allah, He saved His Messengers that He had sent to them and all the believers with them and He destroyed the disbelievers completely so this we would see explicitly at this Surah; Al-Hamdu Lillah; the next couple of AAYAAT present AKHIRAT where the scales would be brought that would weigh the belief and deeds of all persons; so they would be such scales that would be able to weigh even the belief of any person (the last Ruku at Surah MOMINOON is clear on this); if the scales show favorable result by being heavy, such person would attain the salvation; and if the scales show unfavorable result by being light, they would be such persons who have put the most heavy loss upon their selves as their attitude to the AAYAAT of Allah was most unjust in their worldly lives; the last AAYAT states that now, Allah has provided you people (O dwellers of the land) that very place at earth where some other persons than you people used to live recently and there He has provided you people the sustenance to life; the AAYAT subtly warns that if you people (O dwellers of the land) do live the same way denying the Guidance to the right path, the same fate awaits you people too; the AAYAT states the fact plainly that the care that Allah had always shown to the mankind

asked for the most high obedience of them to Allah but the peoples at the world showed very little of gratitude to Allah as mostly they have been highly disobedient to Him; may Allah give TOFIQ to all good persons of the world to accept the fundamental teachings of Islam and to show their righteous gratitude to Allah only, Who is the only true Lord; Al-Hamdu Lillah.

AARAAF-The Second Ruku

11. And certainly We created you, then We fashioned you, then We said to the angels: Prostrate to Adam. So they did prostrate except IBLIS; he was not of those who prostrated.

12. He said: What hindered you so that you did not prostrate when I commanded you? He said: I am better than he: You have created me of fire, while him You did create of dust.

13. He said: Then get forth from this (state), for it does not befit you to behave proudly therein. Go forth therefore surely you are of the abject ones.

14. He said: Respite me until the day when they are raised up.

15. He said: Surely you are of the respited ones.

16. He said: As You have caused me to remain disappointed I will certainly lie in wait for them in Your straight path.

17. Then I will certainly come to them from before them and from behind them, and from their right-hand side and from their left-hand side; and You shall not find most of them thankful.

18. He said: Get out of this (state), despised, driven away; whoever of them will follow you then I will certainly fill hell with you all.

19. And (We said): O Adam - Dwell you and your wife in the garden; so eat from where you desire, but do not go near this tree, for then you will be of the unjust.

20. But the Satan made an evil suggestion to them that he manifests to them what had been hidden from them of their evil inclinations, and he said: your Lord has not forbidden you this tree except that you may not both become two angels or that you may (not) become of the immortals.

21. And he swore to them both: Most surely I am a sincere adviser to you.

22. Then he caused them to fall by deceit; so when they tasted of the tree, their evil inclinations became manifest to them, and they both began to cover themselves with the leaves of the garden; and their Lord called out to them: Did I not forbid you both from that tree and say to you that the Satan is your open enemy?

23. They said: our Lord - We have been unjust to ourselves, and if You forgive us not, and have (not) mercy on us, we shall certainly be of the losers.

24. He said: Get forth, some of you, the enemies of others, and there is for you in the earth an abode and a provision for a time.

25. He (also) said: Therein shall you live, and therein shall you die, and from it shall you be raised.

The second Ruku of this Surah relates the event of Adam and Eve that has occurred seven times in the Quran and we all have studied it at the fourth Ruku of Surah BAQARAH too so this is the second time that it occurs here in Surah AARAAF; the other five places are Surah HIJR-28 onwards, Surah Bani-Israel-61 onwards, Surah KAHF-50, Surah TA'HA-116 onwards and Surah SUAD-71 onwards; the first AAYAT of this Ruku reads, "and certainly We created you all, then We fashioned you all, then We said to the angels - Prostrate to Adam"; Allah speaks in plural for Himself to indicate the royal manner of speech and here this speech indicates that Allah certainly knew all that were to come till the last day of the world; note also that the object of the sentence is all of the mankind so it denotes that as Adam was the first one of the mankind whom Allah created so his descendants too (that come to the world by the union of the male and the female) are in actual the creation of Allah only; only Jesus Christ was an exception to this rule (though he also was among the creation of Allah) for whom the AAYAT at AALE-IMRAN says, "the likeness of Jesus in the sight of Allah is as the likeness of Adam; He created him of dust then He said unto him - Be - and he is" (Surah AALE-IMRAN-59); note that as the Quran relates the event of creation of Adam very clearly at this particular Ruku, I, MSD, would present the whole event in detail at the supplementary note ahead here that would insha-Allah clarify this whole Ruku just by reading it; in fact, it would insha-Allah provide Tafsir of the event wherever the Quran relates it; Al-Hamdu Lillah.

Supplementary note on AAYAT-11 of AARAAF

The Quran has narrated the event of Adam-AS at different places that include Surah BAQARAH, Surah AARAAF, Surah HIJR and other places; it relates that when Allah created Adam (Salam on him) He ordered the angels to give regards to him and to prostrate in front of him; now, angels never disobey Allah and they do whatever He orders, so they fell to fulfill the order given; there was a Jinn among them (as Surah KAHF tells explicitly) who did not obey this order; he was named as IBLIS and he was allowed to be in angels due to his obedience and worship of Allah but at this time, when with angels he also was included in this command, he showed extreme pride and refused to obey; Allah asked him why he did not obey (so Allah gave him the chance so that he may ask for mercy & obey); in reply, IBLIS said that he was better as Allah had created him by fire and Adam, Allah had created by mud; this was the reason he gave and refused to obey; on this answer, Allah canceled the permission He had given to him to stay in the angels and He put His verdict on him for JAHANNUM (the hell-fire); hearing that verdict, IBLIS the Satan, got very angry and finding himself totally incapable of challenging Allah, the true Lord, he turned his anger towards Adam (the cause for his extreme insult there) and for his degraded position for which he himself was to be blamed, he became the sworn enemy of the Man; this tells us an important thing that when the satanic person does wrong by his own doing, he puts the blame on someone else and tries to take his revenge due to his psyche of "I" and "me" from that person when that person seems to him lesser in power than him; he asked for the extension in time of his life that

it may become a very long one so that he can misguide the people and make them also get the same verdict which he had received for his own self; however, Allah did not allow him to live at the worldly life up-to the day of the Resurrection as he had asked but allowed him his life up-to the day of the appointed time (see Surah HIJR-36, 37, 38) and this provides the hope that he would die much before the last day of the world insha-Allah; at that time, he had said that he would try to take the mankind that Allah had created for His worship only, to the hell-fire; he knew that they have physical needs and if he guides them to physical pleasures at height, he would be able to pursue them towards their base desires (to remain obsessed in seeking the pleasures of the worldly life mostly with the wishful thinking that they already have achieved salvation at the Day of Judgment because they believe in such persons that would provide them their salvation at the Day of Judgment); Allah gave him that extension but also told him that those who take My shelter for safety, you will not be able to misguide them but whoever takes your way, they will all go with you in the hell-fire; after this, Allah gave Eve, Salam on her, to Adam, Salam on him, as his companion and put them both into JANNAH; they were allowed to live there as they wish and eat & drink whatever they like but a certain fruit was not allowed for them and that is why they were not even allowed to go near its tree; the Satan somehow entered the place and he with his power of speech persuaded them to eat the prohibited fruit; note that he is not visible to the human eye as the evil JINN (that are also termed as Satans) have the power to remain hidden and then blow suggestions to the inside of the human beings

as they find the opportunity (the term used here is WASWASA that implies that he blew suggestions to both Adam and Eve i.e. to their insides); as the angels protect the human beings by the command of Allah, the JINN do not find ease in attacking them and the Prophet PBUH used to ask the protection of Allah as he attended the wash room; see also the note at the fourth Ruku of Surah BAQARAH; Al-Hamdu Lillah; note also that AAYAT-20 at AARAAF provides the reason that the Satan had for this persuasion that he intended to bring the hidden parts of their respective bodies in front of the view of each other as he knew that this would be the initiative that would lead them to many wrongs ahead; this reason needs such elucidation that might take many of pages yet at these brief notes, I, MSD, would only state briefly about this highly important issue; note that when the person takes-up Islam and avoids SHERK then there are two categories of major sins that he has to avoid necessarily (Allah forgives the minor sins of the true Muslim even by WUDHU and even by SALAH; Al-Hamdu Lillah); these two categories are the injustice (in which the biggest of sins is to intentionally kill someone unjustly) and the shameful attitudes (in which the biggest of sins is to commit adultery/fornication); note here that Allah has shaped the circumstances in such manner that Islam is the only challenger today to all the injustice (mostly initiated by the wrongful men so they have more of liability to become better and to see that no injustice takes place) and to all the shameful attitude (mostly initiated by the wrongful women so they have more liability to become better and to see that nothing of shameful wrongs takes place) and when the person

asks Allah to help him in all adverse situations then only he would be able to avoid all major sins; note also that Allah gave the respect to the Man due to the spirit he had blown inside him and the Satan intends to make him oblivious of its beauty and to plunge him into such of his base desires that lead him to care for the physical pleasures only; that was the reason that he wanted them to eat the prohibited fruit so that in-turn leads them to see their hidden parts (before that they did not need to take-off their beautiful clothes of JANNAH and their respective private parts remained hidden but the prohibited fruit had the feature inside it that led both of them to take-off their clothes); they lost their clothes of JANNAH and needed to cover themselves by the leaves of the JANNAH; note that when the male and the female persons among the mankind disregard the command of HEJAB (the attitude of reservation that the Muslim women have to take with respect to all men), it leads to extreme shameful attitudes gradually and that is why Islam asks to keep away from all such things too that have much high potential to lead to such attitudes; the Muslims would not eat anything impure or/and prohibited as it affects the inside adversely (and that is why Allah prohibited proximity even, to Adam and Eve to that tree that had the prohibited fruit and eating of which caused their respective private parts to come into the view of the other); the Muslim men would not talk without some necessity at the Islamic living-manner to unrelated women (and those women also would care to talk to them by necessity only and in some strict manner); the Muslim women would not leave their homes without some necessity and would return as they have attended to that and

they would never wear such dresses that Islam takes as the most indecent clothing for them at any time and at any place (though at leaving their homes, they would see to it particularly) so they would not take any such attitude that Islam takes shameful at any time anywhere for them; please note well that Islam asks Muslim women to take HEJAB (that Allah has commanded for them at Surah NOOR and Surah AHZAAB by asking the Prophet PBUH to give that message to them, besides other places where the command of HEJAB is indirectly implied by the AAYAAT) and this term has three aspects to it; the first aspect is that a Muslim woman must not leave her home except for some necessity (the decision about necessity would be hers, when she does care in practice about the basic teachings of Islam); the second aspect is that when she goes out of her home at some necessity and the environment is such that in general, the men care not to trouble her in any way then she might go out with her face, hands up-to wrist and feet up-to ankles uncovered though even then she would cover the whole body plus hair necessarily but if the environment is otherwise, then she would take care to cover her face too except for eyes; the third aspect is connected to the first that as soon as the necessity ends, she would return to her home without any waste of time as the basic place for her activity is her home for sure; please note well that the Satan works to this ultimate outcome that the Man takes himself as an animal only in all manners and he even swears deceptively again and again that he wants to make his attitudes better; he wants that the man and the woman come to such living of animals that they view their respective private parts at ease as that

is the biggest of his achievements against the Man; that undoubtedly would lead them to many of extreme wrongs ahead so please note that only the tie of marriage justifies the most specific intimate relation of the man and the woman and no other; note that though Adam and Eve were husband and wife yet they were unaware of their hidden private parts and Allah had prohibited the specific fruit so that they remain in this status of unawareness to it; may Allah save all of the Muslims and even all of the mankind from such situation where the Satan puts them to the slavery of their most adverse desires; Al-Hamdu Lillah; AAYAT-22 at the second Ruku of AARAAF tells us that they fell for his talk and ate the fruit so at this, Allah addressed them that why did they eat it when they were ordered not to do so, only because of the argument that the Satan presented to misguide them; Allah had clearly warned them that the Satan was their open enemy; Adam & Eve both asked for His forgiveness and asked for His blessing to them so Allah forgave them but told them that they would only get His blessing when they pass an examination at the world; they would have the true Belief and the righteous deeds according to that true Belief so that is how they would get their dwelling place JANNAH again; they all would be obedient to Allah and must remember that IBLIS, the Satan, is their open enemy; so this is how Adam & Eve came to the earth and this is how the life of the Man commenced here; note that the idea of evolution is totally against the Islamic teachings and the known history does not support it in any way; the clash of the good & the evil has been taking place in all the history of the Man in which the good always came out as the

winner and the Satan who presented the evil in many different colors time and again, always lost his challenge to the Man; Surah AARAAF explicitly proves this statement by the narrations of the Messengers of Allah that it has presented in it in much detail; though today, it seems that the Satan is near to having things his way yet in truth, the matter is heading towards the complete win for the good and as such, the complete loss for the evil as the clash has achieved an international character; it needs TAUBAH (the true repentance of the Man towards Allah) to save himself from the main attack of the Satan and that insha-Allah would lead ultimately to the death of the Satan; let us now view some of the salient features of this event of creation besides the important teaching that it provides for the necessary concealment of the respective private parts from the opposite gender; the first thing to note is that "the beginning of the man's life was in the light of knowledge and not in the darkness of illiteracy" so it is the awareness inside of all of the mankind that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord who helps us in every difficulty when our attention is only towards Him and the total light of Guidance to the right path is only from Him indeed; Al-Hamdu Lillah; the second thing to note is that "every person, man or woman, is going through an examination in which he or she has to fulfill the duties laid for him or her according to Islam and that is to get back the true living place of the Man i.e. JANNAH; if they fail to be obedient to Allah, then like Satan, they will be in the hell-fire"; note that Allah gave the command to Adam & Eve to go down from the most beautiful

garden twice and when some matter is repeated by similar text near to it in the Quran, it denotes some difference in both of them in some particular manner; here there is the mention of acceptance of their asking for forgiveness in between the repeated command of Allah to go down; so Allah gave the command at first as punishment to both yet He changed the designation of the command (without changing the command itself) to become examination for both of them and their offspring at the world, where the righteous persons would not actually be enemies to each other but they would guide all towards the right path; so we find ahead that Allah told Adam that He would provide His Guidance to the right path to all the peoples of the world (through His Messengers and after the last of them i.e. Muhammad PBUH, by the Muslims at the world that have the knowledge of the Quran); the Muslims need to develop TAQWA inside which means that they would fear that nothing from their side leads to the displeasure of Allah and they would hope that Allah would save them from the satanic manners of living; those who accept the true guidance, they would neither fear about anything of the future (that might cause the anxiety), nor they would have to grieve upon anything of the past (that might cause the depression); but upon those who reject it, His wrath would certainly fall and as they rise from dead, they certainly would abide at the hell-fire as the inmates therein; Al-Hamdu Lillah; the third thing to note is that "the difference between the Man and the Satan is not that one does not make mistakes and the other does but in fact, the difference lies in the fact that INSAN (the human being) accepts where he is wrong and the Satan (IBLIS; the devil)

does not, even when his mistake is clearly indicated to him so that it becomes quite obvious; he rather defends himself at such occasions"; may Allah save all the good Muslims from this satanic attitude; Al-Hamdu Lillah; the fourth thing is that "the Satan asked for a very long life to mislead the people so this tells that to influence people, it is necessary to have the permission by Allah"; note that he asked permission to mislead the people but the Holy Book Quran clarifies that His permission is necessary also for guiding the people towards the Truth (See Surah AALE-IMRAN-152, Surah IBRAHIM-1, Surah ASH-SHURA-51); note also that the Satan can encourage to cause evil but he is unable to force a person to commit any wrong as he does not have the power to make a person accept or reject something by force though he does have a persuading ability; everybody must see to his own to save himself/herself from all evils but always with the true Belief in Allah, the true Lord, asking Him for safety as this is the only way to remain safe from all evils; Allah did not allow him to live at the worldly life up-to the day of the Resurrection as he had asked but allowed him his life up-to the day of the appointed time so insha-Allah, he would die much before the end of the world; Al-Hamdu Lillah; the fifth thing is that "there must be hope towards Allah and the Muslim person must not lose hope or feel such depression that prevents him/her from asking the mercy of Allah as the loss of hope will certainly cause the loss of the right path indeed as no person is immune from sins, light or heavy"; Al-Hamdu Lillah; the sixth thing is that "though it seems that Satanic argument had some weight at face that Allah created him by fire and He created Adam by mud so why he bow to

such lower creature but his argument was completely based on misunderstanding"; note that when Allah had created Adam, He had blown such spirit in Adam that he qualified for KHILAFAT & had given him the great knowledge of surroundings (but with the spiritual purity to enforce His law) so there was no way to disobey for IBLIS but he only saw the physical things and totally disregarded the spiritual side; now, he wants the Man to disregard his spiritual side as the Satan did then, so that the huge number of the mankind follows him to the hell-fire; note well that it is most impossible for a person to get to the Truth, neglecting the spiritual side totally; as the satanic objection was much disrespect to Allah that denoted his idiocy, He ignored it and put His wrath upon him on such haughty behavior; Al-Hamdu Lillah; the seventh thing is that "Adam knew issues related to the physical side of the life (as Allah had already taught him that) yet when he needed to ask Allah for forgiveness and for mercy, he had to get such words from Allah by which he could ask the needed (we find these words at Surah AARAAF-23)"; so for all the Guidance to the right path, the person needs WAHI (the direction of Allah towards the right path and that Allah has provided to all explicitly in the Quran) but he certainly would ask Allah for it though Allah might give him the understanding of the physical side of the life if He wills with whatever efforts he does by his own; the Man needs the spiritual purity even more than the physical ability for the status of KHILAFAT; Al-Hamdu Lillah; there still are so many other points to note in this beautiful event of the creation of Adam and Eve so the good observant Muslim person needs to ponder over it most deeply for

certain to get them with all his attention towards Allah only;
Al-Hamdu Lillah.

AARAAF-The Third Ruku

26. O children of Adam - We have indeed sent down to you clothing to cover your shame, and (clothing) for beauty; and the clothing that guards (against evil), that is the best. This is of the AAYAAT of Allah that they may be mindful.

27. O children of Adam - let not the Satan cause you to fall into affliction as he expelled your parents from the garden, pulling off from them both their clothing that he might show them their evil inclinations, he surely sees you, he as well as his host, from whence you cannot see them; surely We have made the Satans to be the guardians of those who do not believe.

28. And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know?

29. Say: My Lord has enjoined justice, and set upright your faces at every time of prayer and call on Him, being sincere to Him in obedience; as He brought you forth in the beginning, so shall you also return.

30. A part has He guided aright and (as for another) part, error is justly their due, surely they took the Satans for guardians beside Allah, and they think that they are followers of the right.

31. O children of Adam - attend to your adornments at every time of prayer, and eat and drink, and do not be extravagant; surely He does not love the extravagant.

The Ruku asks all the peoples of the world to care for the necessary covering to the body; note that Islam takes the SATAR (the parts of body necessary to cover by some garment) for the man as from the belly to the knees, both parts included, all round; for the woman, it is all her body except for the face, hands up-to wrists and feet up-to ankles; so her SATAR is the same as her HEJAB in the Islamic environment though HEJAB asks her to take some additional clothes too upon her and it also denotes her attitude of reservation towards the men-folk while it gets highly strict at the environment that challenges the practice of Islam where she would cover her face too except for her eyes to fulfill the demands of HEJAB; Al-Hamdu Lillah; the opening AAYAT tells that every person of the world needs to take the necessary clothing upon him/her and that would be at-least according to the SATAR; the AAYAT provides the reason for the clothing that it is the covering to the body for the mankind and it also brings beauty to the mankind; there are such persons who have taken up the manners of the Satan so much that though they accept the clothing as adornment to the body yet they do not give it the credit that it conceals the SATAR which is its primary task; due to such views, they care but little about concealing of SATAR and their views relate much to make space for the women-folk to manifest their physique in the most shameful manner; may

Allah save all the Muslim persons totally from such satanic views; Al-Hamdu Lillah; the AAYAT also tells that the clothing of TAQWA is the best so it means that the person would take it well to fulfill its principal task (the concealment of SATAR) and would keep all the attention towards the fulfillment of all the commands of Allah to the best of his/her ability; Al-Hamdu Lillah; the last part of the AAYAT that reads that "this is of the AAYAAT of Allah that they may be mindful" implies that the uncaring attitude towards the concealment of SATAR leads to ignore the most important commands of Allah including SALAH; the next AAYAT explains the last part of the previous AAYAT that all the peoples of the world would care that the Satan does not put them into extreme trouble as he was able to expel Adam and Eve from the beautiful JANNAH where he made such situation that they needed to take-off their clothes where their respective private parts came in view of each other; the Satan and all of his tribesmen see the mankind remaining hidden from them; this means that he has got the assistance of many of his evil followers among the JINN (and even among the human-beings) in misguiding the mankind; it is necessary that all persons take the shelter of Allah Who is the true authority for safety from the evil ideas that Satan and his tribesmen put into the inside; Allah has made these SHAYATIN (the plural of Satan) as friends to the disbelievers so they listen to the ideas that these put inside of them and get misguided and then misguide others; so whenever these disbelievers commit any shameful wrong, they say that their forefathers had done it and Allah had asked them for it; note that with other of their shameful crimes,

this specially relates to the practice they used to take-up at HAJJ that many of their men used to circumambulate the KA'BAH naked at that occasion as they thought it to be more virtuous; tell them O Prophet PBUH, that Allah never commands for shameful things; do the disbelievers say such things against Allah for which they do not have any knowledge at all; tell them that Allah only asks for the just issues and this tells that Allah provides His commands against all the injustice and against all the shameful practice (as these two enfold all the major sins besides the greatest of sins that is SHERK though that also actually is related to extreme injustice); all of the peoples must worship Allah only and at all occasions of worship especially at SALAH at the mosques, they should care that their attention remain towards Allah as to worship Him being naked is not something virtuous but the inside of the person needs to remain attentive to Allah; this would happen that all persons would rise from dead as Allah had created them at the first place (i.e. they would be naked and weak yet matured in age but every person would be extremely concerned about his own account there); note that Allah would provide the clothes only to those good believers in Allah who had lived as virtuous persons at the world caring to their SATAR in the most committed manner; Al-Hamdu Lillah; AAYAT-30 ahead reads, "A part has He guided aright and (as for another) part, error is justly their due, surely they took the Satans for guardians beside Allah, and they think that they are followers of the right"; note that when Allah speaks of the guidance, He takes it as the act that He has done yet where the mention is of the disbelief of the disbelievers, He tells that this wrong

came upon them as they had taken SHAYATIN as their friends who made their wrongs seem as righteous to them so that they take their-selves as the guided persons; at AAYAT-27 of this Ruku, Allah had told us that He has made these SHAYATIN (the plural of Satan) as friends to the disbelievers and this AAYAT explains it; when they had left care to Allah and had committed wrongs continuously, Allah did not give them TOFIQ that they get better and at such situation, the SHAYATIN got the chance to mislead such persons and remaining near to them, they put wrong ideas into their insides to which they ultimately gave-in and became firm on their disbelief; note that Allah does not misguide or does not put any trouble to anyone as punishment unless he/she asks for such from Him by their committing of major sins time and again specially of the most shameful nature; so then He stops His blessing from them due to which they become susceptible to the sinful ideas that the SHAYATIN get the chance to blow into their insides; the last AAYAT tells all the peoples that they would take their adornment (one of their clean dresses) at the time they read SALAH at the mosques and they would eat that is lawful and pure to eat, and drink that is lawful and pure to drink; the AAYAT tells that they would not become extravagant in eating or drinking anything so this also implies that their eating and their drinking not only would remain according to the Islamic teachings but also would not become much more than their genuine needs; they would avoid all the unlawful and all the impure things totally; this is interesting in the sense that it tells that the food taken-in does affect the conduct of the person (his awareness of the good moral

values); the Quran does indicate that the intake of anything affects the Man even in the spiritual sense; note that Allah had commanded Adam & Eve to keep away from going near even to the tree that had the prohibited fruit for them on it but the Satan pursued this first couple of the mankind to eat the prohibited fruit to affect them adversely so undoubtedly, he is the enemy of the mankind; the Muslims must have TAQWA to Allah whom they truly believe and the eating or the drinking of any such thing that is unlawful and/or impure affects TAQWA to Allah adversely that is the highest of the spiritual values for the true Muslim; all the Muslims would certainly avoid all the unlawful and all the impure things totally; Al-Hamdu Lillah.

AARAAF-The Fourth Ruku

32. Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the resurrection day; thus do We make the AAYAAT clear for a people who know.

33. Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion without justice, and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know.

34. And for every nation there is a doom, so when their doom is come they shall not remain behind the least while, nor shall they go before.

35. O children of Adam - if there come to you apostles from among you relating to you My AAYAAT, then whoever shall guard (against evil) and act aright-- they shall have no fear nor shall they grieve.

36. And (as for) those who reject Our AAYAAT and turn away from them haughtily-- these are the inmates of the fire they shall abide in it.

37. Who is then more unjust than he who forges a lie against Allah or rejects His AAYAAT? (As for) those, their portion of the Book shall reach them, until when Our apostles come to them causing them to die, they shall say: Where is that which you used to call upon besides Allah? They would say: They are gone away from us; and they shall bear witness against themselves that they were disbelievers

38. He will say: Enter into fire among the nations that have passed away before you from among jinn and men; whenever a nation shall enter, it shall curse its sister, until when they have all come up with one another into it; the last of them shall say with regard to the foremost of them: Our Lord - these led us astray therefore give them a double chastisement of the fire. He will say: Every one shall have double but you do not know.

39. And the foremost of them will say to the last of them: So you have no preference over us; therefore taste the chastisement for what you earned.

The first AAYAT of this Ruku inquires who has prohibited the clothes that adorn the mankind which Allah has brought out to all persons (which they get with little of efforts by

the silkworm, by the crops, by the animals etc.) - and it also inquires who has prohibited the pure and lawful provisions of foods; the AYAT notes that these all actually are for the believers in the life of this world (though others do take their custody unjustly) and they would be assigned purely to them only on the resurrection day as there all would clearly see the actual ruling about them; note that those who are entered in the hell-fire, would get most filthy things to eat and drink there (see Surah SAAFFAAT-62 to 68); according to Islam, the man does not need to leave the things that he requires for the ordinary living of his life so he would take lawful and pure foods and wear necessary clothes to conceal the SATAR without care to saying that "clothes make the man"; his necessary clothes would also save him from the adversity of the weather and would also be an adornment to him though he must not wear such clothes that incline to showing-off; please note that Islam asks to eat and drink well from the lawful and pure foods, to wear necessary simple and clean clothes and to show gratitude to Allah living in the most simple manner; that leads to the virtuous character and not tortures to the physique as that is ingratitude to what Allah has provided for the mankind; Al-Hamdu Lillah; the AAYAT ends by the statement to the effect that this is how Allah states the facts for those who are truly able for the good judgment of matters; Al-Hamdu Lillah; note that the three major categories in which all the sins fall are SHERK, injustice and most shameful things; the Quran has told to avoid all these major sins at different places together and among these places were the AAYAAT-168 & 169 that we have read at the twenty-first Ruku of BAQARAH and still

ahead is AAYAT-90 at the thirteenth Ruku of NAHL, the sixteenth Surah; one of such places is AAYAT-33 at this Ruku in our study currently; it reads, "Say that my Lord has only prohibited indecencies (FAWAHISH), those of them that are apparent as well as those that are concealed, and sin (ITHM) and rebellion (BAGHYUN) without justice; and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know"; note that any rebellion against Allah is always without justice and so the AAYAT clarifies the term BAGHYUN by two ways "and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know"; it is to challenge His authority and to disregard him as the true Lord while the Islam tells that the true Muslim would obey any of the creation only when he does not give any command against the commands of Allah and so he must understand Islam, the right path of Allah; Al-Hamdu Lillah; note that FAWAHISH include all major sins that relate to the most shameful deeds and the biggest of them is adultery/fornication; note also that ITHM include all such major sins that relate to abuse of authority that is provided by Allah and the biggest of them is to kill someone unjustly; may Allah save all from SHERK, FAWAHISH and ITHM; Al-Hamdu Lillah; the AAYAT ahead tells that every nation has its appointed term and as it comes, the disbelievers become unable to save their-selves from it even for an hour and that falls on them at its most due time; AAYAT-35 tells about the promise that all of the persons that were to come at the world at any time and any place had made with Allah at the world of spirits when He

had told them that whenever any Messenger comes to them from amongst them, who provides them the AAYAAT of Allah, (they would accept him) so whoever takes TAQWA to Allah and makes himself better, he would have no fear and would have no suffering; note that AAYAAT mean commands of Allah here; Al-Hamdu Lillah; and whoever rejects the AAYAAT of Allah and takes haughty attitude to them, they would be inmates of hell-fire where they would remain forever; AAYAT-37 implies that no-one is more unjust than such persons who forge lies against Allah and reject the true meanings of His AAYAAT; they lie for the benefits of the worldly life so the AAYAT tells them explicitly that whatever they would receive, though that be ease in life from Allah or be troubles in life due to their own wrongs from Allah, that is predestined; until the appointed time to the end of their lives comes and the angels come to take their lives from them, then they realize that those whom they had trusted at their lives that they would get them to safety have no authority and they would have to accept that they were disbelievers; note that many of hidden things become manifest at the time of death and that is the reason that the belief of the person at that time is futile in saving the person; at the day of HASHR too, the disbelievers would admit their disbelief totally but everything that is hidden now, would be manifest there so that admittance would be futile in saving them; at that day, Allah would command them to enter into the hell-fire among the nations that have passed away before them from among the JINN and the mankind; whenever a nation would enter there, it would curse those that were its ancestors at the world that because of

their misguidance, they had come to this extreme punishment; note that AAYAT-28 told us that whenever they committed an indecency they said that they had found their fathers doing this, and Allah has enjoined it on all of them; there we see that Allah tells them through the Prophet PBUH to tell them that surely Allah does not enjoin any indecency (such extreme shameful attitudes); the AAYAT had told us that they are saying against Allah just by their whim, such things for which they have no knowledge; here at AAYAT-38, we see that as all those enter the hell-fire and find their ancestors there, they would curse them that they had set the rulings to which they followed and as the result to it, they had come to the hell-fire likewise; when they all gather there, these descendants coming later to the hell-fire would ask Allah to give their ancestors the punishment two-fold as they are responsible for their plight; though Allah would not even talk to these inmates of the hell-fire yet at this time, when they had just entered and had given the reason to their plea, Allah would answer them that every group of them has the punishment two-fold; this answer means that if their ancestors had misled them by their wrong rulings, they also as the next group of their people, did so by taking those wrongs and passing it on-to their descendants; they had to consider what they are receiving from their elders as they had their judgment of things (whereas the Messengers have guided them) and if they followed their erroneous ancestors on whatever they received from them most religiously, they themselves are fully responsible to it; on the rejection of the plea of this next group, their ancestors would remark to rejoice upon their sorrow as the

last AAYAT of the Ruku tells us, "and the foremost of them will say to the last of them - so you have no preference over us; therefore taste the chastisement for what you earned"; the fact of the matter is this that the near-relations at the world where the evil persons show their high care to each other, even those also would turn to become most biting to each other at AKHIRAT and that is how Allah punishes the evil persons; may Allah save all the good Muslims from the grievous loss at AKHIRAT and bring all the good-natured persons to Islam, the right path of Allah; Al-Hamdu Lillah.

AARAAF-The Fifth Ruku

40. Surely (as for) those who reject Our AAYAAT and turn away from them haughtily, the doors of heaven shall not be opened for them, nor shall they enter the garden until the camel pass through the eye of the needle; and thus do We reward the guilty.

41. They shall have a bed of hell-fire and from above them coverings (of it); and thus do We reward the unjust.

42. And (as for) those who believe and do good We do not impose on any soul a duty except to the extent of its ability--they are the dwellers of the garden; in it they shall abide.

43. And We will remove whatever of ill-feeling is in their breasts; the rivers shall flow beneath them and they shall say: All praise is due to Allah Who guided us to this, and we would not have found the way had it not been that Allah had guided us; certainly the apostles of our Lord brought the truth; and it shall be cried out to them that this is the garden of which you are made heirs for what you did.

44. And the dwellers of the garden will call out to the inmates of the fire: Surely we have found what our Lord promised us to be true; have you too found what your Lord promised to be true? They will say: Yes. Then a crier will cry out among them that the curse of Allah is on the unjust.

45. Who hinder (people) from Allah's way and seek to make it crooked, and they are disbelievers in the hereafter.

46. And between the two there shall be a veil, and on the most elevated places there shall be men who know all by their marks, and they shall call out to the dwellers of the garden: Peace be on you; they shall not have yet entered it, though they hope.

47. And when their eyes shall be turned towards the inmates of the fire, they shall say: Our Lord - place us not with the unjust.

The Ruku starts by telling the end-result of all such disbelievers who had rejected the AAYAAT of Allah and had turned away from them haughtily that the doors of the heavens would not be opened for them and they would not enter JANNAH until a camel passes the needle's eye; this tells that they would never enter JANNAH and another thing that this implies is that JANNAH is somewhere above in the heavens; Allah punishes such sinful persons in this strict manner; they would have the bed of the hell-fire and their covering above too would be of it so the hell-fire would be all around them; Allah punishes such unjust persons in this strict manner; as for the believers who had done the good deeds sincerely to the extent of their ability, they would be the

dwellers of JANNAH at AKHIRAT where they would abide forever; if some of them had grudges with each other at the world, Allah would remove all such ill-feelings from their insides towards each others as at JANNAH, there would be no enmity; this tells that it is possible that such people that have grudges to each other, many of them find some place at JANNAH; there is an indication in Ahadith that if some disbeliever killed one of the good Muslims and then Allah gave him TOFIQ to accept Islam where he does all the good deeds sincerely, they both would receive JANNAH; Al-Hamdu Lillah; beneath which flow the beautiful streams and there, they would say that - all praise is to Allah Who had led us to this blessed placement as we were not able to get the true guidance by our own; so this blessing is the result of His tremendous kindness to us; He sent His Messengers to us and we accepted the message of Allah; these dwellers of JANNAH would be called that this is the JANNAH of which they are made heirs for what they did; so when they show all their gratitude to Allah that He provided them the clear opportunity to accept the Truth, Allah would let them know that their virtuous deeds also count for the good destination that they have received; Al-Hamdu Lillah; and it would happen that the dwellers of JANNAH would call-out to the inmates of the hell-fire that they have found the blessing that Allah had promised them so what about the inmates of the hell-fire; they would answer in affirmative that they also have found the severe punishment that Allah had promised them; there a caller (from among the angels) would call that the curse of Allah is on the unjust persons (of the hell-fire); those were the persons who used to keep away from the

right path of Allah and used to seek ways to present it in the negative manner to stop others too to accept it; and they disbelieved in AKHIRAT; note that their disbelief in AKHIRAT had different aspects as some of them denied it outright, some of them thought that they have such intercessors who would save them from the wrath of Allah, some of them claimed that they were the chosen persons of Allah and if the hell-fire touches them, it would only be for some of days and some of them had other notions to relax their-selves that AKHIRAT would cause them no troubles in any manner whatsoever; AAYAT-46 tells that between JANNAH and the hell-fire, there would be the veil (i.e. named as AARAAF); this is such place from where the view of both JANNAH and the hell-fire is possible and it has the quality that it does not let the effect of JANNAH pass to the hell-fire and it also bars the effect of the hell-fire to pass to JANNAH without taking any effect from any of them upon it; there at AARAAF, would be many persons who would recognize all persons by their looks and they would call the dwellers of JANNAH whom they would present SALAM from them; so this AAYAT tells that all persons would be easy to recognize there as the looks of the dwellers of JANNAH would be most pleasing while the recognition of the inmates of the hell-fire would be through their evil marks on them; though the people at AARAAF would avoid looking at the inmates of the hell-fire yet whenever their view would fall to them unintentionally, they would pray to Allah that He does not put them with these unjust persons; note that they would associate their-selves to the dwellers of JANNAH because of their good expectation that they would enter it soon; Al-

Hamdu Lillah; note also that due to some reason, these persons at AARAAF would not be put into the hell-fire and they would not be fully qualified to enter the JANNAH but they would have hopes to get it soon (and AAYAT-49 ahead tells that Allah would allow them to enter JANNAH); though speculations to them are possible yet as there is nothing much in their mention at the KITAB (the Quran) and the SUNNAH about their identity so the better thing is to take silence here; note that Allah has given the remark for them at AAYAT-49 that- "are these they about whom you (O inmates of the hell-fire) swore that Allah will not bestow mercy on them?" -but this statement does not disclose their identity though it does tell that they ultimately would get JANNAH; Al-Hamdu Lillah.

AARAAF-The Sixth Ruku

48. And the dwellers of the most elevated places shall call out to men whom they will recognize by their marks saying: Of no avail were to you your amassing and your behaving haughtily:

49. Are these they about whom you swore that Allah will not bestow mercy on them? Enter the garden; you shall have no fear, nor shall you grieve.

50. And the inmates of the fire shall call out to the dwellers of the garden, saying: Pour on us some water or of that which Allah has given you. They shall say: Surely Allah has prohibited them both to the disbelievers.

51. Who take their religion for an idle sport and a play and this life's world deceives them; so today We forsake them,

as they neglected the meeting of this day of theirs and as they denied Our AAYAAT.

52. And certainly We have brought them a Book which We have made clear with knowledge, guidance and mercy for the people who believe.

53. Do they wait for aught but its final sequel? On the day when its final sequel comes about, those who neglected it before will say: Indeed the apostles of our Lord brought the truth; are there for us then any intercessors so that they should intercede on our behalf? Or could we be sent back so that we should do (deeds) other than those which we did? Indeed they have lost their souls and that which they forged has gone away from them.

The first AAYAT states that the persons at the elevated places (AARAAF) would call the inmates of the hell-fire whom they would recognize by their marks that their amassing of wealth was of no use to them and their behaving haughtily to the message of Allah too was of no use to them; at the AAYAT ahead, Allah asks the inmates of the hell-fire that - are these they about whom the inmates of the hell-fire swore that Allah will never bestow mercy on them? - He would tell all the persons at AARAAF to enter JANNAH where they would have no fear and where they would never grieve; and the inmates of the hell-fire would call-out to the dwellers of JANNAH to pour some water to them but they would reply that Allah had prohibited that upon the disbelievers who had taken their path of life as a sport and as a plaything and the worldly life had engaged their

attention to it by deception; note that AAYAT-32 had asked the Prophet PBUH to tell all the peoples about the lawful and the decent clothes and about the lawful and the pure foods that "these are for the believers in the life of this world, purely (theirs) on the resurrection day"; so AYAT-32 had noted that these all actually are for the believers in the life of this world (though others do take their custody unjustly) and they would be assigned purely to them only, on the resurrection day as there all would clearly see the actual ruling about them; Al-Hamdu Lillah; so Allah would ignore them as they had neglected the meeting of this day of theirs and as they had denied the AAYAAT of Allah; AAYAT-52 gives the message that Allah has provided the Quran to the benefit of the true believers with clarity to the knowledge of the Islamic teachings so that they take it in practice as the Guidance to the right path and achieve the mercy of Allah by their commitment to it; Al-Hamdu Lillah; note that the Quran says at Surah YOUNUS, "O men- there has come to you indeed WARNING from your Lord and HEALING for what is at the insides and GUIDANCE and BLESSING for the believers; say that in the Grace of Allah and in His Blessing, in that they should rejoice; it is better than that which they gather (of wealth)" (YOUNUS-57 & 58); so according to benefits that the people get from the Holy Book Quran when they do turn their attention towards it, there are four of them; one is that it is WARNING to those who live being oblivious to the Truth in their concepts and practice, second is that it is HEALING of spiritual diseases to those who live challenging the Truth by their concepts and practice, third is that it is GUIDANCE to those who intend to live upon the

Truth in their concepts and practice and fourth is that it is BLESSING (and mercy) to those who live understanding totally the reason to their lives and so live totally to that viewpoint accepting the Truth well in their Belief and practice; these last couple of persons are the good recipients of the highest benefit from the Quran and these good recipients are at focus here at AAYAT-52 of AARAAF; they must rejoice that Allah has provided for them the Truth in such manner that they do respect Muhammad PBUH truly who is the last Messenger of Allah and who is the Grace of Allah to them, and they do have the true recognition of the Blessing that is the Holy Book Quran; Al-Hamdu Lillah; the last AAYAT of the RUKU asks them if they await the final outcome but when that comes, on that day all such persons who had ignored it in their worldly lives, would exclaim that the Messengers of the true Lord did come to them with the Truth and now, either they get some such intercessor who does stand by them to save them or either they are sent back to the worldly life so that they do other of deeds that they used to do there; they undoubtedly have lost their souls (so now there is no return to the worldly life) and that which they forged has gone away from them (so they would get no intercessors to save them from the hell-fire); certainly Allah is the true Lord Who has set everything in the most beautiful order; Al-Hamdu Lillah.

AARAAF-The Seventh Ruku

54. Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He rose firm at ARSH;

He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds.

55. Call on your Lord humbly and secretly; surely He does not love those who exceed the limits.

56. And do not make mischief in the earth after its reformation, and call on Him fearing and hoping; surely the mercy of Allah is nigh to those who do the good (to others).

57. And He it is Who sends forth the winds bearing good news before His mercy, until, when they bring up a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth with it of fruits of all kinds; thus shall We bring forth the dead that you may be mindful.

58. And as for the good land, its vegetation springs forth (abundantly) by the permission of its Lord, and (as for) that which is inferior (its herbage) comes forth but scantily; thus do We repeat the AAYAAT for the people who give thanks.

The first AAYAT of this Ruku tells about the creation of the heavens and the earth that Allah created them in six periods; Allah knows better about the longevity of each period but note here that these are not the earthly days and in these periods, He created all things that are between them; He created Adam at the last of these periods; Al-Hamdu Lillah; then He rose to ARSH (i.e. the Throne) about which no-one knows what that is and how He rose to it so we all would say to it that "we Muslims believe in it and Allah

knows better"; He covers the day by the night in such manner that it continuously follows it so the night falls as the day ends at different places covering it delicately; and the Sun and the Moon and the stars all are bound to His command; Al-Hamdu Lillah; I, MSD, would take the advantage of the mention here of the heavenly bodies to present the ruling that relates to astrology; please note that if someone takes-up astrology and learns it well to understand the character of persons (which it does tell as I, MSD, have gathered by reading it much) and does not ask any financial benefits from it but uses it to assist Psychology then, with his belief that everything takes place only by the will of Allah, it is not questionable; if Allah wills, He would provide the future insight from this even, to the virtuous person, yet such virtuous persons must keep away from its study by their own intention who are unable to resist the study of future from it as it would lead them to wishful thinking or it would lead them to some unplaced fear; please note also that many of ULAMA do not appreciate the study of astrology as those who study it, they relate it to the future; the Islamic teachings tell clearly that whatever happens, it happens by the will of Allah that is TAQDIR so the most notable thing about astrology is that it too is bound to TAQDIR without being its reason in any way as nothing of creation of Allah is able to affect Allah Who only is the true authority; Al-Hamdu Lillah; AAYAT-54 here says that "and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds"; and Surah SAAFFAAT-88 & 89 read, "then did he (i.e. Abraham-AS)

cast a glance at the stars; and he said that I am indeed sick"; these AAYAAT guide well that the person who is aware of astrology might understand the issues of his own self that relate to the present when he is truly attentive to Allah; certainly, Allah only is the true authority; Al-Hamdu Lillah; please note also this important thing here that the human beings do not need to conquer any of things around as Allah has already put them to serve the human beings but they have to understand their benefits to them and put them to their service keeping to the commands of Allah; the virtuous persons would certainly show all their gratitude to Allah sincerely for all His blessings upon them; Al-Hamdu Lillah; the AAYAT tells that "surely His is the creation and the command; blessed is Allah, the Lord of the worlds"; Al-Hamdu Lillah; note that this tells most explicitly that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah RABBEL-AALAMIN; so this tells that not only has He created all things but He also has assigned the specific task to each of it by His authority, for which He has created it; Al-Hamdu Lillah; so it also tells that there are two worlds, one of which is this physical world and that is KHALQ (the creation) which exists by His will while the other is the world of spirits and that is AMR (the command) which also exists by His will; He only is the Lord of all the worlds; Al-Hamdu Lillah; the first one is bound to time while the other is not, so the angels rise and descend to & from the heavens in no time as they are one of those that relate to the world of spirits (see NAHL-102) and the pure spirit of the Man that Allah has blown unto him, also relates to it (see Bani-Israel-

85); Al-Hamdu Lillah; AAYAAT-55 & 56 ahead relate to the manner of supplicating to Allah and guide the Muslims to take the virtuous manner in all their deeds; they read, "call on your Lord humbly and secretly; surely He does not love those who exceed the limits; and do not make mischief in the earth after its reformation, and call on Him fearing and hoping; surely the mercy of Allah is nigh to those who do the good (to others)"; DUA (the supplication to Allah) needs asking it humbly to Allah, secretly with all attention towards Allah, fearing that Allah might not accept it and hoping that He would certainly make things easy when the person cares for the fellow-beings; Al-Hamdu Lillah; it is most necessary that person lives in the virtuous manner as Ahadith have told this clearly that whoever takes-in unlawful and impure things habitually, Allah would not accept his plea; this also is notable that whoever asks Allah for worldly things much more than his genuine necessities or asks Allah for such status that He would not provide to anyone now (as asking Him that He makes him one of His Messengers) or asks for safety of AKHIRAT without keeping to the commands of Allah by whatever free-will he has in his given situation, then he is one of the transgressors and Allah would not accept his plea; the blessing of Allah is for those who are truly virtuous as they do not ask for FASAD (the situation where to care for Islam in deeds becomes extremely difficult) just to impose their authority; Al-Hamdu Lillah; the last couple of AAYAAT provide the example of the good Muslim persons in contrast to all the evil persons; they read, "and He it is Who sends forth the winds bearing good news before His mercy, until, when they bring up a laden cloud, We drive it to a dead land,

then We send down water on it, then bring forth with it of fruits of all kinds; thus shall We bring forth the dead that you may be mindful; and as for the good land, its vegetation springs forth (abundantly) by the permission of its Lord, and (as for) that which is inferior (its herbage) comes forth but scantily; thus do We repeat the AAYAAT for the people who give thanks"; Al-Hamdu Lillah; the Quran has taken the land in examples for the resurrection of the dead at different places and one of these is this at our study; the notable point is that the water in the normal body is nearly the same as in the earth i.e. 71.11% and the Holy Book Quran gives the example of the dead land that is resurrected by the rainfall indicating that the dead bodies would be resurrected in such way so those have been mentioned with reference to the dead land (see also ROUM-50 and HA-MEEM AS-SAJDAH-39); Al-Hamdu Lillah; the last AAYAT points-out that the good land (that is the good person who has the true Belief), provides the abundant vegetation (i.e. does many of good virtuous deeds so he is liable to safety at AKHIRAT) by the will of Allah as He actually decides for everything; Al-Hamdu Lillah; and the land that is bad (the evil person), produces herbage that is totally useless (i.e. does such deeds that only cause FASAD around and that are completely futile for him too, as they are not able to save him at AKHIRAT); this is how Allah repeats the AAYAAT for those who are aware that they certainly have to give thanks to Allah, the true Lord; Al-Hamdu Lillah.

AARAAF-The Eighth Ruku

59. Certainly, We sent Noah to his people, so he said: O my people - serve Allah, you have no god other than Him; surely I fear for you the chastisement of a grievous day.

60. The chiefs of his people said: Most surely we see you in clear error.

61. He said: O my people - there is no error in me, but I am an apostle from the Lord of the worlds.

62. I deliver to you the messages of my Lord, and I offer you good advice and I know from Allah what you do not know.

63. What - do you wonder that a reminder has come to you from your Lord through a man from among you, that he might warn you and that you might guard (against evil) and so that mercy may be shown to you?

64. But they called him a liar, so We delivered him and those with him in the ark, and We drowned those who rejected Our AAYAAT; surely they were a blind people.

From here, the Surah tells us the narratives of the Messengers; it tells us how they gave their nations the message of Allah and how their nations were punished even at the world when they rejected that message; note that after sending any of the Messengers to some nation, Allah appoints such time where they would ultimately accept the fundamental Islamic teachings or face certain death; we all have studied at the Surah in its second Ruku about Adam & Eve and that is explicit that the worldly life is an examination to the mankind so all persons must keep to the three fundamental teachings of Islam that all the Messengers of Allah have guided to; the five of these narratives in sequence

are of Noah, HOODH, SALEH, LOT and SHOAIB (SALAM on all the Messenger of Allah) and they all gave the same message that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment) and RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path); note that Al-FATIHA, the opening Surah of the Quran, guides to all these three fundamental teachings of Islam; Al-Hamdu Lillah; in Surah SHUA'RAA, these narratives of the Messengers are repeated in the same sequence as here from the sixth Ruku; it tells clearly that the message that all of these Messengers of Allah gave, has this repeatedly that "I am a faithful messenger unto you so keep your duty to Allah, and obey me"; so all the Messengers did try their best to guide their nations as Allah has asked them; however, their nations did not comply and so Allah destroyed them completely at the world and they certainly would be among the severely punished peoples at AKHIRAT; Al-Hamdu Lillah; this eighth Ruku of AARAAF tells us that Noah-AS told his nation who were idolaters that "O my people - serve Allah, you have no god other than Him"; he told them that he is the Messenger of Allah, the Lord of all the worlds, and he does care for their safety at AKHIRAT; note that his nation lived at Southern Iraq not much far from where the city of KUFAH is situated today; they had made idols of the persons that had passed in them and they thought that their worship would save them from the wrath of Allah; Noah guided them that they must worship Allah only and if they do not take

Him as the only One to worship, they would get the most severe punishment at the Day of Judgment (and even at the world); he asked them to worship Allah only as they believed in idols that challenged the worship of Allah so he guided them that He only is the true Creator of all the creation with all His good attributes and all peoples must worship Him only; he did not ask them to obey the commands of Allah at first but he told them to obey him (as Surah SHUA'RAA tells explicitly) because he knew that as he guides them to the Truth then his obedience would cause them to obey the commands of Allah, once they accept Him as the only One to worship; Al-Hamdu Lillah; the Ruku tells that the nation of Noah took him as in clear error and the result of their rejection to him was that except for the believers with him, they all were drowned; the last AAYAT of the Ruku reads, "But they called him a liar, so We delivered him and those with him in the ark, and We drowned those who rejected Our AAYAAT; surely they were blind people (that they did not see that Noah was plainly speaking the truth)"; we see at Surah HOODH-44 that the ark of Noah stopped at the mount JUDI (that faces Ibn-UMAR island at the junction of Syrian and Turkish borders, on the eastern bank of Tigris River); from thence, human beings spread all over the world; certainly, Allah only is the true authority; Al-Hamdu Lillah.

AARAAF-The Ninth Ruku

65. And to AAD (We sent) their brother HOODH. He said: O my people - serve Allah, you have no god other than Him; will you not then guard (against evil)?

66. The chiefs of those who disbelieved from among his people said: Most surely we see you in folly, and most surely we think you to be of the liars.

67. He said: O my people - there is no folly in me, but I am an apostle of the Lord of the worlds.

68. I deliver to you the messages of my Lord and I am a faithful adviser to you:

69. What - do you wonder that a reminder has come to you from your Lord through a man from among you that he might warn you? And remember when He made you successors after Noah's people and increased you in excellence in respect of make (in physique); therefore remember the benefits from Allah, that you may be successful.

70. They said: Have you come to us that we may serve Allah alone and give up what our fathers used to serve? Then bring to us what you threaten us with, if you are of the truthful ones.

71. He said: Indeed uncleanness and wrath from your Lord have lighted upon you; what - do you dispute with me about names which you and your fathers have given? Allah has not sent any authority for them; wait then, I too with you will be of those who wait.

72. So We delivered him and those with him by mercy from Us, and We cut off the last of those who rejected Our AAYAAT and were not believers.

The second narrative of these Messengers presented at AARAAF is of HOODH-AS; his nation was named as AAD and he gave them the same message as Noah has given to his

nation; this ninth Ruku of AARAAF tells us that HOODH told his nation who were idolaters that "O my people - serve Allah, you have no god other than Him"; he told them that he is the Messenger of Allah, the Lord of all the worlds, and he does care for their safety at AKHIRAT; note that his nation lived in the area of curved sand-hills in the southern part of the Arabian peninsula; they were very strong in physique and had handsome height and looks; their total preference was for the worldly life so HOODH told them that they must show gratitude to Allah; in Surah SHUA'RAA, the AAYAAT read that HOODH told his nation that "I am to you a messenger worthy of all trust; so keep your duty to Allah and obey me; and I do not ask you any reward for it; surely my reward is only with the Lord of the worlds; do you build a landmark on every high place to amuse yourselves? -and seek you out strongholds, that haply you may last forever? - and when you lay hands (on men) you lay hands as tyrants -rather keep your duty to Allah, and obey me" (SHUA'RAA-125 to 131); AAYAT-69 here tells the statement of HOODH in answer to them, "what - do you wonder that a reminder has come to you from your Lord through a man from among you that he might warn you? and remember when He made you successors after Noah's people and increased you in excellence in respect of make (in physique); therefore remember the benefits from Allah, that you may be successful"; the Ruku tells that the nation of HOODH took him as in grave folly and the result of their rejection to him was that except for the believers with him, they all were destroyed; the last couple of AAYAAT of the Ruku read, "HOODH said - indeed uncleanness and wrath from your Lord have lighted upon you; what -do you dispute

with me about names which you and your fathers have given? Allah has not sent any authority for them; wait then, I too with you will be of those who wait-; so We delivered him and those with him by mercy from Us, and We cut off the last of those who rejected Our AAYAAT and were not believers"; note that they had given their idols different names and had become such idolaters that they did not bear anything against them; they were punished by furious violent wind that stayed upon them for seven nights and eight days as the wrath of Allah upon them; Surah-HAQQAAH says that this punishment was such "which Allah imposed on them for seven nights and eight days so that (O listener) you might have seen men lying overthrown, as they were hollow trunks of palm-trees" (HAQQAAH-7); certainly, Allah only is the true authority; Al-Hamdu Lillah.

AARAAF-The Tenth Ruku

73. And to THAMUD (We sent) their brother SALEH. He said: O my people - serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord; this is (as) Allah's she-camel for you-- a sign, therefore leave her alone to pasture on Allah's earth, and do not touch her with any harm, otherwise painful chastisement will overtake you.

74. And remember when He made you successors after AAD and settled you in the land-- you make mansions on its plains and hew out houses in the mountains-- remember therefore benefits from Allah and do not act corruptly in the land, making mischief.

75. The chief of those who behaved proudly among his people said to those who were considered weak, to those who believed from among them: Do you know that SALEH is sent by his Lord? They said: Surely we are believers in what he has been sent with

76. Those who were haughty said: Surely we are deniers of what you believe in.

77. So they slew the she-camel and revolted against their Lord's commandment, and they said: O SALEH - bring us what you threatened us with, if you are one of the apostles.

78. Then the earthquake overtook them, so they became motionless bodies in their abode.

79. Then he turned away from them and said: O my people I did certainly deliver to you the message of my Lord, and I gave you good advice, but you do not love those who give good advice.

80. And (We sent) Lot when he said to his people: What - do you commit an indecency which anyone in the world has not done before you?

81. Most surely you come to males in lust besides females; nay you are an extravagant people.

82. And the answer of his people was no other than that they said: Turn them out of your town - surely they are a people who seek to purify (themselves).

83. So We delivered him and his followers, except his wife; she was of those who remained behind.

84. And We rained upon them a rain; consider then what the end was of the guilty.

The tenth Ruku narrates the events of SALEH-AS and Lot-AS; it tells that SALEH gave his nation that is named as THAMUD, the same message as Noah & HOODH had given to their nations; they were polytheists and gave total preference to the worldly life; they used to build mansions at plains and carved houses at the mounts; it tells us that SALEH told them that "O my people - serve Allah, you have no god other than Him"; note that his nation lived between HIJAZ and Syria in the south-eastern part of MADYAN (that is at the east of Gulf of AQABAH) and their stone dwellings are still preserved; note also that these five Messengers that Allah has mentioned here had their dwelling places near to each other with difference of their periods at the world as Noah, HOODH and SALEH were before Abraham-AS while Lot was his nephew and SHOAB was among his descendants from his third wife within three hundred years of his time; Allah gave the nation of SALEH a she-camel as miracle so that they believe in Allah as the only One to worship and prefer AKHIRAT over the worldly life; Allah commanded them not to trouble it so that she might easily eat from wherever she intends; if they do otherwise, they would receive extreme punishment even at the world; AAYAT-74 reads, "(SALEH said) and remember when He made you successors after AAD and settled you in the land - you make mansions on its plains and hew out houses in the mountains - remember therefore benefits from Allah and do not act corruptly in the land, making mischief"; their ruling elite rejected his message and asked others too to reject it; some of their youth killed the she-camel and that was the clearest disobedience to Allah; they even asked for the

punishment from which SALEH had warned them if they disrespect the she-camel; the last couple of AAYAAT for this narration here read, "then the earthquake overtook them, so they became motionless bodies in their abode; then SALEH turned away from them and said - O my people - I did certainly deliver to you the message of my Lord, and I gave you good advice - but you do not love those who give good advice"; certainly, Allah only is the true authority; after this narration, the Ruku provides us the narrative of Lot-AS who had been sent to the peoples living at Sodom and Gomorrah at south of the dead sea; they were extremely filthy persons who used to commit the heinous sin of sodomy among the men; Lot who actually did not belong to that nation but had been sent to them as the Messenger of Allah tried his best to reform them of this heinous sin but to no avail; in fact, they intended to expel him from their city just because he challenged their filth; AAYAAT-80 to 84 tell the narrative, "and (We sent) Lot when he said to his people - what - do you commit an indecency which anyone in the world has not done before you?; most surely you come to males in lust besides females; nay you are an extravagant people; and the answer of his people was no other than that they said - turn them out of your town - surely they are people who seek to purify (themselves); so We delivered him and his followers, except his wife; she was of those who remained behind; and We rained upon them a rain (of stones); consider then what the end was of the guilty"; note that he had taken his wife from amongst that nation and she did not disapprove of their heinous sin so she was most disobedient to Lot and so she

was punished too with that extremely sinful nation; certainly, Allah only is the true authority; Al-Hamdu Lillah.

AARAAF-The Eleventh Ruku

85. And to Madyan (We sent) their brother SHOAIB. He said: O my people - serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord, therefore give full measure and weight and do not diminish to men their things, and do not make mischief in the land after its reform; this is better for you if you are believers:

86. And do not lie in wait in every path, threatening and turning away from Allah's way him who believes in Him and seeking to make it crooked; and remember when you were few then He multiplied you, and consider what was the end of the mischief-makers.

87. And if there is a party of you who believe in that with which I am sent, and another party who do not believe, then wait patiently until Allah judges between us; and He is the best of Judges.

88. The chiefs, those who were proud from among his people said: We will most certainly turn you out, O SHOAIB, and (also; those who believe with you, from our town, or you shall come back to our faith. He said - What - though we dislike (it)?

89. Indeed we shall have forged a lie against Allah if we go back to your religion after Allah has delivered us from it, and it befits us not that we should go back to it, except if Allah our Lord please - Our Lord comprehends all things in His knowledge; in Allah do we trust: Our Lord - decide between

us and our people with truth; and You are the best of deciders.

90. And the chiefs of those who disbelieved from among his people said - if you follow SHOAIB, you shall then most surely be losers

91. Then the earthquake overtook them, so they became motionless bodies in their abode.

92. Those who called SHOAIB a liar were as though they had never dwelt therein; those who called SHOAIB a liar, they were the losers.

93. So he turned away from them and said: O my people - certainly I delivered to you the messages of my Lord and I gave you the good advice; how shall I then be sorry for an unbelieving people?

The last narrative in the narratives of the five Messengers is of SHOAIB-AS; he gave his nation at MADYAN the same message as Noah & other Messengers had given to their nations; they were polytheists and they also gave their total preference to the worldly life and did not care to obey the commands of Allah; they did not have any concern for the rights of their fellow-beings and tried to gain more worldly profits by trying to give lesser returns to the amounts of the buyer; they mismanaged their measures and weights just to get these unfair profits and the AAYAT implies that this wrongful attitude leads to FASAD at the surroundings that means to live upon Islamic teachings most difficult; note that if a person abuses his authority without any care to the commands of Allah at any level where he is at the business of

life, he makes the living on the Islamic teachings difficult by his attitude at that level; the first three AAYAAT of the Ruku say, "and to Madyan (We sent) their brother SHOAIIB; he said - O my people - serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord, therefore give full measure and weight and do not diminish to men their things, and do not make mischief (FASAD) in the land after its reform; this is better for you if you are believers; and do not lie in wait in every path, threatening and turning away from the way of Allah him who believes in Him and seeking to make it crooked; and remember when you were few then He multiplied you, and consider what was the end of the mischief-makers; and if there is a party of you who believe in that with which I am sent, and another party who do not believe, then wait patiently until Allah judges between us; and He is the best of Judges"; Al-Hamdu Lillah; it confused the persons at his nation that they have to care for the commands of Allah at the material profits they make at the market as they took the belief as something that relates to the concepts of the individual at the spiritual level with no impression at the collective living of the peoples that live in huge number together; note here that the Islamic teachings challenge the concept of secularism head-on and the statement of these disbelievers in the nation of SHOAIIB, is mentioned at Surah HOODH that "they said - O SHOAIIB - does your SALAH enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property?; you are undoubtedly the forbearing, the right-directing one" (HOODH-87); note that they did credit SHOAIIB as one of the most intelligent

persons among them yet they did not accept his message and that led to their destruction; Al-Hamdu Lillah; note also that THAMUD also took SALEH as an intelligent person yet they also had not accepted his message that challenged their erroneous belief and that had led to their destruction; the statement of these disbelievers in the nation of SALEH, is mentioned at Surah HOODH that "they said: O SALEH - surely you were one amongst us in whom great expectations were placed before this; do you (now) forbid us from worshipping what our fathers worshipped?; and as to that which you call us to, most surely we are in disquieting doubt" (HOODH-62); the conceited ruling elite of the nation of SHOAIB told him that they would turn him and the believers with him out by force if they do not come to their concepts of living; SHOAIB who was good at speech, told them that it would certainly be extreme injustice when they disapprove of their concepts clearly and they would not take them; Al-Hamdu Lillah; he told them that it would be as if he and his companions had said lies about Allah after He has provided them the true guidance if they return to their concepts of living; it certainly is unsuitable to them that they return to their concepts except if Allah wills; Allah certainly has the knowledge of all things which He has in His complete control; but we do have TAWAKKUL (complete trust) in Him that He would keep us to the right path; note here that SHOAIB did not show any pride on his own self but mentioned the power of Allah that He only is able to bring and keep to the true guidance; confidence on the self would come only after the TAWAKKUL in Him; SHOAIB then asked Allah to decide between them and their nation providing each side what it

deserves rightly and He certainly is the best of deciders; Al-Hamdu Lillah; the ruling elite that had disbelieved told the peoples that following the path of SHOAIIB means that they are complete losers; the last three AAYAAT tell the result of their disbelief to them that read, "then the earthquake overtook them, so they became motionless bodies in their abode; those who called SHOAIIB a liar, were as though they had never dwelt therein; those who called SHOAIIB a liar, they were the losers; so he turned away from them and said - O my people - certainly I delivered to you the messages of my Lord and I gave you the good advice; how shall I then be sorry for an unbelieving people?"; so with all said and done, the good preacher of the Truth has to bear such calamity to the sinful persons whom he has preached that for a long time; note that Noah had tried to bring his nation to righteousness for 950 years as Surah ANKABUT notes, "and verily we sent Noah (as Our messenger) unto his people, and he continued with them for a thousand years save fifty years; and the flood engulfed them, for they were wrong-doers" (ANKABUT-14); the Quran gives the message most explicitly that those who challenge Allah are doomed to destruction; certainly, Allah only is the true authority; Al-Hamdu Lillah.

AARAAF-The Twelfth Ruku

94. And We did not send a prophet in a town but We overtook its people with distress and affliction in order that they might humble themselves.

95. Then We gave them good in the place of evil until they became many and said that distress and happiness did indeed befall our fathers. Then We took them by surprise while they did not perceive.

96. And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned.

97. What - do the people of the towns then feel secure from Our punishment coming to them by night while they sleep?

98. What - do the people of the towns feel secure from Our punishment coming to them in the morning while they play?

99. What - do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who shall perish.

This Ruku tells about the sequence of events for such towns where Allah sent His Messengers and the dwellers there generally rejected that message; the AAYAAT narrate that whenever Allah sent any of His Messengers to a town, He examined them by trials putting them in distress by the need of resources to fulfill the necessities and by physical afflictions of different sort so that they understand that these are the results to their wrong-doings and turn their attention to Allah, the true Lord; Al-Hamdu Lillah; but when they did not change their selves to better, Allah gave them ease in their lives by change of their troublesome situation and this implies that they got more than enough for their necessities and they turned immune to many of their physical

afflictions; note that the ease in living with extreme resources to manage at hand might also be the manner of trial from Allah, the true Lord; Al-Hamdu Lillah; such ease they had in their worldly lives that they boasted that distress and happiness did indeed befall their fathers (but they have managed to live at happiness only); so Allah suddenly caught them unawares but if they had believed and they had developed TAQWA inside them towards Allah, then Allah would have opened the BARAKAAT (the blessings) upon them of the heaven and of the earth but they disbelieved the Prophets so Allah put on them the most severe punishments due to their wrong-doings (because Allah does not put troubles to any person unless he asks for that by his own wrong-doings though He provides His blessings even without any counts to whom He wills); Al-Hamdu Lillah; the last three AAYAAT of the Ruku imply that all the persons must fear Allah if they choose the sinful path for their lives because when the punishment of Allah gets them, it would be either at night when they would be at sleep or either at the morning hours when they would be at their playful activities relating totally to their worldly lives; so they chose to remain oblivious of the plan of Allah, but none feels secure from Allah's plan except the people who shall perish; note that Allah is AZIZ that means that He provides for such happenings that keep the world to His will by His authoritative measures so no one becomes able to cause such deviation at the world that leads it to complete FASAD and He also is HAKEEM that means that He shapes all things towards the way He intends even by the works of the Man and when some nation challenges His will by working against

His commands, that displeases Him and that is where the destruction strikes that nation; its adverse impression ends from the world and that elimination of its adverse impression causes the peoples of the world to get the good space then and there to repent on their wrongs and to become better by accepting the true fundamental teachings of Islam, the right path to Allah; Al-Hamdu Lillah.

AARAAF-The Thirteenth Ruku

100.Is it not totally clear to those who inherit the earth after its (former) residents that if We please We would afflict them on account of their faults and set a seal on their hearts, so they would not hear.

101. These towns-- We relate to you some of their stories, and certainly their apostles came to them with clear arguments, but they would not believe in what they had rejected at first; thus does Allah set a seal over the hearts of the disbelievers.

102.And We did not find in most of them any (faithfulness to) covenant, and We found most of them to be certainly transgressors.

103.Then we raised after them Musa with Our AAYAAT to Pharaoh and his chiefs, but they disbelieved in them; consider then what the end was of the mischief makers.

104.And Musa said: O Pharaoh - surely I am an apostle from the Lord of the worlds:

105.(I am) worthy of not saying anything about Allah except the truth: I have come to you indeed with clear proof from your Lord therefore send with me the children of Israel.

106.He said: If you have come with a sign, then bring it, if you are of the truthful ones.

107.So he threw his rod, then lo - it was a clear serpent.

108.And he drew forth his hand, and lo - it was white to the beholders.

The Ruku commences by the query if it still is unclear to those who have inherited these places of the previous nations that were severely punished that Allah would punish them too on their wrongs if He wills; and He would seal their hearts (if they persist on their wrongs) so that they become incapable to accept the fundamental teachings of Islam; these are the narratives of the towns that Allah has told you O Muhammad PBUH; their Messengers did come to them with all signs that what they are telling them is clearly the Truth but they did not accept it when they had initially rejected it so they did not reflect on that message after they had disbelieved in it; that is how Allah seals the hearts when the disbelievers persist on their wrongs; Allah did not find any care in them for the oath they had taken at the world of spirits to believe in Allah only as their RABB i.e. the true Lord (see AARAAF-172) and He only saw them totally sinful i.e. most disobedient to His commands to them; AAYAAT ahead narrate the events related to the life of Moses-AS who was one of the most prominent Messengers of Allah; the last six AAYAAT of the Ruku tell that Allah sent him after the five Messengers that He has mentioned before and there is the gap of around 540 years between Abraham-AS and Moses-AS; note that Moses was raised up from amongst the

Bani Israel at Egypt where on the command of Allah, he asked the Pharaoh to release the Bani-Israel from captivity so that they all leave Egypt with him (and Aaron-AS); Moses told Pharaoh that he was the Messenger of Allah and as such, he would never say anything except the truth about Allah; so he has come with such clear sign that tells that whatever he is saying is clearly the Truth; Pharaoh told him to prove his words by some manifest reasoning so he put his staff at the floor where it became the most obvious large snake; and he drew forth his hand that glowed in whiteness for the onlookers; these were among the nine signs that proved that Moses was the Messenger of Allah but as Pharaoh and his followers did not accept the truth, they were drowned (see the sixteenth Ruku ahead in Surah AARAAF that insha-Allah, we all would study soon); certainly, Allah only is the true authority; Al-Hamdu Lillah.

AARAAF-The Fourteenth Ruku

109. The chiefs of Pharaoh's people said: most surely this is an enchanter possessed of knowledge:

110. He intends to turn you out of your land. What counsel do you then give?

111. They said: Put him off and his brother, and send collectors into the cities:

112. That they may bring to you every enchanter possessed of knowledge.

113. And the enchanters came to Pharaoh (and) said: We must surely have a reward if we are the prevailing ones.

114. He said: Yes, and you shall certainly be of those who are near (to me).

115. They said: O Musa - will you cast, or shall we be the first to cast?

116. He said: Cast. So when they cast, they deceived the people's eyes and frightened them, and they produced a mighty enchantment.

117. And We revealed to Musa, saying: Cast your rod; then lo - it devoured the lies they told.

118. So the truth was established, and what they did became null.

119. Thus they were vanquished there, and they went back abased.

120. And the enchanters were thrown down, prostrating (themselves).

121. They said: We believe in the Lord of the worlds,

122. The Lord of Musa and Haroon.

123. Pharaoh said: Do you believe in Him before I have given you permission? Surely this is a plot which you have secretly devised in this city that you may turn out of it its people, but you shall know:

124. I will certainly cut off your hands and your feet on opposite sides then will I crucify you all together.

125. They said: Surely to our Lord shall we go back:

126. And you do not take revenge on us except because we have believed in the AAYAAT of our Lord when they came to us - Our Lord: Pour out upon us patience and cause us to die in submission.

The Ruku tells that when Pharaoh and his courtiers saw the two amazing miracles, those courtiers among the nation of Pharaoh consulted the prominent persons (at the Bani-Israel) to advise them about the course of action to take against Moses by telling them that he is the most adept magician who intends to take the Bani-Israel out of their lands; they advised them to send some official collectors to different cities from whence they would bring every such magician who is adept in his magic (so when they compete with Moses in magic, they would show that it only is the spell of magic with which he intends to enchant all persons to accept his demand); the collectors informed the skilled magicians to attend the gathering at the specific day of celebration to challenge Moses and they did so at the presence of Pharaoh; they were so confident of their win that they asked Pharaoh if they would get their due prize if they win; Pharaoh assured them of that and also told them that they would be among his near ones getting high respect among the people; they had said that Pharaoh would get more of honor as they win (and it automatically implied that he would get most high disrespect if they lose) and then they asked Moses who among them would begin the contest; he asked them to open the show so they threw their ropes and canes that seemed as the wriggling serpents to the onlookers; it certainly was the most skillful demonstration of their spell of magic; but Allah commanded Moses to put his staff at the ground and as he did so, it turned into the huge serpent that swallowed up all the falsehood that they faked; so the Truth manifested and their doings became vain so they were vanquished there and Pharaoh and his courtiers became lower; the skillful

magicians gathered there fell to ground in prostration to Allah and said that they believe in the Lord of the worlds Who is the Lord of Moses and Aaron; note that they totally clarified that by the Lord they mean Allah whom Moses and Aaron believe so that Pharaoh and his people have no doubts about their words as Pharaoh presented his own self as the lord to the people; note also that the reason to their immediate belief was their view that the huge serpent ate up their doings which they knew clearly would not be any magic in any manner as they were most skillful at spells of magic; it plainly was the most amazing miracle that Moses had presented so this led them to believe in the words of Moses then and there; Pharaoh changed his stance at once that they have believed in the miracle before Pharaoh has allowed them to believe; note his arrogance that he wanted the people under his authority to believe only that which he intends that they should; he blamed them of being associates of Moses as the face-saving statement for him amongst the people and told the people that they all have united as they intend to expel the people set at their lands out of that; he told the magicians that he would punish them severely by cutting off one of their hands and one of their legs (opposite sides) and then he would crucify them all; their answer plainly was that they would surely return to their true Lord and what else the Pharaoh had found in them except that they had believed in the miracle from Allah when it has come to them; they made DUA to Allah, the true Lord, to pour out upon them patience and to cause them to die in submission to Him only; Al-Hamdu Lillah; their statement tells that when the person guides the asking of goodness in his self to the righteous direction, that

even does lead him to the right path as just a little while back, they were asking the worldly benefits from Pharaoh but when they saw that the true benefits is where Moses is calling them to, they did not take any time to accept it and to become firm on it; they had consulted each other well when Moses had advised them to leave their stance and to accept the righteousness, before the contest and then only they had taken-up his challenge (see Surah TA-HA-61 to 64); certainly, Allah guides whom He wills and He only is the true authority; Al-Hamdu Lillah.

AARAAF-The Fifteenth Ruku

127.And the chiefs of Pharaoh's people said: Do you leave Musa and his people to make mischief in the land and to forsake you and your gods? He said: We will slay their sons and spare their women, and surely we are masters over them.

128.Musa said to his people: Ask help from Allah and be patient; surely the land is Allah's; He causes such of His servants to inherit it as He pleases, and the end is for those who guard (against evil).

129.They said: We have been persecuted before you came to us and since you have come to us. He said: It may be that your Lord will destroy your enemy and make you rulers in the land then He will see how you act.

This Ruku tells that Pharaoh intended to apply the same treatment to the Bani-Israel as the previous Pharaoh (presumably his grandfather) had done i.e. to kill their male

children and let their female children live-on (though it seems that this scheme did not materialize this time); Moses assured the Bani-Israel that they only need to ask help from Allah (especially by SALAH remaining firm upon the Truth) and must remain patient on troubles that they face without any care to the worldly possessions; the land belongs to Allah and He gives the authority at it to whom He wills from among His creation (but He does not let them cross such limit where they are able to cause the people under them to lose all space to accept the Truth); so the final success is only for the MUTTAQIN; they replied to Moses that they were troubled even before his coming (that is before his birth when the Pharaoh of the time ruled to kill their male children leaving their daughters alive) and even now they are troubled, as it seems that would be handled by the same ruling, when he has come as the Messenger of Allah for them; Moses told them that it would happen that their true Lord Allah would destroy their enemy and He would provide them authority over the land and then He would note how they do their deeds; so when someone gets wealth, knowledge, authority, good skills or/and high status among the people by the will of Allah, these things do not mean in themselves that Allah is pleased with such persons who have them but when such persons use them in the way of Allah sincerely according to His commands, then they achieve the pleasure of Allah; so all the things that are assets to some person denote the will of Allah but His pleasure is in living in accordance to His commands only that we all know by the Quran and the SUNNAH; Al-Hamdu Lillah; the Bani-Israel failed miserably in this test and due to their failure, Allah disqualified them

from the status of the chosen people to spread the Truth among the peoples of the world; we have studied this at Surah BAQARAH and it gives the account of their disrespect to the commands of Allah explicitly; it was two thousand years after Moses-AS that Allah gave the Muslims the status to spread the teachings of Islam to all the peoples of the world by the Holy Book Quran that He had sent to His last Messenger Muhammad PBUH; Al-Hamdu Lillah.

Supplementary note on AAYAT-129 of AARAAF

Before proceeding ahead, it is better that we all view the significant events in the life of Moses briefly as that knowledge would enable us to understand the AAYAAT about him at the Quran much better insha-Allah; please see also the note at the sixth Ruku of Surah BAQARAH; Al-Hamdu Lillah; when Moses was born, it was the time of trial for the Bani-Israel as the Pharaoh Thutmose- II, the weak Pharaoh, had ordered to kill all the male children born that year at Bani-Israel so as to reduce their large population and so at the birth of Moses, his mother put him in some crib and put him with measures that the crib floats on the water of Nile (and it was his wife Hatshepsut known as AASIYAH in the literature of Muslims, who had saved Moses-AS when he was floating at the waters in his crib); it happened that Moses did not take the milk of any women so his sister (MARIAM) who knew that Moses has been saved by the royal family, told the staff there that she knows a woman who is able to feed the child; so the mother of Moses was appointed to feed him; Surah QASAS states that "and We ordained that he refused to suck any foster mother before, so she (his sister) said:

shall I point-out to you the people of the house who will take care of him for you, and they will be benevolent to him?; so We gave him back to his mother that her eye might be refreshed, and that she might not grieve, and that she might know that the promise of Allah is true, but most of them do not know" (QASAS-12 & 13); note also that seemingly the grandson of Thutmose- II (that was Amenhotep-II) was the "Pharaoh of the Exodus"; his reign was but for a few years only (against what normally is assumed and I, MSD, have commented on that at "Pentateuch by the Islamic view") and he died by drowning when he followed Moses and his people with the army he had, in his youth around 24 years of age; there was yet another Pharaoh, the son of Thutmose-II (and the father of Amenhotep-II), in between these two and he was the one who had played with Moses at childhood; he had come about 1500 BC at the throne and ruled for about 50 years to 1450 BC (the first 22 years or so of which, his step-mother Hatshepsut shared his rule up-to her death as when he came to authority, he was too young to manage the matters of the state); so there were three Pharaoh that Moses-AS encountered though he had little to do with the first who died when he was at his childhood and the second was not much hostile to him as they had been playful mates at the royal palace of the Pharaoh at childhood; it was the third Pharaoh (Amenhotep-II) to whom Moses presented the message of Allah when He made him His Messenger to the Pharaoh and he was the Pharaoh who drowned with his army; please see also my writing "Pentateuch by the Islamic view" available at www.saleemdada.weebly.com; this is how I, MSD, deduct the issue of timing as calculated guess yet keeping to

the safe side, please note that this timing might be incorrect and certainly, Allah knows better; it happened that Moses-AS attached himself to the Bani-Israel in whom he belonged when he came at his adolescence; it happened that once he saw one of the Egyptian persons beating one of the persons of Bani-Israel and as the man called him for help, he punched the Egyptian person so hard that he died by that blow on the spot and he regretted that at that very time; Al-Hamdu Lillah; the second and the third Ruku of Surah QASAS narrate the incident that the next day, the same man from the Bani-Israel was calling him to help him against another person from amongst the Egyptians; Moses scolded him by harsh words and as he advanced to hold the Egyptian back, the man from the Bani-Israel said to him that it seems that Moses does not intend to become someone to better things; this is because he thought that as Moses has scolded him, he would now take him to task and not the Egyptian; the secret came into open that it was Moses who had accidentally killed the Egyptian the previous day and the news reached the palace; before the end of the day, a man sincere to Moses having access at the court of Pharaoh came hurriedly to Moses and told him that the courtiers are consulting to kill him so he must depart from there fast; note that he did not state that the Pharaoh also was included in this consultation and this gives the hint that this was the one who had played with Moses at their childhood; he then left for Madyan fearful and vigilant and his plea to Allah tells how severe the Egyptians were to those persons among the Bani-Israel who acted harshly against someone of them (while Moses had killed one of them though that was an accident); he had

asked Allah "O my Lord - deliver me from the unjust folk" (Surah QASAS-21); he did reach Madyan and there it happened that he found the place to settle; Al-Hamdu Lillah; when Moses reached Madyan, he saw two young girls with their sheep who were standing away from the crowd that was providing their cattle and animals water to drink from the well; he asked them about their-selves and they said that they wait till these farmers provide water to their cattle then they advance and give the drinks to their sheep; and their father is a very old man; this answer gives some clue to the living manner of the household of those ladies; the first is that they were so refined as not to mingle with the men at such gathering where they had to attend; second is that they had such natural care to HEJAB that they did not begin talks with any unrelated man unless they were spoken to or unless they found it totally necessary; third is that their answer is brief yet comprehensive and they had the understanding that Moses need to know why no man from their household has attended to this task rather than these two ladies; fourth is that their answer clarifies that there was only their father as their caretaker and he is extremely old so with the state of morals of these farmers, the best thing was that they take the task of providing the waters to their cattle to their own selves; fifth is that they did not ask Moses to do the task for them yet Moses had the etiquette to water their cattle when they did need it (and they did appreciate it as the AAYAT ahead implies that they had mentioned him to their father in good terms); the old man called him through one of his two daughters and she gave him his message with necessary care to HEJAB; when Moses told the old man

about his plight, he soothed him that he is out of troubles with him insha-Allah; note that this old man was one of the believers in the true guidance he had received from SHOAIB-AS who had long passed away; the other of his daughters told her father to keep him at service because he is QAVI (capable to do the necessary tasks needed) and AMIN (trustworthy with honesty); note here how sharp her observation was about Moses and the Quran relates the words of ZELIKHA at Surah YOUSUF (AAYAT-53) and the words of the Queen of Sheba at Surah NAML (AYAT-34) that denote the high understanding of the human nature which both of these women had in their own respective manner; note also that for the Muslim person, these two qualities are the basis to the service that is asked from him as when he is capable to serve according to his liability, he would honestly put that capability to the best use; Surah NAML-39 also tells the need for these two qualities as the JINN who offered to bring the throne of the Queen of Sheba for Solomon-AS mentioned these two that he is capable to do the job and he is so trustworthy that he would bring it directly to him for sure; now, her father accepted her request and asked Moses to serve them for eight years if he finds it well in return of which he would marry one of his daughters to him; and if he would serve for two more years, that would be good by his own will; so Moses accepted the deal and served him for ten years at the place; he might have stayed for few more years at MADYAN by his own intention but the Quran has kept silence on that; then, he took his family and intended for some other place to reside when on the route, he saw some light as fire at the side of

the Mount TOOR; those were the cold nights and he told his family that he had seen some fire so they would wait as he brings some news of the way and better still, some brand of fire that they might be able to get warmth for themselves; when he got near to that place, he heard the voice of Allah, the true Lord, that "O Moses - I am Allah, the true Lord of all the worlds"; Al-Hamdu Lillah; there he got the two significant signs from Allah that his staff changed to the huge serpent as he put it down and became his staff as he picked it up and when he put his hand inside his bosom and pulled it out, it lighted without any affliction; Allah told him to draw his hand near to him if he fears anything so that would soothe him; with these signs, Allah sent him to Pharaoh and his people and on his request, his brother Aaron was also appointed as one of the Prophets with him (as Moses had the issue of stutter); Allah told him that Pharaoh and his people would be unable to harm any of them even though he had accidentally killed one of their men; the Quran tells clearly that the Pharaoh and his people did not believe in the message of Allah that Moses and Aaron brought to them and they rather mocked him; he showed them the two amazing miracles but they took it as plain magic and rejected the message; even though they brought the skilled magicians of the time against him, they lost the contest and in fact, they accepted the message of Moses and Aaron as they saw plainly that what they have just encountered is miracle and certainly not magic; note that one of the men from among the family members of Pharaoh at the court (who had become the true Muslim and until now, had concealed his belief) had defended Moses at the court when there was an advice to kill him and

he even cited the punishments that had come upon the nation of Noah and AAD and THAMUD; he even reminded them that Yusuf-AS (Joseph) had guided them to the Truth and they had ignored his guidance; when Yusuf died, they thought with pleasure that there would be no one to guide them to the right path again; now when Moses is providing the message of Allah to them and asking them to free the Bani-Israel from captivity, they are reluctant to do it; this is the most lengthy speech of this good person that the Quran has recorded at Surah MOMEN (that means the true believer) from its fourth Ruku onwards; Al-Hamdu Lillah; there were nine of signs that Allah showed Pharaoh and his people yet they did not accept the fundamental teachings of Islam; besides his staff that changed to the huge serpent and the shining hand, there were (iii) draughts (shortage of crops), (iv) diminution of fruits (this also means lesser returns to efforts) (v) TOOFAAN (hail-storm), (vi) locusts, (vii) lice, (viii) frogs and (ix) blood; the sixteenth Ruku of AARAAF provides this clearly; Al-Hamdu Lillah; as they persisted on the disbelief, Allah told Moses to lead the Bani-Israel to safety and they crossed the Red Sea that gave way to them all when Moses struck the waters there with his staff by the command of Allah; but the Pharaoh and his army that followed them were drowned there while the Bani-Israel looked on to it; certainly, Allah only is the true authority; Al-Hamdu Lillah; Allah had commanded Moses to lead them to Canaan but fearing the strong persons there, the Bani-Israel refused to challenge them and asked Moses to fight them for the Bani-Israel; they had seen how amazingly Allah had rescued them by the staff of Moses and wanted him to get the land for

them so he became very sad and he said to Allah, the true Lord, that he has power only over himself and his brother so now Allah separates them from the rebellious people; Allah told him that the land would remain forbidden to them for forty years and they would wander about at earth (see Surah MA'EDAH-25 & 26); they made their base at Sinai and their generation grew there that had not seen slavery who conquered the lands in the command of Joshua-AS as Aaron and Moses had died there during this period; at Sinai, Allah told Moses to hit his ASA (Staff) upon the huge specific stone there and by that strike, twelve springs gushed out of that (see the note at the seventh Ruku of Surah BAQARAH); it is interesting to note that when Moses was leading Bani-Israel to safety when the Pharaoh and his army were following them, it was this ASA the strike of which produced the way at the river so it parted the waters then; now the strike of the same at the huge stone brought forth the twelve springs of the fresh water from it; Al-Hamdu Lillah; there were twelve tribes of Bani-Israel (as Israel-AS had twelve sons and the descendants of each one became a tribe of Bani-Israel) so each of the tribes assigned one of the springs to them; Allah asked them to eat the MANN (the sweet that manifested there) and SALWA (the small birds that used to come there) and drink from the springs; that would keep them safe from making such mischief that might lead to FASAD so the taking-in of these wonderful edibles and the miraculous water certainly had some blessing from Allah in them that these would have kept them away from all such mischief by the permission of Allah; so the intake of anything affects the Man even in the spiritual sense and the

Quran asks at places to take care about what he eats; Moses hurried to the Mount TOOR to meet Allah leaving the charge of Bani-Israel to Aaron where Allah provided him the Ten Commandments at tablets about which we have studied at the Nineteenth Ruku of Surah AN'AAM; he said to Allah that he wants to see Him but Allah told him that it is not possible; He told him to look at the mountain, if it remains firm in its place, then he would see Him; but when Allah, the true Lord, manifested His glory to the mountain, He made it crumble and Moses fell down in a swoon; when he recovered, he praised Allah and said that he was the first of the believers; Allah told him that the Bani-Israel had taken a calf that the magician SAMIRI had made for them (using ornaments in it) as something to worship and he returned to them in anger and grief; he asked Aaron about the event and he told him that he tried his best to stop them but they would not listen and came near to killing him; Moses told SAMIRI that he would be wandering about asking people not to touch him (so it seems that he was affected by some affliction in which any touch to his physique gave him pain) and then Moses destroyed the calf (see Surah TA-HA-90 to 98); after that, he taught the Bani-Israel the Ten Commandments that they were reluctant to accept as the word of Allah at first and only accepted them when seventy of their men vouched for them; it was here at Sinai that Moses had gone away for some period of time to meet the man whom Allah had given the knowledge of some future events and who was one of the Prophets (called as KHIDR with differences in spelling and pronunciation); the incidents that took place at their meeting are reported at Surah KAHF; Bani-Israel certainly were

highly difficult people to guide yet Moses (& Aaron) did their best in providing them the true guidance though Moses undoubtedly had temper against their wrongs; he lived for about 120 years (and Aaron had died even before him) and it was only after his death at Sinai that the Bani-Israel managed to fight the enemy to conquer them after residing there for the period of forty years; we have studied much about the wrongs of Bani-Israel at Surah BAQARAH and now we need to keep the significant events in the life of Moses in view where the AAYAAT relate to them as that would make their Tafsir insha-Allah most convenient; Al-Hamdu Lillah.

AARAAF-The Sixteenth Ruku

130.And certainly We overtook Pharaoh's people with droughts and diminution of fruits that they may be mindful.

131. But when good befell them they said: This is due to us; and when evil afflicted them, they attributed it to the ill-luck of Musa and those with him; surely their evil fortune is only from Allah but most of them do not know.

132.And they said: Whatever sign you may bring to us to charm us with it-- we will not believe in you.

133. Therefore We sent upon them the flood, and the locusts and the lice and the frog and the blood, clear signs; but they behaved haughtily and they were a guilty people.

134.And when the plague fell upon them, they said: O Musa - pray for us to your Lord as He has promised with you, if you remove the plague from us, we will certainly believe in you and we will certainly send away with you the children of Israel.

135. But when We removed the plague from them till a term which they should attain to - they broke (the promise).

136. Therefore We inflicted retribution on them and drowned them in the sea because they rejected Our signs and were heedless of them.

137. And We made the people who were deemed weak to inherit the eastern lands and the western ones which We had blessed; and the good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently; and We utterly destroyed what Pharaoh and his people had wrought and what they built.

138. And We made the children of Israel to pass the sea; then they came upon a people who kept to the worship of their idols, they said: O Musa - make for us a god as they have (their) gods He said: Surely you are a people acting ignorantly:

139. (As to) these, surely that about which they are shall be brought to naught and that which they do is vain.

140. He said: What - shall I seek for you a god other than Allah while He has made you excel (all) created things?

141. And when We delivered you from Pharaoh's people who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.

This Ruku tells about the seven other signs besides his staff that changed to the huge serpent and the shining hand, that Allah showed to Pharaoh and his people and their reaction to it; they took it all the effect of the spell of magic that they

thought Moses was putting on them and said this openly that whenever Moses enchants them, they would not believe in him; when they found anything good to them, they claimed that they are rightful to it and when some affliction took them over, they attributed its responsibility to Moses; this was the trend of the disbelievers that they blamed Messengers on their afflictions and there were such disbelievers even at the times of Muhammad PBUH who took him responsible for their afflictions (see Surah NISAA-78); we have learnt at the narrative of Adam-AS that the Satan blamed Adam for his fall; the seven other signs that Allah showed to them were draughts (extreme shortage of crops), diminution of fruits (scarcity of fruits and this also means lesser returns to efforts), TOOFAAN (hail-storm that killed them in most high numbers), locusts (that attacked their crops), lice (that attacked their cattle and infected them), frogs (that were all over their place in hundreds) and blood (that manifested at their drinking water); though they had mentioned that they would never believe in Moses yet at each of their afflictions, they asked Moses to ask Allah to remove this trouble and they would not only believe in him but they would also send the Bani-Israel with him; but whenever Allah removed their affliction till the time they had to reach (to attain their destruction by drowning), they broke their promise; so Allah drowned them all that were following Moses and the Bani-Israel because they had rejected many of His signs with most uncaring attitude to them; then He provided the people who were deemed weak to inherit the eastern lands and the western ones which He had blessed (that was at Syria); and His good word proved fulfilled for the Bani-

Israel because they bore up all the sufferings patiently (though it was after their stay at SINAI for forty years); and He utterly destroyed what Pharaoh and his people had wrought (to keep the Bani-Israel in their slavery) and (their benefits of) whatever huge towers they had built; and Allah brought the Bani-Israel across the sea, and they came unto a people who were worshipping the idols which they had; they asked Moses to make for them a god as they have these idols as gods; he told the Bani-Israel that they still were such people who took even the sober matters ignorantly; for these idolaters, note well that Allah would destroy their way and so whatever that they are doing is totally in vain; he told them clearly that it is complete disbelief in Allah if he asks them to worship any other than Allah and they must remember that He has made them excel all the peoples of the world so it is most sinful for them to ask for such idiocy; Allah reminded them that He had rescued them from the Pharaoh and his people who had put such affliction to them that they slew their male children and let their female children survive; that period was the most trying time when Allah, the true Lord, tested their endurance; after such times of extreme slavery, now when they are free to set their lives by the true guidance with Moses-AS and Aaron-AS among them, they must remain attached to the directions of these Messengers of Allah without any care to their base desires that would only lead them to the total disgrace at the worldly life and to the most severe punishment at the Day of Judgment; Al-Hamdu Lillah.

AARAAF-The Seventeenth Ruku

142. And We appointed with Musa a time of thirty nights and completed them with ten (more), so the appointed time of his Lord was complete forty nights, and Musa said to his brother Aaron: Take my place among my people, and act well and do not follow the way of the mischief-makers.

143. And when Musa came at Our appointed time and his Lord spoke to him, he said: My Lord - show me (Thyself), so that I may look upon You. He said: You cannot (bear to) see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord manifested His glory to the mountain He made it crumble and Musa fell down in a swoon; then when he recovered, he said: Glory be to You, I turn to You, and I am the first of the believers.

144. He said: O Musa - surely I have chosen you above the people with My messages and with My words, therefore take hold of what I give to you and be of the grateful ones.

145. And We ordained for him in the tablets admonition of every kind and clear explanation of all things; so take hold of them with firmness and enjoin your people to take hold of what is best thereof; I will show you the abode of the transgressors.

146. I will turn away from My AAYAAT those who are unjustly proud in the earth; and if they see every sign they will not believe in it; and if they see the way of rectitude they do not take it for a way, and if they see the way of error, they take it for a way; this is because they rejected Our AAYAAT and were heedless of them.

147.And (as to) those who reject Our AAYAAT and the meeting of the hereafter, their deeds are null. Shall they be rewarded except for what they have done?

The AAYAAT tell that Moses hurried to TOOR as Allah had taken the promise from him to be there for thirty days and Allah gave him the Ten Commandments at that time; he stayed there for thirty days and then Allah asked him to stay for ten more days so it became forty days; note that forty days and forty years is such period that is often mentioned by the ULAMA of Islam as significant for the spread of Islamic teachings because it has some latent capability to purify the self when the person is attentive to Allah; the Quran tells us, "and We have enjoined on the Man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee and surely I am of those who submit" (Surah AHQAAF-15); Al-Hamdu Lillah; note also that it is forty centuries at these current times that have passed since Abraham-AS taught the fundamental teachings of Islam at the ancient Babylon; Al-Hamdu Lillah; the AAYAT tells that Moses had appointed Aaron to care for the Bani-Israel so he was not worried about them; however, from the times they had seen the

idolaters worship their idols, many of them had developed some love for idols and that led them to take the calf that SAMIRI magician built for them as an object to worship in the absence of Moses and the Ruku ahead presents their most unjust attitude at its first AAYAT; this Ruku at study tells us that Moses asked Allah to show His presence to Moses and to that request, Allah told him that he is unable to see Him; note that nobody is able to see Allah at the worldly life and He is such that our perception is not able to perceive Him; the Quran says, "no vision can grasp Him, but His grasp is over all vision - He is above all comprehension, yet is acquainted with all things" (Surah AN'AAM-103); it is only at AKHIRAT that the persons that have received JANNAH would see Him and that is the best of His blessings there and He only knows how that would take place; Al-Hamdu Lillah; Allah told him to see the mount so if it would hold then he would be able to see Him; as Allah manifested His glory to that place at the mount, it crumbled and Moses fell in swoon; when he recovered, he praised Allah and said that he was the first of the believers that it is not possible to see Him at the worldly life (it is the place of examination where the true Muslim person has to believe in the GHAYB); to believe in the GHAYB means to believe in the fundamental teachings of Islam that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; and the Day of Judgment would come most certainly; and all the Messengers of Allah have given this same message and Muhammad PBUH, the last of Messengers, has provided it for all persons that come at the world from his time to ahead and at any of places there; Al-Hamdu Lillah; Allah told him

that He has chosen him over all the persons by giving him the status of one of the Messengers and by speaking to him directly so he would take whatever is given to him and would be grateful to Allah (so when the person remains firm in the fulfillment of the commands of Allah, he would see Him); Al-Hamdu Lillah; the AAYAT ahead tells that Allah wrote (or asked Moses to write) Torah at the tablets which had the ten Commandments that were necessary advises and elucidation to all the necessary commands of Allah; He asked Moses to remain most committed to these Commandments and ask his nation too to remain committed to it in practice; if they remain committed, AYAT-145 tells that "Allah will show them the abode of the sinful persons" (that means He would provide authority to them at that abode ultimately); it took them forty years to get authority there at that particular area in the ancient Syria and the AAYAAT present the matter in such manner that for those that were with Moses at that time did come near to seeing that land but for their descendants, it meant that they would get their authority there; Allah told him that He would turn all such persons away from understanding of His AAYAAT (signs, miracles, the true guidance) who have extreme arrogance (as they adhere to disbelief) for which they have no right, so whenever they would see any sign that leads clearly to Allah, they would not believe it and whenever they would see the true guidance, they would not make it their way; but whenever they see such manners that lead them to challenge the commands of Allah, they would take that wrongful manners as their way to follow; that is because they adhered with extreme adherence to the disbelief of the AAYAAT of

Allah and ignored its application totally; note that we get the concept of TOFIQ here that whoever remains committed to the AAYAAT of Allah, he would achieve total relevance to the true guidance; but whoever adheres totally to disbelief and has the arrogance to state that he undoubtedly is on the right, he would come to that position inside where he would become totally unable to see the right path and would become totally unable to make his deeds right; so the Muslim person who believes in all Islamic concepts truly and he really wants to achieve firmness in the world of knowledge, he would keep to those concepts and he would state humbly about his own observations that this he reckons fair and Allah knows better; Al-Hamdu Lillah; the last AAYAT of the Ruku plainly puts the matter that those who disbelieve in AAYAAT of Allah and on the Day of Judgment, their seemingly good deeds would go to waste; shall they be rewarded except for what they have done?; the worldly life is an examination where the person has to show that he certainly is worthy of getting JANNAH that certainly is his actual dwelling place; Al-Hamdu Lillah.

AARAAF-The Eighteenth Ruku

148. And Musa's people made of their ornaments a calf after him, a (mere) body, which gave a mooing sound. What - could they not see that it did not speak to them nor guide them in the way? They took it (for worship) and they were unjust.

149. And when they repented and saw that they had gone astray, they said: If our Lord show not mercy to us and forgive us we shall certainly be of the losers.

150. And when Musa returned to his people, wrathful (and) in violent grief, he said: Evil is it that you have done after me; did you turn away from the bidding of your Lord? And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother - surely the people reckoned me weak and had well-nigh slain me, therefore make not the enemies to rejoice over me and count me not among the unjust people.

151. He said: My Lord - forgive me and my brother and cause us to enter into Your mercy, and You are the most Merciful of the merciful ones.

This Ruku relates about the extreme wrong of those persons amongst the Bani-Israel who took the calf that SAMIRI magician had made by the ornaments in their possession; it was only a body that made a mooing sound that meant nothing, so obviously it neither spoke to them nor guided them to the right path; they took it only because they were most unjust persons but when they realized that they had made an extremely idiotic mistake and have undoubtedly gone astray from the right path, they asked Allah for mercy and forgiveness as without them, they knew that they would become extreme losers at AKHIRAT; Allah ordered that their near ones would execute them by death as that certainly would be better for them (see AAYAT-54 of BAQARAH at its sixth Ruku); when Moses returned towards them angry and grieved that the idiotic mistake that they had committed behind him, shows that they had not awaited the command of Allah that would have kept them to the right

path; so in his anger, he put the tablets at one side and he took Aaron by head dragging him to himself; he told him that he tried his best to guide them to the right path but they considered him as naught and came near to killing him (and he feared that Moses would consider him as the cause of division amongst the Bani-Israel if he left them and followed to Moses) so he should not make those persons rejoice over him who had taken enmity to him just because he told them clearly to leave all of their extreme wrong-doing; they would undoubtedly rejoice that they had belittled him in the eyes of his brother; therefore, Moses should not count him amongst these most unjust persons that were involved in this extreme idiocy; note that even when Aaron saw that Moses was in the state of anger and grief, he gave his valid reasoning to his calculated stance in plain words and Moses accepted it without any more complaints; both certainly were the most honorable Messengers of Allah; Al-Hamdu Lillah; the last AAYAT states the plea of Moses to Allah, "he said - O my Lord - forgive me and my brother and cause us to enter into Your mercy, and You are the most Merciful of the merciful ones"; Al-Hamdu Lillah.

AARAAF-The Nineteenth Ruku

152.(As for) those who took the calf (for a god), surely wrath from their Lord and disgrace in this world's life shall overtake them, and thus do We recompense the devisers of lies.

153.And (as to) those who do evil deeds, then repent after that and believe, your Lord after that is most surely Forgiving, Merciful.

154.And when Musa's anger calmed down he took up the tablets, and in the writing thereof was guidance and mercy for those who fear for the sake of their Lord.

155.And Musa chose out of his people seventy men for Our appointment; so when the earthquake overtook them, he said: My Lord - if You had pleased, You had destroyed them before and myself (too); will You destroy us for what the fools among us have done? It is naught but Your trial, You make err with it whom You please and guide whom You please: You are our Guardian, therefore forgive us and have mercy on us, and You are the best of the forgivers.

156.And ordain for us good in this world's life and in the hereafter, for surely we turn to You. He said: (As for) My chastisement, I will afflict with it whom I please, and My mercy encompasses all things; so I will ordain it (specially) for those who guard (against evil) and pay the poor-rate, and those who believe in Our AAYAAT.

157.Those who follow the Apostle-Prophet, the UMMI whom they find written down with them in the Torah and the INJIL (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful.

The Ruku continues the narration of those persons among the Bani-Israel who worshipped the calf; Allah put His wrath upon them (that He commanded their execution to death) and they were disgraced (by the humiliation of submission to death for their unjust doing); so this is how Allah punishes those who devise extreme lies; and Allah, the true Lord, forgives those (at AKHIRAT) who repent truly after they had committed extreme wrongs and come to the true belief because after its commitment and TAUBAH (repentance), Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah; AAYAT-154 tells that when the anger of Moses calmed down, he picked up the tablets and in its written text, were the Guidance to the right path and the blessing of Allah for those who truly feared their Lord; Al-Hamdu Lillah; the next AAYAT tells the incident when Moses took seventy of men from Bani-Israel by the permission of Allah so that they might conform going with him to TOOR that the tablets truly have the message of Allah in them; see also the note at the sixth Ruku of Surah BAQARAH where we had studied this; Moses asked Allah to write for all of them the goodness of the worldly life (that they get their necessities easily) and the goodness of AKHIRAT (that is JANNAH which is the true success) when they are attentive only to Allah; He told Moses that His wrath gets those only whom He wills but His blessing is on everything; He also told Moses that it would only be written for those persons who have TAQWA to Allah and they give SADAQAH (the charity to the poor and to the needy in the way of Allah) and they truly believe in His AAYAAT (so they care for their SALAH and show patience

where that is needed); Al-Hamdu Lillah; AAYAT-157 tells that whoever from the people of the Book, believe and follow the last Messenger Muhammad PBUH, they certainly would receive the success at AKHIRAT; the last Prophet Muhammad PBUH is introduced here by some significant qualities; the first of them is that he is that Messenger (RASUL) who is the Prophet (NABI) that is unable to read or write; note the difference between RASUL and NABI that RASUL is sent to some nation specifically to provide them the message of Allah emphatically (that is the same in essence that all Messengers of Allah had provided) while NABI provides more elucidation to that message that the RASUL had provided to that nation (and as RASUL is NABI also so he conforms the previous RASUL too by the message of Allah that he gives); Al-Hamdu Lillah; the second of them is that they find him written in Torah and mentioned in INJIL; note the verses of Deuteronomy that say, "and the Lord said to me (O Moses), they have well [spoken that] which they have spoken; I will raise them up a prophet from among their brethren (from the descendants of the brother of Isaac) like you (note that there is much similarity between Moses-AS and Muhammad PBUH), and will put My words in his mouth (he used to repeat the words of the Quran as they descended on him); and he will speak to them all that I will command him (in the Quran) - (Deuteronomy 18 - 17&18); another of verses say, "and this [is] the blessing, whereby Moses, the man of God, blessed the Children of Israel before his death; And he said that the Lord came from Sinai (where He revealed Torah to Moses-AS), and rose up from Seir to them (where He provided the wisdom of INJIL to Jesus-

AS); He shined forth from Mount Paran (QARAN at al-Hijaz) and He came with ten thousands of saints (that was at Makkah where Muhammad PBUH entered at its conquest with ten thousand of SAHABA), from His right hand [went] a fiery law for them (Deuteronomy 33 - 1&2); Jesus Christ-AS too had given such statements that according to us Muslims refer to Muhammad PBUH (please see also my writings "the Expressions of Quran" and "Pentateuch - the Islamic View"); Al-Hamdu Lillah; the third of them is that he instructs them to the good deeds and prohibits them from the bad deeds; so he guides those who accept the Truth towards the right path and stops them from going away from it by asking them to keep away from all wrongs; Al-Hamdu Lillah; the fourth of them is that he makes the pure things (in edibles) lawful to them and impure things unlawful; note that the Muslims would not eat anything impure or/and prohibited (by the Quran and the SUNNAH) as it affects the inside adversely (and that is why Allah prohibited proximity even, to Adam and Eve to that tree that had the prohibited fruit and eating of which caused their respective private parts to come into the view of the other); so by accepting Muhammad PBUH as the last Messenger of Allah, they would take-in only the pure things and not any impure things inside; Al-Hamdu Lillah; the fifth of them is that he removes from them their burden and the shackles which were upon them; this fact is highly significant to note that when the person lives with such manner that is affected by the disregard to the practice of the Islamic manner of living, then Allah puts different troubles on such living-manner (and even such environment) as there the rule applies that only the "might is right"; so

there are troubles to get even the necessities of living fair due to the policies of the administration there and even due to the dealings that the individuals take-up with each other; the observant person would see that documentation that asks for the registration of properties, the registration of different assets, the registration of businesses, the registration of the off-spring and the registration for the person of his own self even, at the Government institutions due to the law of the land does prove very burdensome to the common man; this is because the teachings of Islam are given value but little in practice there and this certainly is most significant to note well that Islam does not ask or even appreciate such documentation; the teachings of Islam that the last Messenger Muhammad PBUH taught all the peoples of the world provide the most convenience in keeping the life to normal manner rather than bound to such useless burdens and futile shackles that trouble the life; may Allah give some good understanding to the peoples of the world for the true betterment of the whole of the world; Al-Hamdu Lillah; the AAYAT culminates into the statement that those who believe in him truly and honor him highly (by standing by him in most difficult times) and help him with all things that they do have (tangible or intangible), and follow the light (i.e. the Quran) which has been sent down with him, these it is that are truly successful (and this certainly would manifest at the Day of Judgment); Al-Hamdu Lillah.

AARAAF-The Twentieth Ruku

158.Say: O people - surely I am the Apostle of Allah to you all, of Him Whose is the kingdom of the heavens and the earth there is no god but He; He brings to life and causes to die therefore believe in Allah and His apostle, the UMMI Prophet who believes in Allah and His words, and follow him so that you may walk in the right path.

159.And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice.

160.And We divided them into twelve tribes, as nations; and We revealed to Musa when his people asked him for water: Strike the rock with your staff, so out came from it twelve springs; each tribe knew its drinking place; and We made the clouds to give shade over them and We sent to them manna and quails: Eat of the good things We have given you. And they did not do Us any harm, but they did injustice to their own souls.

161. And when it was said to them: Reside in this town and eat from it wherever you wish, and say, Put down from us our heavy burdens: and enter the gate making obeisance, We will forgive you your wrongs: We will give more to those who do good (to others).

162.But those who were unjust among them changed it for a saying other than that which had been spoken to them; so We sent upon them a pestilence from heaven because they were unjust.

The Ruku starts by asking the last of Messengers of Allah that is Muhammad PBUH to state plainly for all peoples of the world that he is the Messenger of Allah to all of them;

Allah sent other of His Messengers to their specific nations but Muhammad PBUH is His last Messenger to all peoples of the world as there would be no one else to come now and the Quran is His final message to the world that Muhammad PBUH has defined well by his SUNNAH; Al-Hamdu Lillah; Allah is the true Lord Whose kingdom is the heavens and the earth (and all that is between them); there is no god but He; He brings every living thing to life and causes it to die therefore believe in Allah and His Prophet, who is UMMI (i.e. unable to read and write) who believes in Allah and His words (so Allah has blessed him with highest of wisdom), and follow him so that you may walk in the right path; Al-Hamdu Lillah; the AAYAT states that there certainly are some of the persons in the people of Moses who have followed the Truth and have taken commands according to it only; the AAYAT notes them by the term "the people of Moses" rather than by the term "Bani-Israel" here and this indicates that the true followers of Moses are those who have adhered to the Truth; Al-Hamdu Lillah; the three AAYAAT ahead tell that Allah divided them into twelve tribes and He commanded Moses to hit the rock by his staff that provided twelve springs for them to drink water, each of them for each of their tribes; Allah reminds them now of the shade of the cloud that He provided them at the desert and the MANN (the sweetmeat that manifested in the mornings at the trees) and the SALWA (the small edible bird that came in the evenings near to the area where they resided) that He provided them to eat there; these were the pure edibles that Allah gave them but they asked for different vegetables that they used to take-in at Egypt so in a way, they rejected what Allah has

provided for them and that was injustice to their own self; they cared for the worldly life more than AKHIRAT and when at the times of Joshua-AS, Allah commanded them to enter the land of ARIHA with the most humble attitude and say words to the effect that denoted their plea for the forgiveness of their wrongs, they mocked the command to take up the humble attitude by posing some disgraceful manner to enter the gates of it and instead of the plea for forgiveness, they uttered such words that showed their total inclination to get the produce of the land; at this attitude, Allah put His wrath on them and many thousands of them died at the place that they took over, due to the deadly plague sent over them which they encountered there; it was the city that they conquered before the conquest of Jerusalem (that also occurred in the command of Joshua); if they had spoken the term that denoted that they repent on their wrongs, then Allah would have forgiven their wrongs and had given them more of His mercy yet they chose to become sinful and so Allah sent the punishment of the deadly plague over them; we all have studied this before and so these AAYAAT are most clear that tell that Allah chose them to remain firm on His message and to spread it well, yet they chose to be most sinful to Him, Who is the true Lord, and that ultimately led to their extreme disgrace; Allah removed them from their prominent status and provided the task of keeping to the Truth with firmness and of providing the message of Allah to the whole world, to the Muslims at the times of the last Prophet Muhammad PBUH; certainly, Allah only is the true authority; Al-Hamdu Lillah.

AARAAF-The Twenty-First Ruku

163. And ask them about the town which stood by the sea; when they exceeded the limits of the Sabbath, when their fish came to them on the day of their Sabbath, appearing on the surface of the water, and on the day on which they did not keep the Sabbath they did not come to them; thus did We try them because they transgressed.

164. And when a party of them said: Why do you admonish with a severe chastisement? They said: To be free from blame before your Lord, and that haply they may guard (against evil).

165. So when they neglected what they had been reminded of, We delivered those who forbade evil and We overtook those who were unjust with an evil chastisement because they transgressed.

166. Therefore when they revoltingly persisted in what they had been forbidden, We said to them: Be (as) apes, despised and hated.

167. And when your Lord announced that He would certainly send against them to the day of resurrection those who would subject them to severe torment; most surely your Lord is quick to requite (evil) and most surely He is Forgiving, Merciful.

168. And We cut them up on the earth into parties, (some) of them being righteous and (others) of them falling short of that, and We tried them with blessings and misfortunes that they might turn.

169. Then there came after them an evil posterity who inherited the Book, taking only the frail good of this low life

and saying: It will be forgiven us. And if the like good came to them, they would take it (too). Was not a promise taken from them in the Book that they would not speak anything about Allah but the truth, and they have read what is in it; and the abode of the hereafter is better for those who guard (against evil). Do you not then understand?

170. And (as for) those who hold fast by the Book and keep up prayer, surely We do not waste the reward of the right doers.

171. And when We shook the mountain over them as if it were a covering overhead, and they thought that it was going to fall down upon them: Take hold of what We have given you with firmness, and be mindful of what is in it, so that you may guard (against evil).

This Ruku tells about the inclination of the nation of Moses towards the worldly life and uncaring attitude towards the AKHIRAT in different ways; it commences with the incident that took place among a faction of them which had resided in a town near ARIHA that was near waters; as Sabbath (Saturday) was the holy day for them in which they did not take up any works for the worldly finances so they were disallowed to catch fish at Sabbath; now it happened that the fish used to come in plenty at the water near to them on that day and refrained from the site at other days; they saw this obvious issue every Sabbath and this annoyed them and many of them devised some plan to get the fish on that day even though prohibited; the plan generally was that they made channels to deep ditches that they had dug at other

days than Sabbath and opened the way to it on Fridays; this led the fish to come with the waves to their ditches at that day from which they were unable to escape; on Sundays, they collected those fish and so they disobeyed the commandment to them yet acted as if they are most obedient to it; the other of those among them who had not participated in such act of atrocity, divided in two groups with respect to them of which one guided them that this excuse that they have devised is worthless and would bring the wrath of Allah upon them and the other felt secure in taking silence upon it (in fact, they were dissatisfied of the guidance that the former provided to the wrong-doers whom also they wanted to remain silent upon it); the latter told them that Allah would bring death to them or punish them in some other way severely so why do they worry but they replied that they do guide them to the right attitude because it would bring on record that they did what was obligatory on them and also, the wrong-doers might see the light and repent on their doing; Allah did put His wrath upon them when they got totally involved in their wrong-doing but saved those who guided them to the right attitude; Allah turned them to disgraced monkeys not only in manners but also by looks (with no connection to actual apes as they all died within 3 days); they were unable to speak yet they were conscious of their condition; Allah designated this remarkable event as lesson to all such persons of Bani-Israel that were present at that time and even to all of them that came afterwards that needed the warning; for others, it was something to remember to remain steadfast as MUTTAQIN (persons that have TAQWA); Al-Hamdu Lillah; note that the AAYAAT do

not state the fate of the group that kept silent on their wrong-doings so mostly the comment for them is that Allah gave them the space to better themselves and speak out the righteousness where necessary; though it does seem that they got the safety from the severe punishment that got the wrong-doers yet they only were liable to it because there were some very good persons in them who were providing the guidance in this issue quite well; in absence of that, Allah would certainly have punished them too most severely; certainly, He only is the true authority; Al-Hamdu Lillah; AAYAT-167 foretells their fate to which their history bears the testimony; it says, "and when your Lord announced that He would certainly send against them to the day of resurrection those who would subject them to severe torment; most surely your Lord is quick to requite (evil) and most surely He is Forgiving (to those among them who do show adherence to the Truth) and Merciful (to those good persons who are not of them but who have some dealings with them so He would keep them safe from their evil)"; Allah settled this as their constant punishment at the worldly life because they highly disobeyed the commands of Allah and highly disrespected the Prophets that came into them; Al-Hamdu Lillah; Allah divided them into sects wherein there were good persons and also otherwise and Allah examined them by the good effect of their good deeds and the bad effect of their evil deeds so that they might reflect on their doings; but ultimately their descendants gave-in to the pleasure of the worldly life and though they did inherit the teachings of Torah yet they changed some of its teachings to their benefits in the worldly life and replied to any doubt

that was raised to that attitude that they would undoubtedly be forgiven; and in them, there are such persons too that if they get the total of worldly amounts in exchange to the total of teachings of Torah, they would take it without any remorse; they all were bound to the covenant by the command of Allah in it that they would never even speak about something that it is the word of Allah except what is true and they did read it well; Allah had clarified to them that the abode of the hereafter is better for those who keep to TAQWA; but their doings show clearly that they do not understand the consequence of their wrong-doing; but for those who really did keep to the teachings of the book (Torah) and remain attentive to Allah by SALAH, Allah is not going to waste their good deeds and He would provide the total good returns to all such persons who did try their best to better the people near to them up-to their ability; Al-Hamdu Lillah; the last AAYAT of the Ruku relates the event when Allah placed some light earthquake at their site that caused fear to them as that shook some portion of the Mount of TOOR which they thought, might fall upon them; thereby, He bound them by the covenant to obey Torah with all vigor and to spread its teachings far and wide so that they do achieve TAQWA to Allah and do get the true success at AKHIRAT; there certainly is no compulsion to accept the true guidance and everyone would face the consequence of what he/she believes and does at the worldly life as all would see at AKHIRAT yet the notable point here is that Allah imposed this forced agreement to them because they already had accepted to fulfill the commands of Allah but had

stepped back due to the hardship they caused to them; certainly, Allah is the true authority; Al-Hamdu Lillah.

AARAAF-The Twenty-Second Ruku

172.And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes - we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this.

173.Or you should say: Only our fathers associated others (with Allah) before, and we were an offspring after them: Will You then destroy us for what the vain doers did?

174.And thus do We make clear the AAYAAT, and that haply they might return.

175.And recite to them the narrative of him to whom We give Our AAYAAT, but he withdraws himself from them, so the Satan overtakes him, so he is of those who go astray.

176.And if We had pleased, We would certainly have exalted him thereby; but he clung to the earth and followed his low desire, so his parable is as the parable of the dog; if you attack him he lolls out his tongue; and if you leave him alone he lolls out his tongue; this is the parable of the people who reject Our AAYAAT; therefore relate the narrative that they may reflect.

177.Evil is the likeness of the people who reject Our AAYAAT and are unjust to their own souls.

178.Whomsoever Allah guides, he is the one who follows the right way; and whomsoever He causes to err, these are the losers.

179. And certainly We have created for hell many of the jinn and the men; they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear; they are as cattle, nay, they are in worse errors; these are the heedless ones.

180. And Allah's are the best names, therefore call on Him thereby, and leave alone those who violate the sanctity of His names; they shall be recompensed for what they did.

181. And of those whom We have created are a people who guide with the truth and thereby they do justice.

The first three AAYAAT of the RUKU relate to the oath that all persons among the mankind took in front of Allah; when He asked them, "Am I not your Lord? They said: Yes - we bear witness"; Allah took this oath at the world of spirits and the AAYAT provides the reason explicitly that Allah took this oath so that there remains no excuse for any person that he had no awareness towards this most important issue; all persons have this awareness at their inside that is named as FITHRAT in the Islamic teachings; Al-Hamdu Lillah; so the actual path for the Man is the virtuous path of Islam and he certainly has the inclination to this Truth inside that the whole of creation manifests that Allah only is the true Lord; so if he ponders upon the universe outside and upon his inside asking Allah for the Guidance to the right path, he would insha-Allah achieve it; Surah HA-MEEM AS-SAJDAH indicates this by the AAYAT-53 that says, "We shall show them Our signs in the horizons and in themselves until it

would become manifest unto them that this only is the Truth; does not your Lord suffice, since He is Witness over all things?"; though there is huge advancement in the awareness of matters that relate to science yet the peoples of the world have ignored much of the moral values that ask to keep the usage of the scientific gadgets to their specific sphere in practice; as this huge advancement took place at Europe initially where they cared for the Islamic teachings but little, it needs now at these current times, the good power of observation especially at the fields of astronomy, medicine and psychology to take the needed from the huge advancement and to discard what challenges the Islamic moral values due to SADDE-ZARA'E (the stopping of means that have the high potential to lead to the major sins); the Muslims need to remain cautious about what to take and what to leave here as there are attitudes and acceptance of attitudes in these three fields that Islam does not appreciate; note that much of the teachings of Islam are ignored at such astronomical ventures in the name of learning that use-up much huge resources whereas they could have been employed at the betterment of the grave economic conditions of the needy persons at the world; note also that much of the teachings of Islam are ignored at the health-care at hospitals due to its management by the male and the female staff there together; note also that much of the Islamic teachings are ignored at the study of the attitudes of the humankind in the name of psychology where there is no respect given to the fact that there is the natural inclination inside all men (and women) towards the fundamental teachings of Islam as the physique has the

natural tendency to its homeostasis; with adverse attitudes, we find amazingly deadly weapons just due to the desire to rule and be at the head of things (and what foolishness this attitude is), that has put all the peoples of the world into an unplaced fear so apart from atrocities in the fields of astronomy, medicine and psychology that clearly denote moral deterioration, there are other fields too that show this negativity due to this fact that the students to those have shaped themselves in the name of secularism to give-in to attitudes that undoubtedly ignore the commands of Allah, the true Lord and have shaped themselves by taking the humankind as among the kinds of animals to give in to attitudes that undoubtedly lead to the living-manner of animals only; these both attitudes lead to extreme injustice and to extreme shameful manner of living the worldly life respectively; may Allah provide the good sense to all the peoples of the world to see the Truth as it is; Al-Hamdu Lillah; the next four AAYAAT from 175 to 178 state plainly that the good righteous person needs to keep his attention to Allah that keeps that person steadfast on the righteousness as when the Satan affects him adversely at some moment, Allah saves him from the Satan totally; Al-Hamdu Lillah; they present the example of such person who had knowledge of the commands of Allah and he was leading his life on them but then it happened that his love for the worldly status, finances and say among his people led him to avoid those commands and he became as one of the greedy dogs that pursue only the worldly pursuits; some of the ULAMA of Tafsir have mentioned that the name of this person was BAL'AM bin BA'URA who was attached to the

righteous teachings in practice but by taking of bribes from his people to curse the Bani-Israel at the command of Joshua-AS that have challenged them at the battlefield (whereas he knew that Joshua was the Prophet of Allah), he lost all his spiritual standing and then he went on to live away from the righteous teachings, in the pursuit of the worldly status; however, note that the AAYAAT relate to all such people that practice the commands of Allah yet have little attention to ask Allah for their safety from the practice of satanic whims that the Satan blows into them; AAYAT-178 states clearly that "whomsoever Allah guides, he is the one who follows the right way; and whomsoever He causes to err, these are the losers"; Allah leads the whole universe and even all the works of the human by His will as only Allah is the true Lord and undoubtedly, all of the virtuous persons need to attach themselves totally to Him; Al-Hamdu Lillah; the last three AAYAAT of the Ruku state that the Man and the Jinn are in the most urgent need to attain the true success at AKHIRAT to save themselves from the hell-fire; Allah had sent His Messengers to guide towards the fundamental teachings of Islam but many of them disbelieved by ignoring their teachings so such disbelieving persons have such eyes that they do not use to see the Truth and such ears that they do not use to hear about it; that is why their hearts do not attach to it and they live on with such attitudes that denote that are completely oblivious to it; so they are like the cattle in animals that go on eating their provisions without much care to observe the surroundings that might lead them to understand the dangers that might fall upon them; in fact, they are even more oblivious as the

cattle do raise their heads while they ruminate while these disbelievers go on with their pursuit of the worldly things without care to see the right path for their true success; AAYAT-180 states that Allah has many of good names and the Muslim person would call Him by any of them as he undoubtedly would call Him only; one of the Ahadith tells that "Allah has 99 names and whoever memorizes them, shall enter JANNAH" (BUKHARI); so this means that whoever among the good Muslims attaches himself to Allah by calling Him by different of His names asking Him for safety from the satanic whims, would certainly enter JANNAH though all such persons who call Him by many of His names yet do not care to ask Him for the safety of their selves from the Satan, they would see the punishment of their doings very soon; Al-Hamdu Lillah; the persons who as one group, do attach their selves to Allah truly, Allah gives them the TOFIQ to spread the teachings of Islam and they always live-on their lives by deciding all issues of the life only by the commands of Allah; Al-Hamdu Lillah.

AARAAF-The Twenty-Third Ruku

182.And (as to) those who reject Our AAYAAT, We draw them near (to destruction) by degrees from whence they know not.

183.And I grant them respite; surely My scheme is effective.

184.Do they not reflect that their companion has not unsoundness in mind; he is only a plain warner.

185.Do they not consider the kingdom of the heavens and the earth and whatever things Allah has created, and that may

be their doom shall have drawn nigh; what announcement would they then believe in after this?

186. Whomsoever Allah causes to err, there is no guide for him; and He leaves them alone in their inordinacy, blindly wandering on.

187. They ask you about the hour, when will be its taking place? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time; it will be momentous in the heavens and the earth; it will not come on you but of a sudden. They ask you as if you were solicitous about it. Say that its knowledge is only with Allah, but most people do not know.

188. Say: I do not control any benefit or harm for my own soul except as Allah please; and had I known the unseen I would have had much of good and no harm would have touched me; I am nothing but a warner and the giver of good news to a people who believe.

The Ruku tells about those persons who disrespect Muhammad PBUH, the Last of Messengers, in any manner; it starts by the statement that those who reject the AAYAAT of the Quran, Allah would take them gradually to destruction in such way that they would never be aware of it till they face it; it happens that the most sinful persons receive wealth, status and even authority at times and they become proud that they undoubtedly are so deserving of these all; but this happens only because Allah takes them to such state where all the doors to betterment close on them; they live by ignorance of the Islamic teachings and even with all their

wrongs, sometimes even claim that as everything is so positive towards them, Allah is most pleased with them; Allah gives them the space to commit to wrongs totally and so punishes them in this manner; it is only when the calamity hits them head-on that they understand the adverse effect of their wrongs upon them but then it is too late; they never did reflect on the matter that the Messenger PBUH had no touch of lunacy and he was plainly providing them the warning of severe punishment to them if they did not leave their disbelief; also, they never pondered upon the kingdom of the heavens and the earth (that they see about them at outside) and whatever things Allah has created (for them at inside), and that their doom (i.e. their death) shall have drawn nigh; what announcement would they then believe in after this (when they are seeing that everything faces death yet they do not care that they would die too and then they would face the effect of their doings too)?; when Allah misguides someone due to his wrongs then there remains no one to guide them to the right path and He leaves them in that in such manner that they remain most committed to their wrongs; Allah certainly is the true authority; Al-Hamdu Lillah; there were such disbelievers who could not see the reason for the occurrence of the last day of the world and therefore they asked the Prophet PBUH when it would occur; note that the last day of the world and the first day of AKHIRAT both are often mentioned as QIYAMAT (though it actually is the first day of AKHIRAT i.e. the Day of Judgment); the Holy Book Quran uses other terms for QIYAMAT in the former meaning that are SAA'AH (the Hour), HAAQQAAH (the Certain Happening), WAAQIAH

(the True Event), GHAASHIAH (the Overwhelming Calamity), QAARIAH (the Knocking Calamity) and others; the terms that the Holy Book Quran uses in the latter meaning of QIYAMAT (i.e. the Day of Judgment), are expressed by the addition of YAUM (DAY) as YAUM UD-DIN (the Day of Result with Justice), YAUM UL-AAKHIR (the Last Day which means the first day of AKHIRAT), YAUM UT-TAGHABUN (the Day of Gain & Loss), YAUM UL-HISAAB (the Day of Account), YAUM UL-QIYAMAT (the Day of QIYAMAT) and others; Allah only knows when the last day of the world (i.e. SAA'AH) would occur and He only knows the gap between the last day of the world and the YAUM UL-QIYAMAT; Al-Hamdu Lillah; Allah asks the Prophet PBUH to tell the disbelievers that only Allah, the true Lord, knows when it would occur; only Allah would bring it at fore when its time does come and it would become most heavy upon the heavens and upon the earth; it would occur in the most sudden manner on all the peoples at that time; they ask you O Muhammad PBUH as if you could be well-aware of its time of occurrence so tell them that its knowledge is only with Allah; the notable point is that most people do not understand that they need to believe in Allah, the true Lord, and they need to fulfill the commands of Allah as all persons have to stand in front of Him at the Day of Judgment and they need to worry about that; O Muhammad PBUH - tell them that you do not control any benefit or harm for yourself except as Allah wills; and tell them that if you did know the unseen then you surely would have gathered even much more of the benefits at AKHIRAT and nothing harmful would have ever touched you at the worldly life; tell them that you actually are the warner

to the bad persons and the giver of the good news to the good persons who believe; Al-Hamdu Lillah.

AARAAF-The Last Ruku

189. He it is Who created you from a single being, and of the same (kind) did He make his mate, that he might incline to her; --- so when he covered her she bore a light burden, then moved about with it; but when it grew heavy, they both called upon Allah, their Lord: If You give us a good one, we shall certainly be of the grateful ones.

190. But when He gave them a good one, they set up with Him associates in what He had given them; but high is Allah above what they associate (with Him).

191. What - they associate (with Him) that which does not create anything, while they are themselves created!

192. And they have no power to give them help, nor can they help themselves.

193. And if you invite them to the guidance, they will not follow you; it is the same to you whether you invite them or you are silent.

194. Surely those whom you call on besides Allah are in a state of subjugation like yourselves; therefore call on them, then let them answer you if you are truthful.

195. Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say: Call your associates, then make a struggle (to prevail) against me and give me no respite.

196. Surely my guardian is Allah, Who revealed the Book, and He befriends the good.

197. And those whom you call upon besides Him are not able to help you, nor can they help themselves.

198. And if you invite them to guidance, they do not hear; and you see them looking towards you, yet they do not see.

199. Take to forgiveness and enjoin good and turn aside from the ignorant.

200. And if some false imputation from the Satan afflicts you, seek refuge in Allah; surely He is Hearing, Knowing.

201. Surely those who guard (against evil), when a visitation from the Satan afflicts them they become mindful, then lo - they see.

202. And their brethren increase them in error, then they cease not.

203. And when you bring them not some revelation they say: Why do you not forge it? Say: I only follow what is revealed to me from my Lord; these are clear proofs from your Lord and guidance and mercy for the people who believe.

204. And when the Quran is recited, then listen to it and remain silent, that mercy may be shown to you.

205. And remember your Lord within yourself humbly and fearing and in a voice not loud in the morning and the evening and be not of the heedless ones.

206. Surely those who are near to your Lord are not too proud to serve Him, and they declare His glory and prostrate in humility before Him.

The first AAYAT of the Ruku has two parts according to its meaning whereas the first part of it goes to "that he might incline to her" and the second part goes to the last; note that the AAYAT opens by telling about the creation of Adam-AS and Eve-AS that Allah created them both in other manners than how the person gets his/her life and then it relates to how their descendants got it; we studied at the first AAYAT of Surah NISAA about the creation of the mankind where we found the mention of three types in that creation; first that Allah created Adam by clay and then He created Eve from the rib of Adam; afterwards He spread on all the persons, male and female, at the world by the reproduction process that He has allowed to the mankind (except for Jesus-AS who also was among the mankind yet whose arrival to the world and even departure from the world was most exceptional); the first part here also implies that the woman (Eve-AS) was such virtuous companion to her husband (Adam-AS) in whom he found solace so she was one of the most virtuous gifts of Allah to him; note that we need to relate the other part to any such couple in their descendants who committed SHERK when the woman conceived a child and felt it, because Adam and Eve were never ever involved in SHERK; Al-Hamdu Lillah; so the interpretation needs utmost care at this place which accepts such gap here among the parts that changes the persons that this AAYAT addresses; Al-Hamdu Lillah; the Ruku continues the narration that "but when He gives them a pleasant child (in physique and in looks and even in spiritual traits), they ascribe to others a share in the gift they have received but Allah is exalted high above the partners they ascribe to Him"; these polytheists should

realize the extreme idiocy of SHERK so the Ruku tells them by the three AAYAAT ahead - "do they indeed ascribe to Him as partners things that can create nothing and they even are created? (AAYAT-191)- nothing of aid can they give them, nor they can aid themselves (AAYAT-192)- and if you invite them to the guidance, they will not follow you; it remains the same for you whether you invite them or you are silent (AAYAT-193)"; so the first of these AAYAAT tell that Allah only is the Creator of all the creation and no other; the second of these tell that Allah always has all His attributes so He only would provide help to the distressed person if He wills and no other is capable of providing any help to anyone or even to his own self; the third of these tell that if the true Muslims call them towards the true guidance that Allah only is the true Lord Whom they shall obey in all walks of life, they would not follow the guidance of the Muslims; note that it is wrong to give-in to desperation when most of the people do not care to get the true guidance but the Muslim person must always have the hope towards Allah that He would bring such persons at fore who would work-on for Him and change the world for the better; also it is wrong for someone to despair because of the number of sins he has committed; Surah ZUMAR says, "say - O My servants - who have acted extravagantly against their own souls - do not despair of the mercy of Allah; surely Allah forgives all sins; surely He is the Forgiving, the Merciful" (Zumar-53); so when they truly repent with all attention towards Allah, He would not only forgive all their sins but He would also give them TOFIQ to bring others too towards the righteousness; Al-Hamdu Lillah; AAYAT-194 here tells that those whom the

disbelievers call to help them in troubles, they themselves are among the creation of Allah and are not immune from troubles themselves so their call to them to end their troubles is totally useless; the AAYAT ahead tells that as for the idols that the idolaters worship, they only are carved by stones so they are unable to walk anywhere by their feet and unable to hold anything by their hands and unable to see or hear anything; ask them O Prophet PBUH to call their associates and do whatever they intend against you and tell them not to give any respite to you as they undoubtedly would get the severe setback and the harsh punishment to their own selves by such thing; Allah, Who has sent the Holy Book Quran to you, is the true Friend to you O Prophet PBUH; and He certainly befriends the righteous persons; Al-Hamdu Lillah; these idolaters should realize that those whom they call upon besides Him are not able to help them in any manner, nor can they help themselves; Al-Hamdu Lillah; these also are like other such persons who commit SHERK and if the true Muslims call them towards the true guidance that Allah only is the true Lord Whom they must obey in all walks of life, they would not follow the guidance of the Muslims; sometimes, it would seem that they are paying attention to the guidance that the Prophet PBUH provides to them but that does not touch their hearts; they see and hear yet their hearts do not grasp the true guidance; the next four AAYAAT here provide the manner to get safety from the satanic persons and even from the Satan; they ask Muhammad PBUH and all the Muslims to keep their cool at the troublesome situation they face without any physical challenge to the disbelievers (note that AARAAF is one of

the MAKKI Surah); they read "keep to forgiveness, and enjoin kindness, and turn away from the ignorant (the AAYAT asks to take the attitude of avoiding such persons without any care to them who are totally uncaring to the message of the Quran); and if a slander from the Satan wound you, then seek refuge in Allah; He is Hearer, Knower (the AAYAT asks to seek the shelter of Allah from the Satan that is necessary so that the person stays firm on the right path); those who have TAQWA to Allah, when a thought of evil from Satan assaults them, they remember Allah, then they see aright (so even when the Satan tries to mislead them by blowing some delusion inside them, they become aware of his wrongful pursuit by the blessing of Allah and then Allah provides them safety as they ask for it by remembering Him much); and their brethren increase them in error, then they cease not (so all the Satanic persons near to those who commit SHERK mislead them and take them much far away from the right path where they become totally unable to respond positively to the message of Islam); may Allah save all the good Muslims from all the major sins; Al-Hamdu Lillah; AAYAT-203 states, "and when you bring them not some revelation they say: Why do you not forge it? Say: I only follow what is revealed to me from my Lord; these are clear proofs from your Lord and guidance and mercy for the people who believe"; so the Quran is the only miracle of Muhammad PBUH and the peoples of the world need to come to the Islamic teachings by that only; Al-Hamdu Lillah; note that the chiefs at Makkah asked the Prophet PBUH to provide miracles as (according to them) his claim needed that and if he is one of Prophets then he would choose any of miracles

and provide that; they had asked for miracles and we have studied at AN'AAM-35 that Allah had told clearly that He would not send any of miracles now and they have to accept the teachings of Islam without asking for miracles but only by the teachings of the Holy Book Quran; the AAYAT reads, "and if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that you should bring them a sign (a miracle) and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant"; note that the miracle is never the work of the Messenger of Allah but it is something that Allah only provides from Him for His Messenger so that the people around him accept him as His Messenger; the last one among the Messengers of Allah, was Muhammad PBUH whom Allah sent to all peoples of the world and after him, the Muslims carry-on the work as his UMMAH that they would spread the teachings of Islam by the Holy Book Quran to all peoples of the world; Al-Hamdu Lillah; though there are persons that have the notion that the Messenger would necessarily provide the miracles yet that notion is incorrect; AN'AAM-50 reads "say that I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow aught save that which is revealed to me; say -are the blind and the seeing one alike? Do you not then reflect?"- Al-Hamdu Lillah; the last three AAYAAT of the Ruku and of the Surah relate to the recitation of the praise of Allah; the first of them reads, "and when the Quran is recited, then listen to it and remain silent, that mercy may be shown to you"; Al-Hamdu Lillah; note that the Muslim needs five things

to take towards the Holy Book Quran; he would believe in it, he would recite it, he would understand it by Tafsir, study and consideration, he would apply it in his life and he would call all the peoples of the world towards it; Al-Hamdu Lillah; so when the Muslim person reads the Quran, he would ponder upon its AAYAAT and ask Allah to provide him its better understanding so as to apply it better to his life and to call towards it; Al-Hamdu Lillah; that needs total attention towards its recitation when he recites it himself or some good Muslim recites it and he is among those good Muslims who hear its recitation; Allah would provide His mercy to all such good persons and take them more towards the righteousness; Al-Hamdu Lillah; and every good Muslim must remember Allah when he recites the Quran, with care humbly that he is totally weak in front of Allah and with care in reverence that he is totally weak in front of Allah keeping his voice low in this recitation instead of keeping it loud at the mornings and at the evenings so that he does not become one of the heedless persons; Al-Hamdu Lillah; the last AAYAT of the last Ruku of Surah AARAAF states that "surely those who are near to your Lord (i.e. the angels) are not too proud to serve Him (by recitation of His good name), and they declare His glory (as He only is the true authority) and prostrate in humility before Him (as they know that they are totally weak in front of Allah)"; Al-Hamdu Lillah.

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

Here our study of AARAAF ends; Al-Hamdu Lillah

Surah ANFAAL

(Consists of 10 Ruku; H-2)

ANFAAL-The First Ruku

1. They ask you about the windfalls (ANFAAL). Say: The windfalls are for Allah and the Apostle. So be careful of (your duty to) Allah and set aright matters of your difference, and obey Allah and His Apostle if you are believers.
2. Those only are believers whose hearts become full of fear when Allah is mentioned, and when His AAYAAT are recited to them they increase them in faith, and in their Lord do they trust.
3. Those who keep up prayer and spend (benevolently) out of what We have given them.
4. These are the believers in truth; they shall have from their Lord exalted grades and forgiveness and an honorable sustenance.
5. Even as your Lord caused you to go forth from your house with the truth, though a party of the believers were surely averse;
6. They disputed with you about the truth after it had become clear, (and they went forth) as if they were being driven to death while they saw (it).
7. And when Allah promised you one of the two parties that it shall be yours and you loved that the one not armed should

he yours and Allah desired to manifest the truth of what was true by His words and to cut off the root of the disbelievers.

8. That He may manifest the truth as the truth and show the falsehood as the false, though the guilty disliked.

9. When you sought aid from your Lord, so He answered you: I will assist you with a thousand of the angels following one another.

10. And Allah only gave it as the good news and that your hearts might be at ease thereby; and victory is only from Allah; surely Allah is Mighty, Wise.

This Surah commences by providing the ruling for ANFAAL (the spoils of war that the Muslims achieve by the war against the disbelievers); when the Muslims won the battle of BADR, there arose some disputes among the Muslim warriors about the distribution of spoils as this was the first real confrontation of the Muslims against the disbelievers while before this, the warrior used to take into his own custody whatever he received from the opponent he killed at the war; for this the first AAYAT descended that clarified upon the Muslims that they have no rights to ANFAAL (and the word GHANIMAT is also very near to this term while FAI is the term used for those spoils that the Muslims get without any war against the disbelievers) but Allah and His Messenger PBUH would decide for it; the practical ruling to apply for ANFAAL is given at AAYAT-41 of this Surah that we would study ahead insha-Allah; the AAYAT asks the Muslims in general for TAQWA to Allah and asks those Muslims that fell in disputes to better the attitude towards each other as

it is AKHIRAT that they would have their attention to and not the worldly life; the three AAYAAT ahead tell the qualities of the true believers in Islam and they are addressed at the last of the Surah too; this settled the dispute well and all such Muslims who had some inclination towards the worldly gains in any manner revised their attitudes well; the notable thing here is that the whole of Surah ANFAAL is related to the battle of BADR that was the first disciplined confrontation between the Muslims and the disbelievers of Makkah that resulted due to couple of factors then; note that the Muslims at Madinah had made the trade of the disbelievers extremely difficult as this was the thing that had given them the strength to affect the tribes at Arabia adversely; one of their trade routes (to Syria) brought them much near to Madinah and that had become most unsafe and the other thing was that on the command of the Prophet PBUH, the Muslims were keeping watch over the disbelievers at Makkah; now, it happened that the Prophet PBUH had sent a few SAHABA (companions of the Prophet PBUH) to NAKHLA that was between Makkah and TA'IF where they had a confrontation with a few of disbelievers whom they challenged and the fight that occurred, resulted in the death of one of the disbelievers; SAHABA returned with the spoils and one of the disbelievers as prisoner; the Prophet PBUH did not appreciate this at that time as they were asked to keep away from any confrontation against the disbelievers yet it had been done; another thing that was even more notable as the reason for the disbelievers at Makkah to challenge the Muslims at BADR was that ABU-SUFYAN (one of the prominent figures at

Makkah) was leading the trade caravan to Makkah returning from Syria with most high profits of transactions that they all have made there in which all the rich persons at Makkah had their share; the Prophet PBUH decided to intercept this returning caravan en-route but as ABU-SUFYAN got the information of this advance of Muslims, he changed route and passed by the area without any confrontation; however, he managed to send the message with some person that had one of the fastest of camels to Makkah where he gave the news of the advancement of the Muslims towards the caravan in the most adverse manner to the disbelievers there; the informant from NAKHLA also came there near to his arrival and there was a commotion at Makkah; they immediately gathered 1000 persons with necessary weapons that were able to fight with 100 horses (and hundreds of camels) and under the command of ABU-JAHL marched towards Madinah; at the place called SAFRA, the Prophet PBUH learnt that the force of disbelievers is advancing towards Madinah; Allah informed him that among these two (the caravan and the attacking force of Makkah), Allah would provide him and his companions victory over the one they would confront; the Prophet PBUH consulted the SAHABA and though some of them were reluctant to fight the force of Makkah (as they were not prepared for any battle when they left Madinah but had in mind that they had to challenge the caravan returning from Syria), the Prophet PBUH finally decided to face the force of Makkah head-on; at this consultation, there were among SAHABA such persons who told the Prophet PBUH that they would not leave him as Bani-Israel had told Moses-AS that Moses and his Lord go to fight and they would sit on

at their place (see AAYAT-24 of MA'EDAH) while even the ANSAAR (the basic residents of Madinah) assured their total assistance too; it was the 17th day of Ramadan of 2nd year of Hijrah when the Muslims faced the disbelievers at BADR (about 140 Km Southwest from Madinah); the Muslims were most inadequately prepared by weapons at BADR to fight the disbelievers with only 313 persons with them against the 1000 men that had come with all preparation to fight them; but Allah turned all things in favor of the Muslims and they finally came out victorious of this confrontation with 70 of the disbelievers dead (including many of their chiefs particularly ABU-JAHL) and the same number of them falling in the custody of Muslims; the day of BADR was named as YAUMUL-FURQAN (the day that distinguished the Truth from all wrongs); from AAYAT-5 to AAYAT-19 (i.e. the last AAYAT of the second Ruku), the Quran narrates the scene prior to and at the battle of BADR; at the first Ruku, the six AAYAT ahead (from the fifth to the tenth) tell that Allah had decided to provide space to Muslims to spread the teachings of Islam and to live upon them well with such challenge only that does not become extreme hindrance to this task to stop it; the term used at AAYAT-5 is BIL-HAQQ (i.e. "with the Truth" and here it means the Fundamental Islamic teachings) so even when Allah led the Prophet PBUH out of his home at Madinah towards the disbelievers, He had decided for the Muslims to fight the disbelievers at BADR (as AAYAT-6 tells and AAYAT-7 also tells this by using the same term) and the AAYAT-8 tells by using the same term that He had decided for the Truth to reign upon the wrongs manifestly then; that is why He

assisted the Muslims at BADR with angels and provided for such environment by the rain that Muslims were able to set their feet remaining steady at the ground they chose (while the ground that the opponents chose as their station became much wet); as such, the Muslims achieved the upper hand from the very beginning; keeping this all in view, we all would go on ahead with the finer study of Tafsir of Surah ANFAAL; Al-Hamdu Lillah; the AAYAAT from the fifth to the tenth provide that when some of the Muslims disputed with the Prophet PBUH about the Truth after it had become clear (that this would be so and though they went forth yet) as if they were being driven to death while they are seeing it; and when Allah promised the Muslims that one of the two parties (either the caravan or either the attacking force from Makkah) shall be theirs and the Muslims loved that the one not armed (i.e. the caravan) should be theirs but Allah intended to manifest the Truth as it is so that it becomes easy to grasp by His commands when they come in practice and to cut off the root of the disbelievers; note that this manifestation of the Truth practically came about in final terms when the AAYAT-3 of MA'EDAH declared to Muslims that - this day have I perfected your DEEN for you and completed My favor unto you, and have chosen for you as DEEN al-Islam -; at BADR, the Prophet PBUH made intense DUA to Allah so He answered this DUA that He will assist the Muslims with a thousand of the angels following one another (against the force of a thousand persons of the disbelievers) and He gave it as good news (prior to the victory) and that the hearts of the Muslims might be at ease thereby (that they have already won the field); and the

victory is only from Allah; surely Allah is Mighty (so He can check the power of the disbelievers no matter how invincible they take their-selves) and He is Most Wise (which means that He is shaping all things towards the way He intends even by the works of the Man and it takes many years sometimes for us to see how things have turned much favorable for Islam practically); Al-Hamdu Lillah.

ANFAAL-The Second Ruku

11. When He caused calm to fall on you as a security from Him and sent down upon you water from the cloud that He might thereby purify you, and take away from you the uncleanness of the Satan, and that He might fortify your hearts and steady (your) footsteps thereby.

12. When your Lord revealed to the angels: I am with you, therefore make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them.

13. This is because they acted adversely to Allah and His Apostle; and whoever acts adversely to Allah and His Apostle-- then surely Allah is severe in requiting (evil).

14. This-- taste it, and (know) that for the disbelievers is the chastisement of fire.

15. O you who believe - when you meet those who disbelieve marching for war, then turn not your backs to them.

16. And whoever shall turn his back to them on that day-- unless he turn aside for the sake of fighting or withdraws to a company-- then he, indeed, becomes deserving of Allah's wrath, and his abode is hell; and an evil destination shall it be.

17. So you did not slay them, but it was Allah Who slew them, and you did not smite when you smote (the enemy), but it was Allah Who smote, and that He might confer upon the believers a good gift from Himself; surely Allah is Hearing, Knowing.

18. This (happened), and that Allah weakens the struggle of the disbelievers.

19. If you demanded a judgment, the judgment has then indeed come to you; and if you desist, it will be better for you; and if you turn back (to fight), We (too) shall turn back, and your forces shall avail you nothing, though they may be many, and (know) that Allah is with the believers.

The Ruku tells that Allah provided the Muslims with some drowsiness (slumber) that was to give some relief to them in this tense situation (and this drowsiness would take hold of them at UHUD too that would be fought the next year where it would be during the battle as we have studied at the sixteenth Ruku of AALE-IMRAN) and He sent rain upon them for the four things to them; note that He provided the Muslims all of these four things by the descent of angels that came with the blessed rain for the Muslims for their aid by the command of Allah; He provided them the spiritual purity from it, He took away the satanic stain from them, He strengthened their hearts and He steadied their feet that they do not turn away from the battle; Allah commanded the angels that He would assist them so they shall provide strength to the Muslims; very soon, Allah would put extreme fear (of the situation at the battle) inside the disbelievers

so the angels would hit above their necks and hit them on each of their fingertips; this is their punishment at the world as they opposed Allah and His Messenger PBUH; and whoever opposes Allah and His Messenger PBUH, then Allah certainly is Most Strict in providing the punishment; this is their worldly punishment and those who remain on disbelief till their deaths, they would get the punishment of hell-fire at AKHIRAT; the Ruku tells explicitly that once the battle takes place then there is no way for any of true Muslims to run-away from the battlefield; the only leave is that he may change his posture even by some displacement without any compromise on the fight that is on; he may also leave his place just to join his mates at the battle to reinforce his position at the fight; except for these, if he runs-away from the battlefield, he would face the wrath of Allah (in the worldly life) and his destination would be the hell-fire (at AKHIRAT) and that certainly is the worst place to enter; the Ruku goes on to tell that it was the help of Allah that made the Muslims achieve this most amazing feat of the victory at BADR and Allah actually killed those whom the Muslims killed at the battlefield and He actually threw the handful of dust which it seems that the Prophet PBUH has thrown upon them; note that during the fight, the Prophet PBUH threw that handful of dust towards the disbelievers that penetrated into the eyes of many of them and due to it, they were unable to see for some moments where they were at the mercy of the Muslims; this all occurred so that Allah may provide the Muslims the space to examine them in the ease to work upon Islam due to this happening; Allah certainly is the Most Hearing and the Most Knowing; Al-Hamdu Lillah;

this has happened and at the times ahead too, Allah would weaken the planning of the disbelievers (if the Muslims keep to Islamic teachings without care to the worldly assets except for the necessity); everyone has seen that the decisive outcome has taken place for Islam and if the challengers to Islam do not take the heed, Allah would do the same to them and they would face the same fate as they had faced today at the YAUMUL-FURQAN; they need to understand that the massive quantity of their warriors (and even the impressive quality of their deadly war-weapons) is ultimately useless against Islam as the help of Allah is totally with the true Muslims; Al-Hamdu Lillah.

ANFAAL-The Third Ruku

20.O you who believe - obey Allah and His Apostle and do not turn back from Him while you hear.

21. And be not like those who said, We hear, and they did not obey.

22.Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand.

23.And if Allah had known any good in them He would have made them hear, and if He makes them hear they would turn back while they withdraw.

24.O you who believe - answer (the call of) Allah and His Apostle when he calls you to that which gives you life; and know that Allah intervenes between man and his heart, and that to Him you shall be gathered.

25. And fear an affliction which may not smite those of you in particular who are unjust; and know that Allah is severe in requiting (evil).

26. And remember when you were few, deemed weak in the land, fearing lest people might carry you off by force, but He sheltered you and strengthened you with His aid and gave you of the good things that you may give thanks.

27. O you who believe - be not unfaithful to Allah and the Apostle, nor be unfaithful to your trusts while you know.

28. And know that your property and your children are a temptation, and that Allah is He with Whom there is a mighty reward.

This Ruku addresses the hypocrites that had reservation obeying the Prophet PBUH when he asked all the Muslims to face the enemy at BADR; note that the Quran does not address the polytheists directly but asks the Prophet PBUH to address them for necessary talks and as for the hypocrites, it addresses them as all Muslims that is "O you who have believed"; it is because at the worldly life, the oral acceptance of Islam is enough by ruling to consider the person as among the Muslims; note that the basis to the decision at AKHIRAT depends on the true Belief that relates to heart and only the true Muslims would be counted among the Muslims there; note that the Ruku addresses the Muslims (hypocrites included) three times as those persons who have believed and all three of these AAYAAT guide all Muslims to accept the commands that Allah has given to them and which His Messenger has elucidated well for them;

the Ruku guides that the Muslims would obey Allah and His Messenger PBUH and would not turn away from the obedience when they have listened to the command most clearly; they must not present themselves as such persons who say that they have heard and then they disobey, clearly denoting that they have not heard it (as the rightful hearing asks for obedience); this statement asks them to reflect on the attitude they took up when the direction of the Prophet PBUH told them to leave for BADR; they need to understand that in the view of Allah, the worst of the beasts are those that are deaf and dumb and do not understand anything; note that the AAYAT has mentioned here that the hypocrites are among the animals if they do not obey the good commands of Allah and for their practice, the good commands of His Messenger PBUH, so they are deaf and dumb who are given to the worldly life that affects their understanding and they care little if any about other things; note here that the Man is created at the status above the animals and below the angels but he has such inclinations by his creation that respectively relate to both; he might fall by his wrongs below the animals by caring to his physical needs extensively or he might rise even above many of angels if he cares about his spiritual asking much keeping his attention towards Allah only as that attitude is TAQWA; Al-Hamdu Lillah; the AAYAT says that if Allah had seen any goodness in the hypocrites, He would have let them hear (i.e. would have let them obey) but many of them are such persons that even if Allah makes them hear, they would ultimately turn away from the obedience and practically become rejecters to it; AAYAT-24 guides the Muslims that they must respond positively to the

commands of Allah and to the clarification of them for their practice by His Messenger PBUH when he calls them to such thing that provides the safety of their spiritual life (this thing is the retaliation by the Muslims against the disbelievers by TABLIGH of Islam to them or if necessary, by JEHAD for Islam against them); the Muslims must be mindful that as they get the directions from the Messenger PBUH to practice the commands of Allah and they see the wisdom behind that practice, they must take it then and there because Allah takes away the TOFIQ for the righteous obedience to Islam when there is useless lapse of time after seeing the spiritual benefit that the practice of those commands provide; they must remember that all persons would be gathered at the ground of HASHR (the first Day of AKHIRAT) where they would receive their sheets that would reflect their belief and also their deeds; all the Muslims (including hypocrites) must fear the FITNAH (the trial that affects the true Belief most adversely) at their worldly lives that would not affect those only that are liable of leading the situation to it but even those too that have not retaliated at the appropriate time & place to the situation by TABLIGH or if necessary, by JEHAD; at such times, even SADAQAH counts most highly to all needy persons to save the self if Allah accepts it; and all the Muslims must remain aware that Allah certainly is Most Strict in providing the punishment even at AKHIRAT; AAYAT-26 reminds the Muslims that they were so very weak at their place (i.e. Makkah) when they accepted Islam and had fears that their opponents would treat them by most unjust manners but Allah provided for them to live in peace

(at Madinah) and assisted them in the most beautiful manner and gave them their sustenance by the pure & permitted things to see if they do really show gratitude (i.e. the obedience to Allah and His Messenger PBUH); note that when Allah provides the Muslims by His will the worldly things (especially peace at some place by their just attitudes, easy provision of pure edibles and of high necessities and their own good authority to apply Islam in all walks of life) then He sees what attitude the Muslims show; they have to be grateful by heart to Allah and show it in their attitude as He is the true Provider of all things even at the worldly life; see also the note on the 15th Ruku of AARAAF; Al-Hamdu Lillah; AAYAT-27 guides the Muslims not to betray Allah and His Messenger and also not to betray the trust among their own-selves; they know Islam that comprises of the commands of Allah (that the Quran presents clearly and that the authentic SUNNAH clarify for practice) and they are aware of the rights of each other too among them quite well; the Muslims must understand that their worldly assets and their offspring both relate to FITNAH as their love for both is capable to affect the true Belief most adversely so they must care highly to apply the Islamic commands in issues that relate to both of these as this is the asking of the gratitude they must show towards Allah; He certainly has the highest of good returns for them at AKHIRAT if they do keep to His commands at their worldly lives; Al-Hamdu Lillah.

ANFAAL-The Fourth Ruku

29.O you who believe -if you are careful of (your duty to) Allah, He will grant you the distinction and do away with your wrongs and forgive you; and Allah is the Lord of highest grace.

30.And when those who disbelieved devised plans against you that they might confine you or slay you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners.

31. And when Our AAYAAT are recited to them, they say: we have heard indeed; if we pleased we could say the like of it; this is nothing but the stories of the ancients.

32.And when they said: O Allah - if this is the truth from You, then rain upon us stones from heaven or inflict on us a painful punishment.

33.But Allah was not going to chastise them while you were amongst them nor is Allah going to chastise them while yet they ask for forgiveness.

34.And what (excuse) have they that Allah should not chastise them while they hinder (men) from the Sacred Mosque and they are not (fit to be) guardians of it; its guardians are only those who guard (against evil), but most of them do not know.

35.And their prayer before the House is nothing but whistling and clapping of hands; taste then the chastisement, for you disbelieved.

36.Surely those who disbelieve spend their wealth to hinder (people) from the way of Allah; so they shall spend it, then it shall be to them an intense regret, then they shall be overcome; and those who disbelieve shall be driven together to hell.

37. That Allah might separate the impure from the good, and put the impure, some of it upon the other, and pile it up together, then cast it into hell; these it is that are the losers.

The first AAYAT of the Ruku tells about the result that TAQWA brings to the Muslim person in the world and in AKHIRAT; note that TAQWA means the attitude of the heart that comes by the true Belief upon Allah with both fear and love towards Him when he has totally thrown away all the worldly base desires and that leads to the most righteous deeds; Al-Hamdu Lillah; the AAYAT reads, "O you who believe -if you are careful of (your duty to) Allah, He will grant you the distinction (FURQAN) and do away with your wrongs and forgive you; and Allah is the Lord of highest grace-"; note that the distinction means to see the righteous solution of any problem by Islam when the critical observation of matters at hand is utmost difficult; so TAQWA provides an immediate blessing to the Muslim person that it provides the Muslim person to distinguish the righteous attitude by Islam and he goes on to become firm at the practice of the righteous teachings of Islam; AAYAT-30 reminds that there has passed such time recently when the disbelievers at Makkah were planning to confine you O Prophet PBUH to some specific place or to slay you or to drive you away but Allah was Well-Aware of their plans and He planned otherwise; most certainly, Allah is the best of planners; this AAYAT indicates the HIJRAH (the migration of the Prophet PBUH from Makkah to Madinah) that was one

of the most historical events; the Prophet PBUH had migrated by the command of Allah to Madinah with his closest of companions ABU-BAKR-RA at that very time when the disbelievers were prepared fully to slay him and they even searched him at the way to Madinah but all their efforts were futile; this AAYAT elaborates upon the statement that due to care for TAQWA, Allah provides the way to salvation; He had always saved His Messengers when their nations did not accept them and they went on to take the most disrespectful attitude towards them as our study of AARAAF has shown clearly; the AAYAT ahead reminds that there were such persons at Makkah who had become so disrespectful to the Prophet PBUH that they mentioned that they have heard the Quran and they even are able to say such things as these are only the tales from the ancients; though they never were able to do so and their hearing of the Quran never led them to accept it, they tried to misguide the attention of the people to such gatherings where the singing women provided entertainment to them so that they do not incline towards the Quran (read also the Tafsir of AAYAT-6 of Surah LUQMAN); the four AAYAAT ahead state their wrongful speech and manners and the reason why Allah does not finish them off once and for all when they had shown that they would not take-up Islam; they challenged the teachings of the Prophet PBUH by asking for severe chastisement upon them at the world if those were the Truth as they had no inclination to believing them; Allah tells the reason in AAYAT-33 to all peoples for not accepting their asking and note that this is the clear ruling of Allah in this issue; Allah would not punish any nation in the worldly life

while the Messenger resides in them and the other reason is that He would not punish them when they verbally ask for forgiveness; note that ISTIGHFAAR (that is the term implied here at the AAYAT and it has the positive connotation) means to repent verbally while TAUBAH relates to repent truly by heart leaving the wrong totally with the intention not to do the wrong again and the intention to provide the compensation to it by TOFIQ from Allah, the true Lord; note that TAUBAH has ISTIGHFAAR too inside its fold; note also that though the AAYAT addresses the disbelievers yet if we look at the world today, it seems that ISTIGHFAAR to Allah of the Muslims in general have provided some safety to them at this moment of time from such wrath of Allah that might have destroyed them totally otherwise, as many of them (even with the claim that they are Muslims) have attached their-selves totally to the worldly gains without care to AKHIRAT and as many of them lack much of the fervor towards Islam; but the fact of the matter is this that the righteous repentance needs that Muslims make TAUBAH towards Allah at this moment of time for safety not only at the worldly life but also at AKHIRAT, and not just ISTIGHFAAR though even that counts much in making the Muslim person better as it might lead him to his TAUBAH; Al-Hamdu Lillah; note that ultimately the limit would manifest with this attitude where the Muslim person would need to surrender his will totally to the commands of Allah, the true Lord; Al-Hamdu Lillah; the AAYAAT ahead say that what the disbelievers have presented as their deeds, that certainly do ask for trouble to them; they have shown disrespect to the places where the true Muslims do

recite the name of Allah by heart and they have shown disrespect even to SALAH by their mocking attitude; they would get their punishment at the due time (and that happened at the battlefield while the Muslims even conquered Makkah at the eighth year of Hijrah); though the disbelievers spend their amounts to stop the persons around from the right path of Allah yet that would only prove sorrow to them (and they would regret to see it wasted) as they would soon be overcome; and those that keep to disbelief in them, they would be gathered at the hell-fire; the tussle that goes on between the Muslims and the disbelievers at all times is the manner by which Allah separates the impurities that try to make way into the pure teachings of Islam; it is because everything goes to its place and so that He does pile the impurities together and fasten them and throw them all at the hell-fire; such persons who have attached their-selves to impurities would be extreme losers at the Day of HASHR; Allah certainly is the true Lord; Al-Hamdu Lillah.

ANFAAL-The Fifth Ruku

38.Say to those who disbelieve, if they desist, that which is past shall be forgiven to them; and if they return, then what happened to the ancients has already passed.

39.And fight with them until there is no more persecution and religion should be only for Allah; but if they desist, then surely Allah sees what they do.

40.And if they turn back, then know that Allah is your Patron; most excellent is the Patron and most excellent the Helper.

41. And know that whatever thing you gain, the fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things.

42. When you were on the nearer side (of the valley) and they were on the farthest side, while the caravan was in a lower place than you; and if you had mutually made an appointment, you would certainly have broken away from the appointment, but-- in order that Allah might bring about a matter which was to be done, that he who would perish might perish by clear proof, and he who would live might live by clear proof; and most surely Allah is Hearing, Knowing;

43. When Allah showed them to you in your dream as few; and if He had shown them to you as many you would certainly have become weak-hearted and you would have disputed about the matter, but Allah saved (you); surely He is the Knower of what is in the breasts.

44. And when He showed them to you, when you met, as few in your eyes and He made you to appear little in their eyes, in order that Allah might bring about the matter which was to be done, and to Allah are all affairs returned.

The first AAYAT tells the Prophet PBUH to tell the disbelievers that if they accept Islam, their sins would be forgiven; but if they go on with their disbelief, they would ultimately meet the same fate as those disbelievers that have passed (that was the most severe chastisement at the

world by different disasters that fell upon them); this was the answer to their call to Allah to bring the painful punishment upon them if by rejecting Muhammad PBUH, the last Messenger of Allah, they are rejecting the Truth (see AAYAT-32 of this Surah); the AAYAT ahead asks the Muslims to fight them on until the FITNAH is over; note that the Quran uses the term FITNAH in the meaning of extreme wrongs that denote extreme deviation from the true Belief that Islam asks for the Man; whereas FASAD denotes all such extreme wrongs that relate to such deeds that cause deviation from Islam so FITNAH attacks the true Belief (and it enfolds FASAD inside it) and so the situation of some place, where to live with the Islamic belief becomes extremely difficult, is the situation of FITNAH; where the Muslims do have the space to live upon Islam and to work for Islam as the disbelievers might listen to the Muslims there, then it is not feasible for the Muslims to challenge them unless they provide the Islamic teachings in total to the disbelievers and the disbelievers reject it completely; if they respond positively coming to Islam and work for its spread in their own way, the Muslims lose the option to challenge them but if they do not respond positively then ultimately (in good time) in today's scenario, it is better for the Muslims to keep totally away from them and ask Allah, the true Lord, for mercy upon the weakness of the Muslims; they must not live-on with the disbelievers once it is clear that even after understanding Islam, they would not come to it; may Allah give the Muslims the wisdom to understand the Islamic attitudes and to learn how to apply that in the collective manner in today's scenario; Al-Hamdu Lillah; AAYAT-41 gives

the ruling of ANFAAL that the fifth of it is for Allah and for the Apostle and for the near of his kin and the orphans and the needy and the wayfarer; the other four parts would be distributed among the Muslim warriors; the Muslims would accept this ruling as they truly believe in Allah and on the command provided to them (at YAUMUL-FURQAN i.e. BADR) when both the sides (the Muslims and the disbelievers) had faced each other at the battlefield; that command relates to the first AAYAT of ANFAAL where Allah told the Muslims that ANFAAL are for Allah and the Apostle so this AAYAT clarifies that the fifth part would be for Allah and for the Prophet PBUH and others mentioned here (so it would be deposited at the treasury for its proper use) while the Muslim warriors would get the other four parts; Allah certainly has the true power of all things (and He showed it at BADR when he sent the angels for the aid of the Muslims so it was this direct help that led the Muslims to victory and they must show gratitude to it rather than consider their power the reason for their victory); Al-Hamdu Lillah; the AAYAT depicts the scene of BADR when the Muslims took their station at the place near to Madinah and the disbelievers at the far-end from it while the caravan was proceeding towards Makkah by the alternate path near to the river; if the Muslims had intended to set the timing to the battle with the disbelievers, both the sides would not have made it practically but Allah had decided that Muslims do challenge the disbelievers at BADR where both the sides reached near to the same time (it was the middle of Ramadan at the second year of Hijrah that corresponds to the middle of March 624 AD); He had decided that the Muslims achieve

decisive victory over the disbelievers; this happened because Allah intended that Islam gains the grounds manifestly where the Muslims would spread its teachings without much hindrance so that if someone destroys himself by living in some other manner than by Islam, he would know well that he has taken the life of destruction to himself; and who lives by taking-up Islam by heart would know well that he has taken the life that would lead to peace and at AKHIRAT, it would bring the pleasure of Allah for him in which he would reside forever; Allah certainly is Hearing (to the seeker of the right path) and Knowing (how to provide its clarity to him); Al-Hamdu Lillah; although by the standard of today, it would seem that BADR was just another petty armed conflict at inside of Arabia like others that showed up at that time yet it was never so because it was the clash of the Truth and the utter disbelief; due to it and from there, Allah made possible the teachings of Islam to come into practice at Madinah (that turned into the base for its practice) that gradually led all of Arabia to come to Islam near to the end of the Prophet's life; after his death, the Muslims went on to spread its teachings all over the known world then so its message reached even the remote places at Africa and even the far-off places in the land of Asia and that specifically is the reason that it was named as YAUMUL-FURQAN; Al-Hamdu Lillah; the AAYAT tells that Allah showed the quantity of the disbelievers less in your dream O Prophet (PBUH) so that you remain aware that their quality to fight the Muslims is much lesser and the Muslims have the upper hand; note that the lesser quantity at dreams of something relates to the lesser quality of that thing; if He had showed them to you much in

quantity at your dream (against the usual trend of dreams as in dreams, the quantity relates to the quality) that would have weakened the intention of the Muslims to fight the disbelievers and they might have fallen into disputes with each other whether to challenge the disbelievers at this time or not to; but Allah saved you (and all Muslims) from the trouble to consider the enemy as having any worth at the battlefield and showed you the true dream that they are unable to fight the Muslims; the truthful persons do get the true dreams so you got the message right that the disbelievers with all their quantity and the high armor to fight the Muslims are much lesser against the true Muslims in their quality to fight; Allah certainly knows whatever is at the inside; the last AAYAT emphasizes the point that Allah showed them lesser to you Muslims (in quality to fight) and He showed you Muslims lesser to them (in quantity to fight) as He intended this fight to take place so that the matter He intends is done (i.e. Islam gains the grounds); and all matters are ultimately decided by Him as without His authorization, nothing takes place; Al-Hamdu Lillah.

ANFAAL-The Sixth Ruku

45.O you who believe - when you meet a party, then be firm, and remember Allah much, that you may be successful.

46.And obey Allah and His Apostle and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient.

47. And be not like those who came forth from their homes in great exultation and to be seen of men, and (who) turn away from the way of Allah, and Allah comprehends what they do.

48. And when the Satan made their works fair seeming to them, and said: No one can overcome you this day, and surely I am your protector: but when the two parties came in sight of each other he turned upon his heels, and said: Surely I am clear of you, surely I see what you do not see, surely I fear Allah; and Allah is severe in requiting (evil).

There are few things that are most essential at all times for the Muslims but they have to enhance these when they face the enemy at the battlefield; the first AAYAT of the Ruku tells about two of them while the second AAYAT tells the others; when the Muslims face the enemy at the battlefield, they must remain steadfast against the enemy putting all efforts against them without any thought of running away from the battlefield and they must remember Allah much (and make as much DUA to Him as possible); and they must obey Allah and His Messenger as the unity of command matters especially at this crucial occasion; quarrels among each other at this time would lead to the extreme trouble as then the power that they had by unity would change to weakness and they would become unable to fight their best; they need to be most patient at this time as care to any attachment to the worldly things would lead them to certain disaster; note that SABR for the Muslims denotes in the Quran to attach the self to something praiseworthy by Islam (even though that needs to put some strain to the self)

against the option to take something that is blameworthy; that is why it enfolds the meaning of patience keeping to Islam at some incident that causes agony and also enfolds the meaning of living upon necessities at the worldly life with the avoidance of all major sins; Al-Hamdu Lillah; Allah certainly assists such persons having SABR at all difficult situations; the Muslims should not become like the disbelievers of Makkah who departed from their homes with such jubilant manner as they have won the field and showing-off their-selves and stopping all persons from the way of Allah; but Allah does have all their doings in control so He would finish-off their adverse effect and would bring out the Muslims as victorious; comparing the attitude of the Muslims and of the disbelievers, we do get the meaning of SABR again; the conceit of the disbelievers and their total trust on the physical things is their difference to the Muslims who trust Allah at all times and at all places remaining humble to Him; Al-Hamdu Lillah; in the challenge to Muslims, the Satan suggests such notions to the disbelievers that with such weaponry that they have provided for them and with their control on issues facing them, they are invincible; and Satan makes them believe that he is with them and with his support, they are sure to win the field; as he is among the JINN (the creation that is mainly created by fire), he sees the angels if they descend from the heavens and here, as he saw a thousand of them descending, he ran away from the field as fast as he could manage crying that he has nothing to do with the disbelievers; he understands that with angels at the side of Muslims, there is no chance for the disbelievers to win the battlefield; he even cries out that he does fear

Allah and he is able to see that Allah would provide extreme punishment to the disbeliever today; note that though Satan has been cursed in such manner that he would certainly be put at the hell-fire yet he knows for certain that all power belongs to Allah and he gives company to disbelievers only where his own safety at the world does not come in danger; the disbelievers care but little about the spiritual challenge that would destroy all their physical elements they trust and so ultimately it is the decision of Allah that rules whether they get further space for their change to better or whether they become another of those nations that rose much for the time and then ultimately lost all their impression; He is the true Lord and even now, His will is done upon the earth as in the heavens; Al-Hamdu Lillah.

ANFAAL-The Seventh Ruku

49. When the hypocrites and those in whose hearts was disease said: Their religion has deceived them; and whoever trusts in Allah then surely Allah is Mighty, Wise.

50. And had you seen when the angels will cause to die those who disbelieve, smiting their faces and their backs, and (saying): Taste the punishment of burning.

51. This is for what your own hands have sent on before, and because Allah is not in the least unjust to the slaves;

52. In the manner of the people of Pharaoh and those before them; they disbelieved in Allah's AAYAAT, therefore Allah destroyed them on account of their faults; surely Allah is strong, severe in requiting (evil).

53. This is because Allah has never changed a favor which He has conferred upon a people until they change their own condition; and because Allah is Hearing, Knowing;

54. In the manner of the people of Pharaoh and those before them; they rejected the AAYAAT of their Lord, therefore We destroyed them on account of their faults and We drowned Pharaoh's people, and they were all unjust.

55. Surely the vilest of animals in Allah's sight are those who disbelieve then they would not believe.

56. Those with whom you make an agreement, then they break their agreement every time and they do not guard (against punishment).

57. Therefore if you overtake them in fighting, then scatter by (making an example of) them those who are in their rear, that they may be mindful.

58. And if you fear treachery on the part of a people, then throw back to them on terms of equality; surely Allah does not love the treacherous.

At the occasion of BADR, the hypocrites and the Muslims that were weak in their belief said about the true Muslims that their adherence upon Islam have deceived them that they are prepared even to fight the disbelievers of Makkah who are much strong in the battlefield than they are; but whoever has complete trust upon Allah then Allah is truly Mighty (so He would provide such strength to the Muslims that they would defeat the force of Makkah) and Most Wise (so He would see that now the world gets the message of Islam loud and clear providing the Muslims the peaceful

environment); note that TAWWAKKUL (having trust in Allah) means to do whatever possible in a given situation, according to the Quran & the SUNNAH and then leave the result to the true Lord Allah as He knows better; His will is TAQDIR (destiny); the second AAYAT is notable as here it becomes clear that from the time of death, the hypocrites are mentioned as the disbelievers though they had been addressed with the Muslims at their lives (and with them, this AAYAT also refers to the disbelievers that were killed at BADR); note that the space ends to accept Islam truly when the person sees his death and the death of the hypocrites is very painful; the angels that come to take out life from them severely beat them on their faces and on their backs and tell them that they would enter the hell-fire very soon; the Muslims might learn much about this AAYAT if they observe such person at his death who had presented himself as one of the Muslims yet had lived on mostly his life against the life that Islam demands from its adherents; this immediate punishment of severe beating is only because of the evil deeds they had sent ahead at their document of deeds and certainly, Allah is not unjust to His slaves; note that all persons are actually His slaves yet those who accept it by heart by accepting Islam and by working in accordance to it, they actually would receive the true success at AKHIRAT; Al-Hamdu Lillah; AAYAT-52 mentions that these disbelievers (hypocrites) are much like the Pharaoh (of the oppression) and his people who disbelieved the AAYAAT of Allah and so Allah punished them severely due to their disbelief; this implies that even that Pharaoh (whose wife saved Moses at his birth) and his near relatives knew about

the fundamental teachings of Islam and Allah had given them all the most severe punishment due to their disbelief of the AAYAAT of Allah as He had given to those before them, who had shown disbelief to those teachings (see also the note at the sixth Ruku of Surah BAQARAH); note that when the Quran mentions some issue twice and they are very near to each other, there is some delicate difference in both so as AAYAT-54 mentions the Pharaoh and his people again so here the mention relates to the Pharaoh of the Exodus; this is notable that here the AAYAT relates this matter too that they were drowned though AAYAT-52 does not mention that specific punishment; Allah gave the command to Adam-AS & Eve-AS to descend to the earth twice so they differ in nature as the first denoted the punishment to them but after Allah forgave them, the second denoted their examination (see Surah BAQARAH-35 to 39); AAYAT-53 tells the rule that Allah provides all persons with peace and all ease in getting their worldly necessities as He has set the world, the place of examination, in such manner that there remains no deprivation of necessities to any of His creation yet when they are deprived of the necessities, it is the outcome of their own doings; when the persons fall to live at the level of animals with care only to their physical needs and care but little for their spiritual need that is the Guidance to the right path then Allah punishes them by hunger and by fear of all sorts as this is what concerns the animals (see Surah NAHL-112); they involve all their efforts to get the economic stability even if it puts high burden to other peoples and involve all their mental capability to find ways by the development of sophisticated weapons even if it causes

extreme fear to other peoples, to avoid the fear that they do not become bound to the authority of some other peoples but they come to control their matters without any right to it; note that Allah, the true Lord, has taken the charge to provide for the basic physical need that is food & water to every person who does ask for it from Him (see Surah HOODH-6) and He has also taken the responsibility to provide for the basic spiritual need that is Guidance to the right path to every person who does ask for it from Him; Al-Hamdu Lillah; the AAYAT ahead says that there are disbelievers (among the Jews) who are the worst of animals in view of Allah and so they would never believe in the teachings of Islam; they are such persons who make treaties with Muslims and then break them every time and they have no fear of Allah to guide them; O Prophet PBUH - if you find someone from these persons assisting the enemy at the battle (against the treaty) and you get the control of him, give him such punishment that scatters the Jews (i.e. affects them to avoid such treacherous acts) so that they are mindful to act by the treaty; if you find them all treacherous that are inclined to breach of the treaty, then throw it to them on such equal terms that you might challenge all of them if and when necessary; Allah certainly does not appreciate the treacherous persons (so neither you bear such treachery nor you take anything against the treaty while it is valid; finish it off so you might challenge them at necessity); Al-Hamdu Lillah.

ANFAAL-The Eighth Ruku

59. And let not those who disbelieve think that they shall come in first; surely they will not escape.

60. And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them; and whatever thing you will spend in Allah's way, it will be paid back to you fully and you shall not be dealt with unjustly.

61. And if they incline to peace, then incline to it and trust in Allah; surely He is the Hearing, the Knowing.

62. And if they intend to deceive you-- then surely Allah is sufficient for you; He it is Who strengthened you with His help and with the believers

63. And united their hearts; had you spent all that is in the earth, you could not have united their hearts, but Allah united them; surely He is Mighty, Wise.

64. O Prophet - Allah is sufficient for you and for such of the believers as follow you.

The Ruku commences by the statement that the disbelievers must not think that they have saved their-selves as they have escaped death at BADR; they would not be able to prevent the wrath of Allah to fall upon them if they do not come to Islam; and O Muslims - you would prepare against the disbelievers the strength to fight them as much as possible for you and the horses at watch that you would remain capable to frighten the enemy of Allah (the disbelievers) and your enemy (the hypocrites) and others besides them (this includes all that are unseen to them i.e. the JINN that are

evil and have taken as their task to misguide the Muslims; the Persians; the Roman Dynasty and all persons to come ahead at the world that might challenge the Muslims); you Muslims do not know them but Allah knows them and whatever you spend in the way of Allah that would bring rewards to you at the worldly life and at AKHIRAT so it would be returned to you in much better manner; and certainly you would not be dealt unjustly; as horses are mentioned categorically here so whatever be the technique of the war, the Muslims would have such battalions at all their forces against the enemy where they would have their trained horses to combat; the trained war-horses for the combat do have some capability to detect the unseen danger (sometimes even much prior to its manifestation) and they must remain the necessary element in the forces of Muslims; and O Muslims - if the disbelievers incline to the pact of peace, make that pact with them and do not worry that they would do against their word at some crucial time but you only have TAWAKKUL towards Allah; He is Most Hearing (of their planning against the Muslims) and Most Knowing (how to make things better for the Muslims); Al-Hamdu Lillah; if the disbelievers try to deceive you then Allah would help you and His help is enough to limit them in their planning and action; He would provide that help directly (by the angels) and by the true Muslims that accompany you; it is Allah Who has put attraction in their hearts for each other and if O Muhammad PBUH - you were to spend whatever amounts of wealth the earth holds, you would not have put such attraction into their hearts; but Allah has united them with affection for each other and certainly, Allah is Mighty (so He brings the matters of the

world as He intends by His commands in the direct manner) and Most Wise (so He makes those impressions take hold that lead the world to His intended destination and no other); Al-Hamdu Lillah; O Prophet PBUH - the help of Allah is most sufficient for you and for all those who follow you among your companions and they are the true Muslims; Al-Hamdu Lillah.

ANFAAL-The Ninth Ruku

65. O Prophet - urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand.

66. For the present Allah has made light your burden, and He knows that there is weakness in you; so if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by Allah's permission, and Allah is with the patient.

67. It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land; you desire the frail goods of this world, while Allah desires (for you) the hereafter; and Allah is Mighty, Wise.

68. Were it not for an ordinance from Allah that had already gone forth, surely there would have befallen you a great chastisement for what you had taken to.

69. Eat then of the lawful and good (things) which you have acquired in war, and be careful of (your duty to) Allah; surely Allah is Forgiving, Merciful.

The first AAYAT of the Ruku asks the Prophet PBUH to urge the Muslims for QITAL (the fight against the disbelievers) and gives this good tiding that even the true Muslims are twenty only, they would be enough to win the field against two hundred of disbelievers; if the true Muslims that are hundred and face a thousand of disbelievers, the Muslims would even then defeat them; the quantity of disbelievers would not stand against the quality of the Muslims to fight them for the simple reason that they are not aware of the blessing of the Islamic teachings when they are in practice clearly; this AAYAT though statement, provides this as command that the Muslims (if they face disbelievers that are ten times more in quantity) have to fight them and they would not back-out from the combat though if the disbelievers are much more, then the Muslims have the option to withdraw their-selves from QITAL; the next AAYAT gives concession in the command and makes the Muslims liable to fight the disbelievers necessarily when at maximum, they are double in number to the Muslims and beyond that, the Muslims have the option to withdraw; the reason for this concession is given at the AAYAT that they do have some weakness (in the power to fight) yet Allah would assist them if they do relate themselves to SABR; note that this AAYAT-65 is among the five AAYAAT the command of which has changed and so it is an AAYAT which Allah has caused to be forgotten (see the note at the thirteenth Ruku of Surah BAQARAH); for the AAYAT ahead, note that the Prophet PBUH had decided to free the captives of BADR

that had come at the custody of the Muslims by taking FIDYAH (the ransom amount); the Muslims were in hard situation and needed some economic stability so this seemed fine to get the situation better but Allah did not endorse this decision; the AAYAT tells that it is not fit for the Prophet PBUH to let these captives free but without making them captives, he should have ordered their execution; the Muslims intend to get the worldly assets yet Allah intends to give JANNAH to them at AKHIRAT; and things would gradually get better for the Muslims that would lead to their financial prosperity; Allah certainly is Mighty (so He would provide their necessities even in much hard times) and Most Wise (so He would lead the circumstances to such position where the Muslims would find ease in their economic necessities); Al-Hamdu Lillah; if Allah had not provided you O Muslims - the command relating to the captives that might come in your custody at war, you would have faced a severe punishment at the worldly life for whatever you have taken against the release of the captives; the command mentioned here at the AAYAT relates to AAYAT-4 of Surah Muhammad (PBUH) which has such direction that it might be interpreted as allowed for the Muslims to decide for their freedom by claiming some amounts from them; note that Surah Muhammad (PBUH) had descended before ANFAAL though its placement in the Quran is as the forty-seventh Surah; the last AAYAT tells that you Muslims may put into use the amounts of ANFAAL that you have taken (and even the ransom amounts) so use it as best as you can according to Islam; and develop TAQWA to Allah; and Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah.

ANFAAL-The Last Ruku

70.O Prophet - say to those of the captives who are in your hands: If Allah knows anything good in your hearts, He will give to you better than that which has been taken away from you and will forgive you, and Allah is Forgiving, Merciful.

71.And if they intend to act unfaithfully towards you, so indeed they acted unfaithfully towards Allah before, but He gave (you) mastery over them; and Allah is Knowing, Wise.

72.Surely those who believed and fled (their homes) and struggled hard in Allah's way with their property and their souls, and those who gave shelter and helped-- these are guardians of each other; and (as for) those who believed and did not migrate, not yours is their guardianship until they migrate; and if they seek aid from you in the matter of religion, aid is incumbent on you except against the people between you and whom there is treaty, and Allah sees what you do.

73.And (as for) those who disbelieve, some of them are the guardians of others; if you will not do it, there will be in the land persecution and great mischief.

74.And (as for) those who believed and fled and struggled hard in Allah's way, and those who gave shelter and helped, these are the believers truly; they shall have forgiveness and honorable provision.

75. And (as for) those who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationships are nearer to each other in the ordinance of Allah; surely Allah knows all things.

There were such persons among the captives of BADR who were unhappy on the amounts asked from them for their release (and Abbas, the paternal uncle of the Prophet PBUH, was among them); everybody had to pay the ransom amount except for ABUL-AAS who was the son-in-law of the Prophet PBUH (who had not yet accepted Islam) and provided a necklace as the ransom amount; that necklace belonged to Khadija-RA, the first wife of the Prophet PBUH, who had always cared for him as his loving companion for twenty five years at Makkah and the last eleven years or so of which were the most trying times for them; he returned the necklace to ABUL-AAS with the permission of his SAHABA at BADR but asked him to send ZAYNAB, his wife who was the eldest of daughters of the Prophet PBUH, to Madinah when he returns to Makkah which he did (and afterwards he also accepted Islam and came to Madinah); AAYAT-70 tells the Prophet PBUH to tell the captives that if Allah knows any good in their hearts, He would provide them TOFIQ to come to Islam and He would forgive them and that most certainly is better than whatever is taken from them as ransom; Allah certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah; if any of these captives intend to deceive the Muslims (by the breach of their agreement) then before this, they have tried to ignore the word that they gave to Allah at the world of spirits (see AARAAF-172) so Allah gave the Muslims the control over them (as they became captives) so the Muslims do not need to worry and they would keep TAWAKKUL on Allah; and Allah certainly is Knowing and Most

Wise; AAYAT-72 tells that both the distinctive sides of the Muslims that are MUHAJIRIN (the Muslims that had migrated from Makkah to Madinah) and ANSAAR (the basic residents of Madinah), these all are true friends to each other; and MUHAJIRIN have no rights to the inheritance with those who had accepted Islam yet they have not migrated to Madinah until they do migrate; but if those Muslims who had not yet migrated, ask help from the Muslims at Madinah in the matters of Islam, they need to help them unless it is against such people with whom the Muslims have some treaty of peace; certainly, Allah sees what they all do; the disbelievers are guardians to each other against Muslims so if the Muslims do not care for their agreements with any of them, that would cause extreme trouble to the Muslims as it would lead to FITNAH (that would make keeping to the true Belief most difficult) at the place and that would also lead to FASAD (that would make keeping to the righteous deeds most difficult); AAYAT-74 tells, "and (as for) those who believed and fled and struggled hard in Allah's way, and those who gave shelter and helped, these are the believers truly, they shall have forgiveness and honorable provision"; so here the general status of both MUHAJIRIN and ANSAAR has been confirmed that both of these distinctive sides of Muslims are true Muslims; the AAYAAT at the beginning of this Surah has provided the introduction to the true Muslims that tells, "they ask you about the windfalls (ANFAAL); say - the windfalls are for Allah and the Apostle, so be careful of (your duty to) Allah and set aright matters of your difference, and obey Allah and His Apostle if you are believers; those only are believers whose hearts become full

of fear when Allah is mentioned, and when His AAYAAT are recited to them they increase them in faith, and in their Lord do they trust; those who keep up prayer and spend (benevolently) out of what We have given them; these are the believers in truth; they shall have from their Lord exalted grades and forgiveness and the honorable sustenance"; now this last but one AAYAT of the Ruku provides the degree to both the distinctive sides of Muslims that they both fulfill the criteria of being the true Muslims; Al-Hamdu Lillah; the last AAYAT reads, "and (as for) those who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationships are nearer to each other in the ordinance of Allah; surely Allah knows all things"; this implies that those Muslims that accepted Islam late and left Makkah and they also faced the trying times with the Muslims at Madinah, they too are good Muslims as other of SAHABA; however, the inheritance is the rights of the near relatives so even if MUHAJIRIN and ANSAAR are very close to each other, they would not inherit amounts from each other as Allah has given this ruling among the Muslims; their relation asks for the spiritual strength and Allah certainly knows all things; Al-Hamdu Lillah.

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

Here our study of ANFAAL ends; Al-Hamdu Lillah

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Surah TAUBAH

(Consists of 16 Ruku)

(H-8; H-9; H-10)

TAUBAH-The First Ruku

1. (This is a declaration of) immunity by Allah and His Apostle towards those of the idolaters with whom you made an agreement.
2. So go about in the land for four months and know that you cannot weaken Allah and that Allah will bring disgrace to the disbelievers.
3. And an announcement from Allah and His Apostle to the people on the day of the greater pilgrimage that Allah and His Apostle are free from liability to the idolaters; therefore if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; and announce painful punishment to those who disbelieve.
4. Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfill their agreement to the end of their term; surely Allah loves those who are careful (of their duty).
5. So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely Allah is Forgiving, Merciful.

6. And if one of the idolaters seek protection from you, grant him protection till he hears the word of Allah, then make him attain his place of safety; this is because they are a people who do not know.

This is the only Surah that does not have BISM-Allah prefixed to it though it is better that after reading of its first Ruku, its reader takes a gap of some moments and then recites the BISM-Allah; the Surah begins with the mention that Allah and His Messenger have ended the treaty of peace that was among the Muslims and the disbelievers; there were four months that the disbelievers at Makkah had to either accept Islam or either leave the area of HARAM; if they do not avail any of these options, the Muslims would kill them as after sending the Messenger to some nation, Allah appoints such time where they would ultimately accept the fundamental Islamic teachings or face certain death and now Allah would provide this destruction to the disbelievers by the hands of the Muslims; it also mentions the battle of HUNAYN and mostly the battle of TABUK (towards which the Muslims marched on at Rajab of 9th year of HIJRAH i.e. October/November 630-AD and the temperature at that time at Madinah was extremely hot); it mentions TAUBAH (the Repentance) of three of SAHABA-RA that Allah accepted, who did not attend TABUK without any valid reason; note that all the Muslims had taken-up the social boycott of these three on the direction of the Prophet PBUH; note also that though before TABUK, it was not necessary for every Muslim man to attend the battles fought

against the disbelievers when there was enough force of the Muslims to challenge them yet the Prophet PBUH had clearly ordered all of the Muslims that were able to fight, to become the part of the force that would advance to the place named TABUK necessarily as that advance was their challenge to the force of the Roman Empire; these three did not attend it due to their slackness so that was without any valid reason and so they faced their punishment; Allah accepted their repentance that is mentioned in this Surah and then their social boycott ended after fifty days of their trial; Al-Hamdu Lillah; note this interesting thing about this first Ruku that many of Ruku ahead in this Surah had descended before it yet as this Ruku is most important to the subject-matter of this Surah (that is the command of Allah to the Muslims that they have to challenge the disbelievers finally in the most direct manner), it comes first at the Surah; note here that this Surah is the last of Surah to descend and at that time, the end of the worldly life of the last Prophet Muhammad PBUH was very near; to understand this Ruku better that opens the Surah, we need to remember that though Muhammad PBUH was sent to all peoples of the world of all times to come, yet he especially belonged to Arabia and as such, Allah sent him especially to the Arabs of that time; our study of Surah AARAAF shows us that when some nation disbelieves the Messenger that Allah has sent to them, then Allah saves the Messenger and the believers with him and He puts some deadly destruction on that disbelieving nation; now, when Allah had given rise to the voice of Islam from Arabia and the Muslims had become a strong force of Allah then due to the manner of Allah, He

commanded Muhammad PBUH to tell the idolaters (especially at Makkah) in final terms either to believe in Islam or either to face the force that Allah had raised (i.e. the Muslims) against such disbelievers of Islam (see AAYAAT-13, 14 & 15 ahead of the next RUKU); however, they were allowed if they did not intend to accept Islam to leave Arabia and go away to anywhere else in the four months at progress from the days of HAJJ at the 9th year of Hijrah; though the Emir that led the procession to that HAJJ was ABU-BAKR-RA yet the Prophet PBUH also sent his first cousin who also was his son-in-law Ali-RA towards Makkah to announce this message at the 9th day of the month of HAJJ at Makkah (the Prophet PBUH performed his only HAJJ the next year that is named as HAJJATUL-WIDA i.e. the farewell HAJJ); Ali-RA joined the procession en-route to Makkah and made sure that all the disbelievers get this message well there that from now on, the disbelievers would not perform HAJJ ever and it would remain totally decent (note that the disbelievers at Makkah that were idolaters used to perform HAJJ not only with SHERK but in extremely indecent manner too); all treaties of peace that the Muslims had made with them would now become null and void except for those agreements that were bound to specific timing and the other party to it has shown commitment to it without any troubles to the Muslims as they never provided aid to any of challengers to the Muslims; so it is the asking of TAQWA to Allah for the Muslims to care for those agreements to their culmination; the message was clear that if the idolaters did not intend to accept Islam, they had four months to leave the land and go away from HARAM and this direction had the subtle

indication that very soon, the land of Arabia would remain pure and far-away from all SHERK and disbelief; Al-Hamdu Lillah; all of the disbelievers must know well that they are unable to stop Allah from whatever He intends to bring forth and He would certainly put all of the disbelievers to extreme disgrace; so the idolaters, even if they manage to escape the punishment of death at the world, would certainly face the most agonizing punishment at AKHIRAT; AAYAT-5 tells most explicitly that when the sacred months have passed away, then the Muslims would slay the idolaters wherever they find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up the SALAH and pay the ZAKAH, then only they would leave their way free to them; surely Allah is Forgiving (so He would accept their asking for forgiveness) and He is Merciful (so He would provide them TOFIQ to better themselves in their belief and in their deeds); any such person from among the idolaters who needs to learn the fundamental teachings of Islam under the protection of the Prophet PBUH, he would accept his plea and the Muslims would provide him those teachings as best as they are able to, and then leave him to his place of security so that he may reflect on what he has learnt of Islam with convenience as there are persons among the disbelievers who are yet unaware of the fundamental teachings of Islam; note here that this command to either accept Islam or to either leave the HARAM (with their families who believed the same as they believed) for some place much far-away, was the most specific treatment to the idolaters of Makkah; Allah had sent His last Messenger Muhammad PBUH in them and He had left no option for them

to disbelieve by providing them the total clarity for the Islamic teachings by the Quran; Al-Hamdu-Lillah; so this is not an example to cite for the command of JEHAD (or in better words for the command of QITAL as that term actually means the fight against the disbelievers who challenge the Islamic teachings and though the term JEHAD enfolds it yet it is much more wide in its meaning than QITAL) as that example would cause extreme misunderstanding to its ruling; note that by the blessing of Allah, I, MSD, have provided the ruling for QITAL explicitly at the twenty sixth Ruku of BAQARAH when the Muslims need to attack the enemy, and here, I would provide that ruling again; Al-Hamdu Lillah; there are conditions for the issue of QITAL/JEHAD by attack and I, MSD, would presently state its five most notable conditions by using here the term JEHAD only; Al-Hamdu Lillah; the first is that it is necessary for Muslims to convey the basic Islamic Teachings explicitly to the enemy before the JEHAD that the Muslims initiate; the second is that the enemy they fight against, has not only rejected Islam but even the offer to formulate a respectable pact with Muslims in clear terms either with the agreement to pay JIZYA (monetary tax for their protection) or without it; if they break-up their agreement especially without information, that would bring them at the position where, with other conditions of the aggressive JEHAD intact, the Muslims would have to challenge them immediately as this breach even asks for the defense of Muslims at such occasion; the third is to fight that strictly under the command of the wise & courageous Islamic commander with full sincerity to him in that JEHAD; the fourth is that each

of the warrior himself shall be such Muslim who avoids major sins with high commitment to Islam and the fifth is that Muslims have gathered the necessary physical force to fight the enemy with high caliber; there is much detail to these conditions at the books of FIQH for those who intend elaboration on these; note that missing of any of these five conditions renders the initiative to JEHAD unnecessary though Muslims would fight JEHAD in defense most enthusiastically against the enemy where they are challenged and they certainly have no such conditions to see at such defensive JEHAD; note also that the Quran does ask for JEHAD (in the meaning of QITAL) at different places but sometimes it takes-up the matter with the understanding that the disbelievers have rejected the message of Islam and sometimes advises the Muslims where the disbelievers have broken their pacts with the Muslims while showing explicitly by their attitude that they have rejected the message of Islam; here at TAUBAH, Allah commands the Muslims to kill those idolaters of Makkah who neither accept Islam nor keep away from HARAM after the given four months so it relates to the specific place and the specific time; this asks for the highest of caution in comments upon the AAYAAT related to JEHAD to which sadly those who do not understand the expressions of the Quran, do not pay any attention and as such, come to such meanings that challenge the teachings of the Quran rather than interpret it correctly; they certainly must keep the Ahadith in view with high observation to how it presents the issue; in this important discussion, please note also that the true Muslims actually are the force of Allah upon the earth and they

certainly have committed their-selves to see that His authority is never challenged in any manner; please note well that though at necessity, they might call JEHAD against the disbelievers even if they have to initiate it yet there are valid reasons as of now that the Muslims would avoid the initiation of JEHAD; the foremost of these valid reasons is that it would kill the most high quantity of innocent persons at both sides due to the most deadly weapons in use (though they certainly are not truly the weapons of war) and Islam does not appreciate to kill any of innocent persons in this manner (even by the name of JEHAD) especially when they are among the most weakest persons of their respective nations; Al-Hamdu Lillah.

TAUBAH-The Second Ruku

7. How can there be an agreement for the idolaters with Allah and with His Apostle; except those with whom you made an agreement at the Sacred Mosque? So as long as they are true to you, be true to them; surely Allah loves those who are careful (of their duty).

8. How (can it be) - while if they prevail against you, they would not pay regard in your case to ties of relationship, nor those of covenant; they please you with their mouths while their hearts do not consent; and most of them are transgressors.

9. They have taken a small price for the AAYAAT of Allah, so they turn away from His way; surely evil is it that they do.

10. They do not pay regard to ties of relationship nor those of covenant in the case of a believer; and these are they who go beyond the limits.

11. But if they repent and keep up prayer and pay the poor-rate, they are your brethren in faith; and We make the AAYAAT clear for the people who know.

12. And if they break their oaths after their agreement and (openly) revile your religion, then fight the leaders of disbelief-- surely their oaths are nothing-- so that they may desist.

13. What - will you not fight a people who broke their oaths and aimed at the expulsion of the Apostle, and they attacked you first; do you fear them? But Allah is most deserving that you should fear Him, if you are believers.

14. Fight them, Allah will punish them by your hands and bring them to disgrace, and assist you against them and heal the hearts of the believing people.

15. And remove the rage of their hearts; and Allah turns (mercifully) to whom He pleases, and Allah is Most Knowing, Wise.

16. What- do you think that you will be left alone while Allah has not yet known those of you who have struggled hard and have not taken any one as closest besides Allah and His Apostle and the believers; and Allah is aware of what you do.

The RUKU tells the Muslims that they must not trust the idolaters in the agreements that they have made with them; they would break their agreement most conveniently without care to the Muslims (and they would not even care for the

blood relations that they have with them) if they see that they would manage to save themselves from the Muslims even after the breach of the agreement; they intend to deceive the Muslims by their speech that does not agree with what they have in their hearts for the Muslims so that the Muslims care about them though they would never care for the Muslims if they get some control over the Muslims, neither even due to the blood relations nor even due to the agreements that they had made, so many of them are most sinful; note that the disbelievers at Makkah had assisted their allies at the tribe of Bani-BAKR against the allies of the Muslims at the tribe of KHUZA'A that was against the agreement that they had made with the Muslims at HUDAYBIA and that led to the end of that agreement to the detriment of the disbelievers; however, the Muslims would care for those agreements up-to their culmination with the disbelievers who have kept their word and so as they care for that, the Muslims too would care for that; Allah appreciates this attitude of TAQWA; AAYAT-9 tells that there are such disbelievers among them who incline extremely to the worldly base desires so instead of believing in the AAYAAT of Allah, they stop their selves from following the right path most intently; certainly, whatever they do is extremely bad; they are more inclined to disregard the blood relations with the Muslims or the treaties that they have made with the Muslims so they certainly are the most unjust persons; the AAYAT ahead goes on to tell the Muslims that if these idolaters leave all wrongs and take-up Islam truly by heart (that would manifest by their true repentance upon wrongs and by their reading of SALAH and

by their paying of ZAKAH) and fulfill other of the duties that Islam puts on them, with high commitment then they are like brothers to other of the Muslims due to the righteous belief so in this way, Allah elaborates AAYAAT for those who do understand; AAYAT-12 tells that if the disbelievers break their treaty with the Muslims and blame the Muslims on taking-up the teachings of Islam, the Muslims ought to fight these persons at Makkah who have become chiefs to lead the people in disbelief; they have no care to their treaties so when the Muslims fight with them, that might lead them to check their wrongful attitudes towards the Muslims for their own safety; and why the Muslims not fight such wrong persons who had already broken their oaths and had decided to expel the Prophet PBUH from his residing place (Makkah) and they initiated this all at the first place; the Muslims would not fear them but fear Allah (with His love inside) that He does not punish them if they disobey Him; the Muslims must fight them and Allah would punish them by the hands of the Muslims (as He does punish severely all those who totally reject His message) and He would bring them to extreme disgrace (in their worldly lives), and He would assist the Muslims against them (by angels) and heal the hearts of the believing people (that they would not go on suffering at the hands of the disbelieving persons); Allah would clear the hearts of those believing persons who had been wronged by the disbelievers and He would even give TOFIQ from among those disbelievers to whom He wills to accept Islam; and He certainly is the Most Knowing and the Most Wise; the last AAYAT explicitly tells that the Muslims would have to discard all fears of the disbelievers and fight

them to express the authority of Allah in clear terms so that Allah brings at fore those persons from among the Muslims who have struggled hard and have not taken anyone as closest to them besides Allah and His Apostle and the believers; and Allah certainly is aware of all the deeds that the Muslims do; Al-Hamdu Lillah.

TAUBAH-The Third Ruku

17. The idolaters have no right to visit the mosques of Allah while bearing witness to disbelief against themselves, these it is whose doings are null, and in the fire shall they abide.

18. Only he shall visit the mosques of Allah who believes in Allah and the latter day, and keeps up prayer and pays the poor-rate and fears none but Allah; so (as for) these, it may be that they are of the followers of the right course.

19. What - do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people.

20. Those who believed and fled (their homes), and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers (of their objects).

21. Their Lord gives them good news of mercy from Himself and (His) good pleasure and gardens, wherein lasting blessings shall be theirs;

22. Abiding therein forever; surely Allah has a Mighty reward with Him.

23. O you who believe - do not take your fathers and your brothers for guardians if they love disbelief more than belief; and whoever of you takes them for a guardian, these it is that are the unjust.

24. Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah brings about His command: and Allah does not guide the transgressing people.

The Ruku starts by the statement that the idolaters have no right to become caretakers to the Mosques (specially the MAJIDUL-HARAAM where the KA'BAH is located) and due to their disbelief, all of their deeds have become waste so they would be the dwellers of the hell-fire where they would remain forever; the caretakers to them would only be those good Muslims who truly believe in Allah and the Day of Judgment and they read SALAH and pay ZAKAH and they do not fear anyone except Allah so these may be those who are among the guided persons; note that the Quran sometimes uses "may be" as here to denote that there is hope from Allah that He would accept the persons for the good task in the discussion and it sometimes uses the past tense for the future events to emphasize that whatever is mentioned is most certain to occur; there were such persons among the disbelievers who boasted that they provide the drinking water to the persons who come to visit the KA'BAH and they

are the caretakers to that most respectable Mosque so Allah states that in front of Allah, the provision of the drinking water or even the caretaking of the Mosque does not compare with the true believer who believes in Allah and the Day of Judgment and takes-up JEHAD in the way of Allah (note that the term JEHAD means here to say the SALAH and pay the ZAKAH with total attention towards Allah); and Allah certainly does not guide those who are most unjust of the disbelievers; AAYAT-20 tells clearly that the true believers who believe in Allah and have made the Hijrah (the migration to Madinah from Makkah) and have taken-up JEHAD by their wealth and with their selves (their abilities and their efforts) in the way of Allah, they are most certainly better in status and they actually are those who achieve the true success; Al-Hamdu Lillah; their true Lord tells them that they would get mercy from their true Lord and His pleasure that would lead them to JANNAAT where they would have the eternal blessing for them; they would live in such blessing for eternity never to end so the certain of all things is that Allah only has the greatest of the good returns for the true belief of the Muslims; Al-Hamdu Lillah; AAYAT-23 guides the Muslims not to take their fathers or their brothers as guardians if their fathers or their brothers prefer the disbelief over the true belief; this AAYAT guides those Muslims who had not yet taken-up the Hijrah to revise their preferences as their near ones in relatives are the reason for their slackness so with this attitude, they also would become the unjust persons; the next AAYAT asks the Prophet PBUH to tell the Muslims explicitly that if the Muslims prefer their fathers, their

children, their brothers, their spouses, their near-family members and the property which they have acquired, the trade in which they fear loss and dwellings which they like much, over the love of Allah and His Apostle and striving in His way, then they shall wait till Allah brings about His command about such persons who have such adverse preferences; and Allah certainly does not guide the most sinful persons; note that the AAYAT is very strict for the Muslims who have yet to set their preferences in the best of manners and implies clearly that the Muslim person would be most clear about his attitudes that the eight things mentioned do not become more important to him than the three things that are the commands of Allah, the good directions of the Prophet PBUH for their practical application and JEHAD in His way (that means to take up QITAL where necessary and also the reading of SALAH and the paying of ZAKAH with total attention towards Allah); the Muslim person must be committed to all three as that only would lead him to attaining the true success; Al-Hamdu Lillah.

TAUBAH-The Fourth Ruku

25. Certainly Allah helped you in many battlefields and on the day of HUNAYN, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating.

26. Then Allah sent down His tranquility upon His Apostle and upon the believers, and sent down hosts which you did not see, and chastised those who disbelieved, and that is the reward of the disbelievers.

27. Then will Allah after this turn (mercifully) to whom He pleases, and Allah is Forgiving, Merciful.

28. O you who believe - the idolaters are nothing but unclean, so they shall not approach the Sacred Mosque after this year; and if you fear poverty then Allah will enrich you out of His grace if He pleases; surely Allah is Knowing, Wise.

29. Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Apostle have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.

The first AAYAT of the Ruku states that Allah helped the Muslims at many occasions against the disbelievers and among them, was the battle of HUNAYN too where the force of the Muslims (that consisted of 12000 warriors) marched on after the conquest of Makkah; note that some of the Muslims had boasted about their number that was advancing towards HUNAYN and Allah intended to remind them that not the quantity but the quality of the warriors matters as they had seen at the combats they had before with the disbelievers when the disbelievers had attacked Madinah; it happened that after the conquest of Makkah, the Prophet PBUH got the report that the tribe of Bani-HAWAZIN that lived at the vicinity of HUNAYN near to TA'IF with other of tribes (in which the notable tribe was the Bani-THAQIF) was making preparations to attack the Muslims; not to give them the opening to attack, the Prophet PBUH marched on towards

HUNAYN with his ten thousand of SAHABA that had come with him from Madinah plus two thousand more of Makkah who had accepted Islam just then; Bani-HAWAZIN had such persons that were adept in archery and they all had placed their selves in such strategic position at the mountain from where they could shower their arrows fast as much surprise to the Muslims; as the Muslims came near to their strategic camp, they threw their arrows extremely fast as they had planned and it did cause panic among the Muslims at the initial stage of the battle and they dispersed at the field; however, the Prophet PBUH managed the situation then and there by reciting that he surely was the Prophet of Allah (so it is not possible insha-Allah to defeat him decisively at the battlefield) and note here that Allah sent angels too at that occasion; he commanded his uncle ABBAS-RA (who had an impressive voice) who was near to him then, to call out to Muslims that they discipline themselves and attack; the Muslims did so and the outcome was that they did get the victory over the tribe of Bani-HAWAZIN; however, Allah showed them clearly that they would not be relaxed by the quantity of the warriors they have, but they would develop the quality of their good belief inside them by their good deeds as that would insha-Allah lead them to victory; Al-Hamdu Lillah; though the Muslims achieved thousands of slaves from HAWAZIN as was the custom of the day yet the Prophet PBUH ordered the release of all of them as they accepted Islam and asked for that release; note that the Prophet PBUH had announced general amnesty for all of the people of Makkah too when the Muslims had conquered it; after getting the battle of HUNAYN, the Prophet PBUH

marched on to TA'IF that was nearby and many of the warrior persons of HAWAZIN had retired there; the tribes there locked their-selves inside the fort there and in spite of high efforts of the Muslims did not show any sign to come out from there; after about 20 days of siege, the Prophet PBUH ordered the SAHABA to retreat to Makkah but he prayed to Allah that even the peoples there at that vicinity who had not yet accepted Islam, come to Islam; Allah accepted his DUA and the next year the delegation from Bani-THAQIF came to Madinah where they accepted Islam and showed its acceptance for the whole of their tribe; Al-Hamdu Lillah; AAYAT-26 tells that Allah sent down calmness from Him at that occasion of chaos upon His Prophet PBUH and upon all the true Muslims, and He sent down angels to assist the Muslims which they did not see, and He chastised those who disbelieved so in this way he provided extreme punishment to the disbelievers; the AAYAT ahead tells that Allah would accept the repentance of persons from among them after the battle is over for whomsoever He wills; Allah certainly is Most Merciful and Most Forgiving; the last couple of AAYAT again guide the Muslims what attitudes they would take about the disbelievers whereas the first of them gives the ruling for the idolaters and the second gives the treatment they would extend to the people of the Book; the first of them says that the Muslims ought to note that the idolaters are most unclean inside, so they shall not approach the sacred Mosque where the KA'BAH is located, after this year; and Muslims need not worry about poverty when the quantity of visitors to Makkah falls temporarily as Allah will enrich them by His grace if He wills; note here that the

wealth did pour in by booty and by JIZYA (monetary tax against the safety that the Muslims provide to the disbelievers); Allah certainly is Most Knowing and Most Wise; the last AAYAT tells that the Muslims would fight those who do not believe in Allah, nor in the Day of Judgment and they do not prohibit what Allah and His Apostle have prohibited nor follow the right path i.e. Islam; the AAYAT clarifies that these persons are among those who have been given the Book (Torah) so the Muslims would fight those until they pay the tax (JIZYA) to acknowledge the superiority of the Muslims over them; they must necessarily remain committed to the treaty of peace without any challenge to the Muslims and they also must necessarily show the clear acceptance of their inferior state of subjection; Al-Hamdu Lillah.

TAUBAH-The Fifth Ruku

30. And the Jews say: UZAIR (Ezra) is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; how they are turned away!

31. They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Mary and they were enjoined that they should serve one Allah only, there is no god but He; far from His glory be what they set up (with Him).

32. They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the disbelievers are averse.

33. He it is Who sent His Apostle with the Guidance and the true code of life, that He might cause it to prevail over all religions, though the polytheists may be averse.

34. O you who believe - most surely many of the doctors of law and the monks eat away the property of men falsely, and turn (them) from Allah's way; and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement,

35. On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded.

36. Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right reckoning; therefore be not unjust to yourselves regarding them, and fight the polytheists together as they fight you together; and know that Allah is with those who guard (against evil).

37. Postponing (of the sacred month) is only an addition in disbelief, wherewith those who disbelieve are led astray, violating it one year and keeping it sacred another, that they may agree in the number (of months) that Allah has made sacred, and thus violate what Allah has made sacred; the evil of their doings is made fair-seeming to them; and Allah does not guide the disbelieving people.

The first AAYAT of this Ruku tells that not only the Christians but the Jews also said about one of the Prophets

i.e. Ezra-AS that he was the son of Allah (may Allah save all the Muslims from such statements); note that the word used here is IBN and not WALAD and though the latter denotes the son specifically yet IBN is such term that is also applied to show some closeness as IBN-US-SABIL literally means "the son of the way" and it means the traveler in speech; the difference between the Christians and the Jews was that the former took Jesus-AS even as WALAD to Allah (may Allah save all the Muslims from such statements; see Surah KAHF-4) while the Jews gave much high respect to Ezra as he provided Torah to them again when it was lost and some faction of them did use such term for him (it is mentioned that the dead sea scrolls have an indication to this statement from some faction of the Jews at certain time); note that it needs utmost care that no one speaks such terms for Allah (especially it must not happen that some significant number of persons take them in their speech) as that might be given some erroneous meanings as the time passes on and it is most probable that such terms mislead the coming generations; so the AAYAT mentions their statement with the like statement of the NASAARA (the Christians) though there is much difference in them; it is something that they do say giving no thoughts to it but it has no validity (that the Christians say) and as it has the most erroneous meaning to it (that the Jews say); the AAYAT tells that the disbelievers at Makkah have also followed them in this statement as they have taken angels as daughters of Allah (may Allah save all the Muslims from such statements); so the AAYAT implies that Allah puts His curse upon all such persons who take such manner that misleads not only them but even others too; note

that this Ruku especially tells about the wrongs of those persons who come to some status among their people that seemingly is due to their spiritual standing; these people of the Book have taken their religious scholars and their monks as lords, and even Messiah ibn Marium, leaving the true Lord Allah; note that they were commanded strictly to worship Allah only that there is no god but He; they set-up others as equal in authority to Him but far from His glory is what they set up; Al-Hamdu Lillah; after these couple of AAYAAT, the two AAYAAT ahead that are 32 & 33 at this Ruku tell that whatever the disbelievers try, they would never be able to stop the spread of the teachings of Islam as Allah intends that they do spread all over the world providing the light of guidance to all peoples of the world (though its acceptance or its rejection depends upon their own free-will); Al-Hamdu Lillah; please see the supplementary note at this issue after the note at this RUKU; the couple of AAYAAT ahead tell the Muslims about the position of such of the religious scholars and monks of the Jews and the Christians at AKHIRAT who, though seemingly pious, used to take amounts from the people because of their status in their eyes at the world and did even avoid to provide any of the true guidance where they saw their material gains in that avoidance so they even stopped the people from the right path of Allah; they preferred to gather huge amounts of money rather than care to guide the people spiritually according to the commands of Allah; their attitude of gathering gold and silver would result in such punishment to them on that day when they do not spend it in the way of Allah (though taken by wrongful means) that it would be heated at the hell-fire and then their

foreheads and their sides and their backs would be branded with it; and they would be told that this is what that they used to hoard so now their hoarded treasure specifically would become their chastisement; by the words of the AAYAT, it seems that even the paper money would be given such manner (and that might be converted to gold as that does represent it) where it would not burn but would be heated at the hell-fire (that has much more heat than the ordinary fire at the world) to brand them; note that even if they had spent huge amounts from what they had taken sinfully, that might have saved them from such painful chastisement at AKHIRAT (though they might have faced other of punishments there) yet their intense love for the material gains (when they had to present the spiritual benefits by providing the true guidance to all people who took them as their guides) would lead them ultimately to such disgrace and such extremely painful chastisement; the last couple of AAYAAT tell the ruling about the months and addresses the wrong that the disbelievers used to commit related to them; the first of them tells that Allah has set the number of months to twelve months and that is since the day when He created the heavens and the earth and four of them are sacred (ZIL-QA'AD, ZIL-HAJJ, Muharram and Rajab; these are the eleventh, twelfth, first and seventh month of the Lunar calendar respectively) so the Muslims would not become unjust to their-selves but they would fight the polytheists together as the polytheists fight them together, at other of months; note that now, the Muslims might challenge the disbelievers even in these months whereas at the times of the Prophet PBUH, it was not

allowed to them but near to the last of his worldly life, they had marched towards TABUK in Rajab; and all must know that Allah is with those who take-up TAQWA to Him; Al-Hamdu Lillah; to understand the last AAYAT, note that the disbelievers used to change the sequence of months at times as the prohibited month (where they considered fighting as prohibited) came at such time when they had planned to fight their opponents; so to remove this hindrance, they displaced it to some other month by will that they brought here and went on with their plans so this was double displacement; Allah disapproved of this practice (that was termed as NASI) and it is notable that the year when the Prophet PBUH performed the HAJJ, every month was at its place in perfect order; since then, they have remained at their order and change is disallowed in them as the commands of Allah about SAUM and HAJJ and even others relate to these lunar months; the Muslims have the responsibility to see that the lunar calendar remains intact so that they keep their practice upon Islam totally intact; Al-Hamdu Lillah; the AAYAT indicates that NASI (the postponing of the sacred month) only adds to their disbelief, and with it those who disbelieve are led more astray; they violate its sanctity one year and keep it sacred at another so that they may give the impression that they have fulfilled the number (of months) that Allah has made sacred but this attitude only violates what Allah has made sacred; their wrong-doings seems fair to them but this is so that Allah does not guide the disbelieving people; Allah certainly has all authority over all things; Al-Hamdu Lillah.

Supplementary note on AAYAT-33 of TAUBAH

Note that ADL (the attitude of Justice) is related mostly to the Man while EHSAAN (the attitude of doing good without any outside pressure but by inner inclination only) is related mostly to the Woman; Al-Hamdu Lillah; today the betterment of the situation needs much of the betterment of women that they come to practice the Islamic Values as the Satan is trying his level-best to tempt the women-folk, especially the Muslim women-folk, to challenge the Islamic values in these present times and EHSAAN is the right keyword to call the women-folk towards the Islamic values; Al-Hamdu Lillah; note that there was JAHILIYYAT (the era that had the darkness of ignorance) at Arabia when the last of Messengers Muhammad PBUH came to them and that went away as the light of the Quran (that is the light from Allah that He has provided to the mankind) went on spreading there; Allah sent the Prophet PBUH into them with the true guidance (that is the Quran) and with the true code of life (that are the fundamental teachings of Islam that all the Messengers of Allah have provided to the mankind by the command of Allah) and He tells all the peoples of the world that this code of life would achieve manifest supremacy (when the Muslims do adhere to it in practice fervently) as it rises to height over all other codes; note that the Word of Allah (that is Islam) already has the supremacy over all the words even now yet it would achieve manifestation in practice totally though the disbelievers, particularly the polytheists, detest its practical supremacy at the world; it was by ADL then as the SAHABA challenged the world by the will of Allah and spread Islam all over the known world after Muhammad PBUH; they asked the

disbelievers to accept Islam but as Islam has allowed the Muslims clearly, they gave them the option if they do not accept it then they shall strike the treaty of peace with the Muslims or/and agree to pay JIZYA; if they do not even do that then they shall come at the battlefield so as the last option, the sword may decide the difference between them; as the force of Allah, the Muslims would see that the authority of Allah is not challenged and if the disbelief does survive, it does so with total disgrace; it is sad that the disbelievers do not understand Islam (and still they criticize its teachings they get at face) or else they at-least would have told the Muslims that they are still considering the teachings of Islam and that would have bound the Muslims to give them all the space they need (and it would have much relaxed the liability of the Muslims to challenge them at necessity) unless the Muslims themselves had marked the end of this space by their own-selves; so the significant issue here is that though the Muslims have the utmost liability to provide the fundamental teachings of Islam to all the peoples of the world and that provision relaxes it, yet when there are such disbelievers at the world that challenge the Truth in such manner that it does not practically manifest at the world then they would ultimately need to take-up even the fight against them where necessary; note that providing of the Truth to all peoples of the world, then asking the disbelievers (if they do not accept it) for the clear peace-treaty with or without JIZYAH (so that they do not remain any challenge to the true Muslims and to the fundamental teachings of Islam), then even to fight them at the battlefield i.e. QITAL if they do not comply to this demand,

all are included in the term JEHAD; it also denotes to speak the truth according to the Quran at most adverse situations at the environment in which the Muslim person lives to make things better by his total attention towards Allah (that is included in TABLIGH) and to fight the desires inside at the individual level that ask him to challenge Islam in his practice but he resists all such satanic temptations by his total attention towards Allah (that also is named as MUJAHIDA); though QITAL (that also is included in JEHAD) is the ultimate outcome when the Muslims provide the Islamic teachings and that arises some of the disbelievers to challenge Islam in all manners to resist its practice yet in these current times, this JAHILIYYAT that we see around is even more dangerous than before as the first one did not have many of satanic concepts behind it yet this one has satanic concepts in different walks of life that it is presenting in an organized manner and also appreciating its forced practice at places without any care to morality; as there seems little if any chance for the disbelievers to come to Islam in huge numbers (except if Allah wills) as of now and as it seems unfeasible for the Muslims to ask the disbelievers for any treaty of peace with or without JIZYA as of now, there remains to challenge the disbelievers by QITAL as the only option and that also is unfeasible as it certainly would cause the death of the most huge number of the most innocent persons by such challenge; so for now, the only genuine option for the Muslims at this issue is that they call Allah, the true Lord, by heart to better things by His absolute authority; He certainly is AZIZ (so He provides for such happenings that keep the world to His will by His

authoritative measures so no one becomes able to cause such deviation at the world that leads it away from His set manner for it) and He certainly is HAKEEM (so He shapes all things towards the way He intends even by the works of the Man and it sometimes takes many years for us to see how things have turned favorably for Islam practically); see also the note at the fifteenth Ruku of BAQARAH for AAYAT-129; Al-Hamdu Lillah; note that the satanic concepts of this second JAHILIYYAT ask that the Muslims keep the matter of their belief limited to their own individual selves and there, it must remain without asking for any good morality at the environment as the Man is but an animal; these two things that are the satanic concept of secularism that asks not to mention the true authority of Allah at the collective level so that the Satan finds ways to take the hold of the life at the collective level and the satanic concept that the Man is but an animal only that asks to let the animal desires come at fore at the individual level so that the Satan finds ways to take hold of the life at the individual level, are the two most dangerous things to Islam as the former stops the virtues to spread on and the latter asks for the practice of vices without any challenge to them; if the Muslims study the teachings of the renowned professors at the west, they would see that some have presented him as bound to his sexual drive, some have taken him as the caretaker of his territory and he would destroy all those most ferociously without any rhyme or reason who challenge his authority there if he is able to do so; some have taken him as adherent only to his economic necessities to which he would remain totally concerned; some have left even the minimum care to

morality declaring that the Man is one of the descendants to animals and as such, nothing but an animal himself; these foolish renowned professors at the west include other of such persons too who have other of such concepts that present him as nothing but an animal and this tells that there is undoubtedly some problem at their psyche in general (so they fear each other intently and fear the Muslims even more); due to this adverse psyche, even taxonomy as of now presents him as being one of animals as it does not have any regards to his spirit and due to this psyche, Allah has punished them by the problems that relate to animals that are the problems of hunger (the economic problems) and by the fear of each other; see Surah NAHAL-112 that is explicit on this; the Muslims certainly need to be extremely careful that they keep away from these foolish assumptions of the foolish professors of the west as they certainly challenge the Islamic good teachings head-on; note that Islam tells us that Allah has created the Man between the Angelic-Character and the Animal-Character so he has both the aspects in his Humane-Character; he must either live at the Angelic-Character by the spiritual development that is the asking of EHSAAN or either live at-least at the same Humane-Character at which he was basically born (named as FITHRAT) that is the asking of ADL; he must never live at the Animal-Character and the point to note here is that he is allowed by Islam to fulfill his physical needs up-to necessity by valid means according to the Islamic Viewpoint as that would let him remain on the Humane-Character with no adversity to that; strange it is that the western foolish professors ask him to live at only the Animal-Character that

challenges all the good morality while they all consider the development of the bronze, copper, iron, wood and other of materials that the earth has provided them by the will of Allah, as the development of the Man; if this problem of their psyche in consideration would have remained to them only, its negative effect would have not reached to other of the peoples of the world yet with their rise, the problem has become manifold in its impression; however, the Holy Book Quran clearly indicates to us that if we go on presenting the true guidance i.e. the Holy Book Quran according to the SUNNAH of the last Prophet Muhammad PBUH to clarify how the Man and the Woman would live upon Islam in all walks of life, that continuous effort in TABLIGH (that actually is related to JIHAD) would end this JAHILLIYAT insha-Allah as QITAL (that also actually is related to JIHAD) ended that JAHILLIYAT in the known world of yore and the Truth would manifest for certain all over the world totally even at these current times insha-Allah; note that Allah changed the world by ADL at those times yet He might change the world by EHSAAN now as the true Islamic teachings go on spreading all over the world that finish-off the impression of the Satan at the environment in these present times by His will; Al-Hamdu Lillah; we Muslims have to go for TABLIGH of the fundamental teachings of Islam collectively to all for the Guidance to the right path and for their practice in all fields of life now as we Muslims have this obligation collectively after Muhammad PBUH, the last of Messengers; AYAT-33 reads that -"He it is Who sent His Apostle with the Guidance and the true code of life, that He might cause it to prevail over all religions"- this has also come at two other places of

the Holy Book Quran that are Surah Al-FATH-28 and Surah SAFF-9; may Allah guide all the peoples of the world towards the fundamental teachings of Islam; Al-Hamdu Lillah.

TAUBAH-The Sixth Ruku

38. O you who believe - What (excuse) have you that when it is said to you: Go forth in Allah's way, you should incline heavily to earth; are you contented with this world's life instead of the hereafter? But the provision of this world's life compared with the hereafter is but little.

39. If you do not go forth, He will chastise you with a painful chastisement and bring in your place a people other than you, and you will do Him no harm; and Allah has power over all things.

40. If you will not aid him, Allah certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. So Allah sent down His tranquility upon him and strengthened him with hosts which you did not see, and made lowest the word of those who disbelieved; and the word of Allah, that is the highest; and Allah is Mighty, Wise.

41. Go forth light and heavy, and strive hard in Allah's way with your property and your persons; this is better for you, if you know.

42. Had it been a near advantage and a short journey, they would certainly have followed you, but the tedious journey was too long for them; and they swear by Allah: If we had been able, we would certainly have gone forth with you; they

cause their own souls to perish, and Allah knows that they most surely are liars.

From here, the AAYAAT relate the battle of TABUK and its after-effects and this narration goes on to the last of the Surah; it is the area adjacent to Syria where HIRACLIUS, the Roman Emperor of that time, was present then; it is interesting to note that though HIRACLIUS was renowned for his intelligent war-tactic and he had one of the strongest armies at that time yet he avoided to fight the Muslims at TABUK when the Prophet PBUH himself headed the Muslims towards that place; his avoidance gave the message throughout the known world then that the Arab Muslims are no longer weak but they have changed to such formidable nation that are totally able to challenge any political power of the time; the Roman Emperor did not embrace Islam due to the love for his kingdom yet he feared that the Muslims would gain much of the area at Arab lands that is in the control of his empire; it is mentioned that he knew that Muhammad PBUH was truly the Messenger of Allah and if he fights the Muslims when the Messenger himself is at their command, he would certainly lose; his fear did come true when the Muslims got the control of Syria and other of the Arab lands that was in the control of the Roman Empire in the years ahead, especially by the war at YARMOUK; note that the Prophet PBUH had told the Muslims that they would conquer the Romans and even the Persians, the two formidable powers of that time and that happened within the few years of his death; YARMOUK proved to be the

beginning of the end of the Roman Empire in all that territory that they never regained from the Muslims; the opening AAYAT at the Ruku asks the Muslims that had some reservations for TABUK, the reason for their avoidance of departure to TABUK; why they are pleased to prefer the life at the world over AKHIRAT while its assets are extremely meager in comparison to what they would receive at AKHIRAT if they adhere totally to Islam; if the Muslims do not go forth, Allah would punish them by some grave punishment even at the world and He would replace them by some other people that do His task and they would be unable to put any harm to Him; He certainly has everything under His control; Allah only is the true authority and He is leading the world as He wills; He had taken Bani-Israel as His force to keep to the fundamental teachings of Islam and to spread them and if they achieve authority somewhere, to implement His word there but they failed miserably so the Muslims were given the task; even among the Muslims, when some did slack in spreading of Islam as Islam asked of them, Allah provided other of Muslims the authority to take-on the work to spread the teachings of Islam; Al-Hamdu Lillah; if the Muslims do not stand by the Prophet PBUH at these trying times, they must remember that Allah had helped him when he was one of the two at the cave (the other was ABU-BAKR-RA at cave of THAUR and that time was when the Prophet PBUH had left with his good companion for Madinah so the disbelievers of Makkah were searching frantically for him and they almost had him); he had said to his companion not to worry as Allah is with them so Allah provided him tranquility and helped him by the forces that were unseen to them all;

and He made the word of the disbelievers fall to the lowest (disgraced) position and the word of Allah remained the uppermost; certainly Allah is Mighty and Most Wise; Al-Hamdu Lillah; AAYAT-41 commands the Muslims to go forth to face the enemy at TABUK, even if they are short of weaponry or loaded with that and fight against the enemy with their resources and with their manual power in the way of Allah; if they knew the true benefits of this, they would have said themselves that this certainly is better for them; note that TABUK was much far-away from Madinah and the temperature had risen much at Madinah though it was about the last decade of October; the notable thing is that though the opponent was the Romans yet the Muslims cared but little for their opponent as they had all TAWAKKUL (trust upon Allah) and with that, they had developed their martial skills to height; Al-Hamdu Lillah; the Prophet PBUH usually did not disclose the destination when he led the Muslims and did not ask the compulsory participation in it of anyone yet TABUK was different as he told about it to all; each and every Muslim at Madinah who is able to fight would join in with awareness that it is the far-away TABUK that the expedition heads to and with the awareness that the force departs to challenge the Roman Empire; no doubts to it and that would bring the hypocrites known to all; the last AAYAT tells that there are such persons among the Muslims that had it been an expedition that got them the spoils of the combat early and a journey that had been short, then they would certainly have followed all the Muslims for their personal gains; from here till the last of the Surah, the mention of these persons that are given to hypocrisy, goes on

but with AAYAAT that tell about the good traits of the true Muslims too in contrast; these persons that are given to hypocrisy need those gains due to their greed yet they also ask for convenience to get those by time and place; the fact of the matter is that this tedious journey was too long for them in time and place and they swear by Allah that if they had been able, they would certainly have gone forth with the Muslims; they cause their own souls to perish, and Allah knows that they most surely are liars (so Allah would punish them when and where He intends); Al-Hamdu Lillah.

TAUBAH-The Seventh Ruku

43. Allah pardon you - Why did you give them leave until those who spoke the truth had become manifest to you and you had known the liars?

44. They do not ask leave of you who believe in Allah and the latter day (to stay away) from striving hard with their property and their persons, and Allah knows those who guard (against evil).

45. They only ask leave of you who do not believe in Allah and the latter day and their hearts are in doubt, so in their doubt do they waver.

46. And if they had intended to go forth, they would certainly have provided equipment for it, but Allah did not like their going forth, so He withheld them, and it was said (to them): Hold back with those who hold back.

47. Had they gone forth with you, they would not have added to you aught save corruption, and they would certainly have hurried about among you seeking (to sow) dissension among

you, and among you there are those who hearken for their sake; and Allah knows the unjust.

48. Certainly they sought (to sow) dissension before, and they meditated plots against you until the truth came, and Allah's commandment prevailed although they were averse (from it).

49. And among them there is he who says: Allow me and do not try me. Surely into trial have they already tumbled down, and most surely hell encompasses the disbelievers.

50. If good befalls you, it grieves them, and if hardship afflicts you, they say: Indeed we had taken care of our affair before; and they turn back and are glad.

51. Say: Nothing will afflict us save what Allah has ordained for us; He is our Patron; and on Allah let the believers rely.

52. Say: Do you await for us but one of two most excellent things? And we await for you that Allah will afflict you with punishment from Himself or by our hands. So wait; we too will wait with you.

53. Say: Spend willingly or unwillingly, it shall not be accepted from you; surely you are a transgressing people.

54. And nothing hinders their spending being accepted from them, except that they disbelieve in Allah and in His Apostle and they do not come to prayer but while they are sluggish, and they do not spend but while they are unwilling.

55. Let not then their property and their children excite your admiration; Allah only intends to chastise them with these in this world's life and (that) their souls may depart while they are disbelievers.

56. And they swear by Allah that they are most surely of you, and they are not of you, but they are a people who are afraid (of you).

57. If they could find a refuge or cave or a place to enter into, they would certainly have turned thereto, running away in all haste.

58. And of them there are those who blame you with respect to the alms; so if they are given from it they are pleased, and if they are not given from it, lo - they are full of rage.

59. And if they were content with what Allah and His Apostle gave them, and had said: Allah is sufficient for us; Allah will soon give us (more) out of His grace and His Apostle too; surely to Allah do we make our petition.

This Ruku starts by the statement that though Allah provides the pardon to you O Prophet PBUH yet why did you permit them leave from attending TABUK (whoever asked for it) before it had become clear to you who is speaking the truth and who among them, are the liars; so this was the time when everyone would have seen the hypocrites most clearly; the persons who truly believe in Allah and the Day of Judgment would never ask you leave from striving hard with their property and their persons, and Allah knows the MUTTAQIN (those persons who have TAQWA to Allah); this is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all

times and at all places; they believe in Islam with fervor without any doubts about any of its fundamental teachings and do all good deeds by SABR that is uncaring attitude towards the worldly possessions except for necessity and by SALAH that leads them to care totally for AKHIRAT; Al-Hamdu Lillah; the six AAYAT ahead from AAYAT-45 explicitly tell about the persons that were given to hypocrisy and so they tried in all manners to avoid the participation at TABUK; the AAYAT says that these persons that ask the Prophet PBUH for the leave, are such persons who do not believe truly in Allah and the Day of Judgment and their hearts are in doubts about the fundamental teachings of Islam that have left them perplexed; if they really had intended to go forth at the expedition, they would have made some preparations to it but Allah did not like their participation at TABUK so He withheld them, and they were told to keep on sitting with women at home; if they had left with the Muslims at this expedition, they would have only tried to cause some trouble by seeking some dissension among the Muslims that might affect their belief and their deeds adversely; there are still persons among the Muslims who hear them caring for them but this is an unjust attitude for such person who incline towards them; and Allah knows all these unjust persons; they had sought for dissension among the Muslims before this expedition too and they had set plots against the Muslims until the truth came at fore (that is the ultimate defense of their-selves that the Muslims managed at UHUD by the will of Allah and especially the conquest of Makkah), and the commandment of Allah prevailed though they had highly detested that Islam gets

the upper hand; Al-Hamdu Lillah; to understand AAYAT-49, note that among the persons who asked leave from TABUK, was such person too who gave the stupid excuse that as he is most inclined towards beauty so the Prophet PBUH grant him the leave from TABUK as the Roman women are most beautiful so he might fall in some FITNAH; the AAYAT says that he has already fallen into FITNAH (that actually means the most high challenge to the true belief and even to the righteous deeds at some time & place) and this tells that the true Muslim would not leave the virtuous act that is necessary for him on the assumption that he might fall into some extreme wrongful act so he would stop himself by SABR to all wrongs and do the virtuous deed by TAWAKKUL upon Allah; note that it means that the true Muslim person trusts Allah completely for the results but after doing whatever is possible for him at the time and place; Al-Hamdu Lillah; the hell-fire has seized such disbelievers in such manner that they do such tasks that leads them towards the hell-fire only; the AAYAT ahead tells that if the Prophet PBUH achieves some blessing, that grieves them and if he is touched by some trouble, they say that they already had been cautious in this matter and turn away and become happy; Allah gives the hypocrites the answer in the three AAYAAT ahead through the Prophet PBUH (all three start by the command for him to tell them); it says that O Prophet PBUH; tell them - Allah has already written for us Muslims whatever comes to us; He is the true Friend to us and upon Him only, the true Muslims must have TAWAKKUL-; this AAYAT is explicit on the belief in TAQDIR (destiny) that the Muslims must have in them for certain; note that

everything is going on in the heavens and in the earth even by the doings of the Man according to the will of Allah (that is TAQDIR); the true belief in that keeps the Muslim person hopeful and he never gets depressed though he must provide to better his matters by his free-will without questioning TAQDIR as Islam asks to take-up belief in the will of Allah yet work for the pleasure of Allah with total TAWAKKUL over Him; Al-Hamdu Lillah; O Prophet PBUH; tell them - do they await for the Muslims anything else but one of the two good things (that are the victory over the disbelievers or the SHAHADAT i.e. giving lives for Allah at the battlefield); but the Muslims await for them who have shown hypocrisy at this crucial time either the severe punishment from Allah directly or either He provides them that severe punishment through the hands of the Muslims; so they should go on waiting for the Muslims to get any one of the blessing and the Muslims also would wait for their total destruction -; Al-Hamdu Lillah; tell them - whether they spend anything willingly or unwillingly that seemingly is in the way of Allah, it shall not be accepted from them as most surely, they are the most sinful persons -; the remaining six AYAAT of the Ruku tell about the attitudes of the hypocrites and how they are punished and how they might be able to remove the curse from them if they really intend for it; AAYAT-54 reads, "And nothing hinders their spending being accepted from them, except that they disbelieve in Allah and in His Apostle and they do not come to prayer but while they are sluggish, and they do not spend but while they are unwilling"; this implies that good deeds even if they seemingly are done for Allah, are not accepted when there is disbelief in Allah and

His last Messenger; even their SALAH that they read seemingly for Allah was not by attention towards Him but they read it with laziness just to show that they are among the Muslims; let not their wealth and their sons excite your admiration as these are the very things (that they take their assets) that would prove extreme liability to them; by these, Allah intends to punish them in the worldly life as their obsession to amass wealth would keep them oblivious to AKHIRAT and as their sons would be such disobedient unworthy heirs to them that instead of providing any worldly gains, they would provide only losses to them and that would keep them in grief; Allah intends them to remain in these troubles that seize them until their death gets hold of them; it would happen that if they could remove their most heavy burden of engagement to amass wealth and if they could stop their sons from inflicting any losses to them, by getting some shelter even if that be some cave or be some place safe to enter then they would have rushed hastily to it; among them, are such persons who blame the Prophet PBUH on the distribution of alms so if they get from that as they wish, they are happy with him and if they don't, they become angry; the last AAYAT tells how they could still better things for their selves; it tells them that it would have been much better for them if they were content with whatever Allah and His Prophet PBUH had provided them; this also implies that they would obey Allah and His Prophet PBUH without any complaints; if they do say with all good intentions that the care from Allah is sufficient for them then Allah will soon give them much more out of His grace and even His Prophet PBUH too will provide for them their needs by the

will of Allah; they should remain most attentive only towards Allah, the true Lord; Al-Hamdu Lillah.

TAUBAH-The Eighth Ruku

60. Alms are only for the poor and the needy, and the officials over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise.

61. And there are some of them who molest the Prophet and say: He is one who believes everything that he hears; say: A hearer of good for you (who) believes in Allah and believes the faithful and a mercy for those of you who believe; and (as for) those who molest the Apostle of Allah, they shall have a painful punishment.

62. They swear to you by Allah that they might please you and, Allah, as well as His Apostle, has a greater right that they should please Him, if they are believers.

63. Do they not know that whoever acts in opposition to Allah and His Apostle, he shall surely have the fire of hell to abide in it? That is the grievous abasement.

64. The hypocrites fear lest a chapter should be sent down to them telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring forth what you fear.

65. And if you should question them, they would certainly say: We were only idly discoursing and sporting. Say: Was it at Allah and His AAYAAT and His Apostle that you mocked?

66. Do not make excuses; you have denied indeed after you had believed; if We pardon a party of you, We will chastise (another) party because they are guilty.

The first AAYAT of this RUKU names the eight rightful persons to get ZAKAH (and from all other of SADAQAH that is the amount given in charity to the needy persons) to answer the statement of such hypocrites who blamed the Prophet PBUH on the distribution of SADAQAH; the mention of the hypocrites continues after this AAYAT in the Ruku to the last and beyond; note that ZAKAH is obligatory to pay so the Muslim person (who has most high amounts left with him even after providing for his necessities) would pay it to only the needy Muslim persons as the AAYAT-60 tells here though he might pay other of SADAQAH even to the non-Muslims if they are needy; note also that it is necessary that he makes the needy Muslim person owner of the ZAKAH that he has given to him; ZAKAH purifies the amounts that the Muslim person has more than his necessity (though those amounts must not be in extreme); in the Islamic teachings, it means to give the amount (that is the fraction of the total value of gold, silver, stocks in trade and cash amounts at hand) to the needy to purify his/her assets as this is the command of Allah; the command for ZAKAH as an obligatory matter came in the second year of the HIJRAH; in the same year, SADAQAH of FITR also became obligatory to pay for Muslims at the EID that comes after RAMADHAN; the command to keep SAUM in RAMADHAN also descended the same year; there are five very important questions in respect

to ZAKAH that need answers; on what possessions must he pay ZAKAH, on what quantity of those must he pay it, when must he pay it, where must he pay it and how much of ZAKAH is payable on him; the Quran has guided to pay ZAKAH and Ahadith address these questions in detail for its practical application; the point of importance is whereas the Quran gives Islam in total for all times and all places in its text, Ahadith give it in total for all times and all places in practice; without addressing any minor difference, note for the first question that there are four things at possession that ask for ZAKAH; these are gold, silver, the stocks-in-trade and cash (and kind) as it represents gold and as it is the most acceptable medium of exchange in transactions; note also that gold and silver are always subject to ZAKAH in their own capacity in whatever form they are in possession and the surplus cash at hand and its like also have the same ruling as gold; an important point here is that the Muslim person would assess his share of stocks-in-trade and cash & kind involved at his business as a personal asset even though by the accounting viewpoint the business concern is a separate entity; note also that Sole-Proprietorship, and even Partnership, is fine but it is much better to avoid Joint-Stocks Company due to valid Islamic reasons but I, MSD, would not elaborate on this statement here except for the indication that in matters of ZAKAH, a person must have an acceptable information about the possessions he is paying the ZAKAH on at the specific date and his good control over those possessions on that specific date; for the second question, note that the amount on which the Muslim person becomes liable to pay ZAKAH is called NISAAB and by the

amount that is reported at Ahadith, it is 87.5 grams of gold as of today and for silver it is 612.5 grams and even if the Muslim person does not have gold or silver up-to NISAAB individually but these both together amount to the value of NISAAB by the market-value of lesser valuable of the two in cash (that is the market-value of 612.5 grams of silver as of today) even then he would pay ZAKAH as the NISAAB completes even by addition; if all four are individually not equal to NISAAB, they all would be added and if they come to it, the Muslim person would pay the ZAKAH so if the value of any two of cash, gold, silver and stocks-in-trade (or any three of them or even all four of them) sums-up to NISAAB i.e. the market value of 612.5 grams of silver in cash, the person would pay ZAKAH; as for the questions when to pay ZAKAH and where to pay it, note that it is to be paid yearly by cash or kind and the Muslim person liable to it must specify some date of the year of Hijrah by his intention for his ZAKAH; mostly the wealthy Muslims set such date to be some specific day of RAMADHAN when there are very high returns to every good deed done; it must not be changed then except for some totally genuine reason; when the Muslim person has amounts equal to NISAAB at that specific date and also had NISAAB at that specific date the previous year, he would pay ZAKAH, no matter what has come and has gone in between upon his finances; he must care not to change his finances drastically by taking steps to it before that specific date when he really intends to pay; note here how important the intention is and it is said in one of the authentic Ahadith that surely, the deeds depend upon intentions; as to where it would be given, note briefly that it

basically would be given to the poor and the needy and the AAYAT-60 here of Surah TAUBAH names eight of the rightful persons for ZAKAH; for the last important question, note that for the cash (& kind), gold, silver and stocks at trade, he would pay 2.5 per cent of the amount of them that results by the total of their value; however, the Muslim person has to pay amounts as his obligation on his cattle too that graze on its own and on his agriculture too at its harvest but not only their NISAAB, their mode of payment also is most unique; Al-Hamdu Lillah; the AAYAT reads, "SADAQAH are only for the poor (who has no resources for his necessities) and the needy (who is short of resources for his necessities), and the officials over them (that are not given to corruption), and those whose hearts are made to incline (so that they accept Islam due to its care for them but at these current times, this is feasible only when extremely needed) and the (ransoming of) captives and those in debts and in the way of Allah (for TABLIGH and JEHAD that occurs as the defense for the practice of the Islamic teachings) and the wayfarer (the traveler who has spent his money with him and has become penniless with inability to call some of his amounts from his homeland); an ordinance from Allah; and Allah is knowing, Wise"; Al-Hamdu Lillah; the next AAYAT tells that they say such things about the Prophet PBUH that offend him and among them, is their statement that the Prophet PBUH accepts any excuse that he is given (for the permission for absence from TABUK); O Prophet PBUH; tell the hypocrites - that if the Prophet PBUH hears their (lame) excuses, it is due to his leniency towards them and it is because of their benefit that he does not disclose

their identity so that they still remain in the Muslims; he believes in Allah and believes in what the true Muslims state and he is most lenient to the true Muslims among all persons that claim to be Muslims; they should be mindful that all those would face extremely severe punishment even in this world who offend the respectable Prophet PBUH; they swear in their lies so as to please the Muslims yet they should have pleased Allah by truly believing in Him by the acceptance of His commands, and should have pleased His Prophet PBUH by obedience to him in their practice if they really were true Muslims; the AAYAT ahead asks if they are unaware that whoever acts in opposition to Allah and His Prophet PBUH, his eternal abode would be the hell-fire; that certainly is the grievous abasement at AKHIRAT; these hypocrites are always at stress that such Surah does not descend that tells about the matter at their inside so then all would know that they are actually disbelievers to Islam; O Prophet PBUH; tell them - go on mocking, surely Allah would bring forth whatever they fear so they would remain in extreme disgrace among all persons they reside with; when they say something that challenges Islam head-on and it does come at fore, they change that by saying that they stated all this in jest only and only with playing gestures; ask them - did they mean that they are mocking at Allah and His AAYAAT and His Prophet PBUH; note that to disrespect Allah or the Quran or the Prophet PBUH is certain disbelief of the most rude nature that offends the Muslims highly and the Muslims certainly would challenge all such persons in all the manner possible, who commit such act of disbelief; these hypocrites must not make such foolish excuses as they certainly have disbelieved

after they had claimed that they had believed; if Allah does pardon a faction of them (by providing them TOFIQ to accept Islam truly), He shall punish severely the other faction directly or by the hands of the Muslims at the world, as they certainly are most guilty of the extreme disbelief; Al-Hamdu Lillah.

TAUBAH-The Ninth Ruku

67. The hypocritical men and the hypocritical women are all alike; they enjoin evil and forbid good and withhold their hands; they have forsaken Allah, so He has forsaken them; surely the hypocrites are the transgressors.

68. Allah has promised the hypocritical men and the hypocritical women and the disbelievers the fire of hell to abide therein; it is enough for them; and Allah has cursed them and they shall have lasting punishment.

69. Like those before you; they were stronger than you in power and more abundant in wealth and children, so they enjoyed their portion; thus have you enjoyed your portion as those before you enjoyed their portion; and you entered into vain discourses like the vain discourses in which entered those before you. These are they whose works are null in this world and the hereafter, and these are they who are the losers.

70. Has not the news of those before them come to them; of the people of Noah and Aad and Thamood, and the people of ABRAHAM and the dwellers of MADYAN and the overthrown cities; their apostles came to them with clear arguments; so

it was not Allah Who should do them injustice, but they were unjust to themselves.

71. And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Apostle; (as for) these, Allah will show mercy to them; surely Allah is Mighty, Wise.

72. Allah has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and best of all is Allah's goodly pleasure; that is the grand achievement.

The Ruku continues with the description of the hypocrites and this Ruku also states the traits of the good Muslims in contrast; the main feature of the hypocrites, men and women, is that they advise for the wrongs and forbid the righteousness and they withhold their hands i.e. they do not spend anything on the needy and they avoid JEHAD; they have forsaken Allah (and do not put His commands into practice that puts some burden to their-selves) so Allah has forsaken them (so He would not provide them tranquility in the world and at AKHIRAT, they would be severely punished); these certainly are the sinful persons; the AAYAT ahead implies that Allah has promised these hypocrites, men and women, and other of the disbelievers the hell-fire to abide therein; that would be the worthy punishment to them providing enough of that what they really deserve; and Allah has cursed them and they shall have the lasting punishment;

these hypocrites are like those persons who were before them and were stronger than them and had more of possessions and more of sons than them; so they enjoyed their parts at the world at their times and the hypocrites also have enjoyed their parts at the world at these times, and the hypocrites too indulged in futile things as they did; their deeds have perished at this world and at AKHIRAT; and they certainly are the losers (as AKHIRAT truly matters where they would be the extreme losers when they would be entered into the hell-fire); AAYAT-70 reminds them of the nations that were destroyed even in the world too so if they want worldly benefits, that also they would be unable to achieve ultimately as to oppose any of Prophets when he is present in the nation and providing the message of Allah with all fervor, certainly leads the disbelievers ultimately to destruction; their deaths would certainly be violent and most untimely for their liking; it was not Allah that was unjust to them (as He never gives troubles to anyone unless his own belief and the deeds that he does, ask for that) so it is that they were themselves responsible for their destruction; certainly, Allah is truly Powerful; Al-Hamdu Lillah; the last couple of AAYAAT of the Ruku tell about the true Muslims in contrast to hypocrites; they read, "And (as for) the believing men and the believing women (that are the true Muslims), they are guardians of each other; they enjoin the good and forbid evils and keep up SALAH and pay ZAKAH (while the hypocrites withhold their hands to say their SALAH in the proper manner that denotes that they have forsaken Allah and that is the reason they do not care about JEHAD and they also do not care to pay anything to the needy); the true

Muslims obey Allah and His Prophet PBUH (so as for) these, Allah will show mercy to them; surely Allah is Mighty (so He would provide such ways at the world for them that they keep to the obedience of Allah in all His commands and practice them as His Prophet PBUH had directed) and He is Most Wise (so He would lead the world to such manner that they would find convenience in keeping to Islam); Allah has promised to the believing men and the believing women JANNAT beneath which flow the beautiful streams, to abide in them, and (also) goodly dwellings in gardens of perpetual abode; and best of all is the goodly pleasure of Allah; that is the most grand achievement"; Al-Hamdu Lillah.

TAUBAH-The Tenth Ruku

73. O Prophet; strive hard against the disbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination.

74. They swear by Allah that they did not speak, and certainly they did speak, the word of disbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect, and they did not find fault except because Allah and His Apostle enriched them out of His grace; therefore if they repent, it will be good for them; and if they turn back, Allah will chastise them with a painful chastisement in this world and the hereafter, and they shall not have in the land any guardian or a helper.

75. And there are those of them who made a covenant with Allah - If He gives us out of His grace, we will certainly give alms and we will certainly be of the good.

76. But when He gave them out of His grace, they became niggardly of it and they turned back and they withdrew.

77. So He made hypocrisy to follow as the consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies.

78. Do they not know that Allah knows their hidden thoughts and their secret counsels, and that Allah is the great Knower of the unseen things?

79. They who taunt those of the faithful who give their alms freely, and those who give to the extent of their earnings and scoff at them; Allah will pay them back their scoffing, and they shall have a painful chastisement.

80. Ask forgiveness for them or do not ask forgiveness for them; even if you ask forgiveness for them seventy times, Allah will not forgive them; this is because they disbelieve in Allah and His Apostle, and Allah does not guide the transgressing people.

In the first AAYAT of this Ruku, Allah asks the Prophet PBUH to strive hard against the disbelievers especially the hypocrites; note that Allah has used the term that relates to JEHAD but here it does not mean QITAL as the Prophet PBUH never took-up that against the hypocrites while the Muslims in general are disallowed to name someone as hypocrite; note that it means to strive hard here against them taking such steps that they are unable to affect the Muslims adversely and remain cautious of their negative plans against the true Muslims; Allah has asked the Prophet PBUH

explicitly to remain most strict in attitudes against the disbelievers especially the hypocrites; their abode is the hell-fire and that is the most evil destination; they swear by Allah that they did not speak the words that denote disbelief in them (though they claim to have accepted Islam), and they are most intent on causing troubles to the Muslims but they have remained unable to do it, and instead of showing gratitude to Allah because Allah and His Apostle enriched them out of His grace, they show ingratitude; if they repent, it would be good for them but if they turn back, Allah would punish them most severely in this world and the hereafter, and they shall not have on the earth any true guardian or any true helper; the next four AAYAAT (from 75 to 78) tell about a person that was among the hypocrites (and about all such persons who ask Allah for personal benefits taking an oath by the name of Allah that they would then remain one of the most charitable and one of the most virtuous persons but they do otherwise); this hypocrite person was TAHLIBA Ibn HATIB who asked the Prophet PBUH to make DUA for him to get huge amounts of money and swore by the name of Allah in front of the Prophet PBUH that he would remain one of the most charitable and virtuous persons afterwards; the Prophet PBUH told him not to put himself into such examination but he did not listen and persisted; the Prophet PBUH ultimately made DUA for him and soon he became one of the richest persons in Madinah with huge quantity of land just outside Madinah that had huge number of cattle there; he became oblivious of the Islamic commands and even became lazy to read SALAH that he used to read before though he was among the hypocrites and with that, he

became extremely worldly and niggardly; so with the absence of SALAH, he became uncaring to AKHIRAT and with the absence of SADAQAH (amounts given in charity in which the most important is ZAKAH), he became totally attached to the worldly matters; Allah tells in AAYAT-77 & 78 about all such persons that Allah put hypocrisy as the consequence into their hearts till the day (of Judgment) when they shall meet Him because they lied even when they had promised in front of the Prophet PBUH that their intentions are most righteous; this means that they would never receive the good TOFIQ to repent and to become true Muslims, so that is to remain their worldly punishment and as Allah knows their hidden thoughts and their secret counsels, He would certainly punish them most severely even at AKHIRAT; note that TOFIQ means the effect of deeds that the good deeds bring more of them and the evil deeds bring more of them; among these hypocrites, there are such persons who blame the good Muslims who give huge amounts in SADAQAH (that was collected for the expedition of TABUK) calling them as show-off and the good Muslims who only have some small amounts to give into SADAQAH that they had earned by extreme labor mocking them as miserly and useless; note that one of SAHABA (the companions of the Prophet PBUH) by the name of ABU-AQIL-RA worked hard to earn some amounts of dates in return for it and gave half of it into the SADAQAH for TABUK; when the hypocrites mocked at this SADAQAH that the Muslims would win the war against the Roman Empire by this amount of SADAQAH, the Prophet PBUH asked the true Muslims to spread those dates all over the SADAQAH that was received then telling them that

certainly these dates would bring the blessing of Allah to all of it; Al-Hamdu Lillah; Allah does mock the hypocrites because He certainly would provide them most grievous punishment at their worldly lives and even at AKHIRAT; the last AAYAT of the RUKU tells the Prophet that even if he asks forgiveness for the hypocrites seventy times, Allah would not forgive them; as the words did not forbid him explicitly, the Prophet PBUH did ask Allah to forgive ABDULLAH ibn UBAYYE (who was the foremost character among the hypocrites) and even gave one of the KAMEEZ that he used to wear, as the wrapper to the body of that hypocrite when he died at Madinah so the AAYAT-84 at the next Ruku forbade him to ask for their forgiveness most explicitly; note that even with such care of the Prophet PBUH to one of the hypocrites due to the leniency in his good nature, that hypocrite still would be severely punished at AKHIRAT so it is the true Belief and the good deeds according to it (and that surely includes the obedience to the Prophet PBUH too) that count as that truly leads to TAQWA to Allah (the inner direction towards Allah) and that certainly is important at AKHIRAT; Al-Hamdu Lillah.

TAUBAH-The Eleventh Ruku

81. Those that were left behind were glad on account of their sitting behind Allah's Apostle and they were averse from striving in Allah's way with their property and their persons, and said: Do not go forth in the heat. Say: The fire of hell is much severe in heat - Would that they understood.

82. Therefore they shall laugh little and weep much as a recompense for what they earned.

83. Therefore if Allah brings you back to a party of them, and then they ask your permission to go forth, say: By no means shall you ever go forth with me and by no means shall you fight an enemy with me; surely you chose to sit the first time, therefore sit (now) with those who remain behind.

84. And never offer prayer for any one of them who dies and do not stand by his grave; surely they disbelieve in Allah and His Apostle and they shall die in transgression.

85. And let not their property and their children excite your admiration; Allah only wishes to chastise them with these in this world and (that) their souls may depart while they are disbelievers.

86. And whenever a chapter is revealed, saying: Believe in Allah and strive hard along with His Apostle, those having ampleness of means ask permission of you and say: Leave us (behind), that we may be with those who sit.

87. They preferred to be with those who remained behind, and a seal is set on their hearts so they do not understand.

88. But the Apostle and those who believe with him strive hard with their property and their persons; and these it is who shall have the good things and these it is who shall be successful.

89. Allah has prepared for them gardens, beneath which rivers flow, to abide in them; that is the great achievement.

The Ruku continues telling about the hypocrites and in the last couple of AAYAAT, it tells in contrast, about the

blessing that the true believers receive from Allah; the first AAYAT of the Ruku tells that they are pleased to stay behind the Prophet PBUH and they detest to make JEHAD (in the meaning of QITAL) with their property and their persons in the way of Allah and even tell others not to leave Madinah for the expedition of TABUK in such high temperature of heat; tell them O Prophet PBUH that the heat of the hell-fire is even more high in temperature; only if they could understand what troubles they are putting themselves into; the hypocrites think that the avoidance of JEHAD is better for them yet the Muslims must remain aware that the total absence of JEHAD would lead to their annihilation as there are such evil persons at the world who have given themselves to the Satan in such manner that he leads them to abuse their extreme worldly power against all good morality to consolidate their own evils of morality upon which he already has brought them; the better thing for the hypocrites is that they come to Islam and fight such evil power without any care to consequence and Allah would provide them all the safety at the world and the true success at AKHIRAT; if they do not come to Islam, then let them laugh all they like at the worldly life for they have to weep many times more when they would get their punishment at AKHIRAT; that surely would be the due consequence of all their doings; Al-Hamdu Lillah; so O Prophet PBUH, if Allah brings you back to any party of them which asks your permission to go forth at any JEHAD, tell them most clearly that by no means shall they ever attend any JEHAD with you and by no means shall they ever fight the enemy with you; surely they had chosen to sit the first time at the most

crucial time of TABUK, therefore they would stay behind now with those who remain behind at wars (that are the women, the children, the disabled persons); AAYAT-84 asks the Prophet PBUH never to make DUA to Allah (plea to Allah) for the forgiveness of hypocrites and never attend their burial; this tells that his attendance would lead the Muslims to take such persons as worthy of some esteem and that also tells that they do receive some of their punishment just as they are buried; the reason is that they had actually disbelieved in Allah and His Messenger and they died in that extreme sinful state; AAYAT-85 is like AAYAT-55 of TAUBAH that we studied at its seventh Ruku so the note there suffices that Allah intends to punish them in the worldly life as their obsession to amass wealth would keep them oblivious to AKHIRAT and as their sons would be such disobedient unworthy heirs to them that instead of providing any worldly gains, they would provide only losses to them and that would keep them in grief; Allah intends them to remain in these troubles that seize them until their death gets hold of them; it would happen that if they could remove their most heavy burden of engagement to amass wealth and if they could stop their sons from inflicting any losses to them, by getting some shelter even if that be some cave or be some place safe to enter then they would have rushed hastily to it; the AAYAT ahead tells that whenever any Surah descends that asks to believe in Allah and to take-up JEHAD with His Prophet PBUH, those hypocrites that have resources to attend it, ask the Prophet PBUH their leave from it and ask with no remorse to let them stay behind with those that stay behind; they are pleased to stay with the women at homes and such

seal is put on their hearts that does not let them understand the Truth as it is; but the Prophet PBUH and the true Muslims with him do take-up JEHAD by their properties and by their persons so for them are all of goodness; they certainly are the successful persons as the true success is of AKHIRAT only; it comes by the recognition of the only aim of life that is to worship Allah truly with total obedience to Him when the good person keeps to it in his good belief and in all his good deeds; Al-Hamdu Lillah; Allah has prepared for all the true believers JANNAAT (the most beautiful gardens) beneath which flow the beautiful streams and that certainly is the true success; Al-Hamdu Lillah.

Supplementary note on AAYAT-81 of TAUBAH

It is significant that the Quran uses the terms according to their meanings yet in the context, they express their meanings by different manners and all these meanings are totally valid by Arabic; I, MSD, would insha-Allah provide how some word relates to its different meanings at the Quran yet with the advise to all those who study this Tafsiri-Guide to read my writing "the Expressions of Quran" too which also presents the different aspects by which the Quran provides its beautiful message at different places; here we see that the term JEHAD applies to the combat with the disbelievers while at AAYAT-73, it applies to striving hard against the disbelievers and the hypocrites; it is used at both places in the meanings that ask the Muslims for practice; there are three sets of significant words at the Quran that are near in meaning to each other; these are Muslim and MOMEN (the Muslim and the true Muslim), QITAL and JEHAD (physical

combat against the disbelievers and utmost physical/spiritual efforts against the disbelief), NABI and RASUL (the Prophet and the Messenger of Allah; the notable thing here is that Allah sends His Messenger to some specific nation); note also that the second term of all these words includes the first respective term at its fold so it is more significant than the first; it is possible that any of the terms in these sets is taken for its respective companion word wherever the text permits that and this needs good insight; Al-Hamdu Lillah; note that in Surah YOUSUF (Joseph), there are the same words that occur by the literal sense and at other places in the same Surah, they have the specific meanings (and these specific meanings are the righteous meanings that agree with Islam); for the clarification of this statement, I, MSD, would give the example from Surah YOUSUF where the literal meanings of these important words are connected to Egyptians while the specific meanings guide towards the righteousness; these include the word RASUL (means the messenger in literal sense and it denotes any of the Messengers of Allah specifically); AAYAAT (means the signs in the literal sense and it denotes the signs/miracles of Allah specifically, and AAYAAT are also the verses of the Quran specifically); DEEN (means the practical system of life in the literal sense and it denotes Islam that is the righteous DEEN i.e. the righteous system of life to practice specifically); RABB (of any person - means the owner of that slave-person in the literal sense and it denotes Allah, the true Lord, specifically); consider AAYAT-50 and AAYAT-110 where AAYAT-50 reads, "And the king said - bring him unto me - and when the messenger (in the literal sense) came unto him,

he (Joseph) said - return unto your RABB (in the literal sense) and ask him what was the case of the women who cut their hands - my RABB (i.e. Allah, the true Lord) knows their guile" and AAYAT-110 reads, "until when the Messengers (in the specific meaning) despaired and the people became sure that they were indeed told a lie, Our help came to them and whom We pleased was delivered; and Our punishment is not averted from the guilty people"; consider AAYAT-35 and AAYAT-1 where AAYAT-35 reads, "then it occurred to them after they had seen the AAYAAT (in the literal sense) that they should imprison him till a time" and AAYAT-1 reads, "Alif-Lam-Ra - these are the AAYAAT (in the specific meaning) of the Book that makes (things) manifest"; consider AAYAT-76 and AAYAT-40 where AAYAT-76 reads, "so he began with their sacks before the sack of his brother, then he brought it out from his brother's sack; thus did We plan for the sake of Yusuf; it was not (lawful) that he should take his brother under the DEEN (in the literal sense) of king unless Allah pleased; We raise the degrees of whomsoever We please, and above every one possessed of knowledge is the All-knowing one" and AAYAT-40 (where Yusuf-AS speaks to his mates at the jail for TABLIGH) reads, "you do not serve besides Allah but names which you have named, you and your fathers - Allah has not sent down any authority for them; judgment is only by Allah; He has commanded that you shall not serve aught but Him; this is the righteous DEEN (in the specific meaning) but most people do not know"; consider AAYAT-50 that reads, "And the king said - bring him unto me - and when the messenger (in the literal sense) came unto him, he (Joseph) said - return unto your RABB (in the literal

sense) and ask him what was the case of the women who cut their hands - my RABB (i.e. Allah, the true Lord) knows their guile" so this single AAYAT has the term in both the literal sense and in the specific meaning; it actually implies that the JINN and the mankind, the two of the creation of Allah that only have the free-will, must obey Allah in all walks of life for He truly is their RABB; Al-Hamdu Lillah RABBEL-AALAMIN; note that YAUMUD-DEEN as it comes at Surah FATIHA, is the day when the true system of life that Allah has set for the mankind (and even the JINN) would manifest i.e. the Day of Judgment that is the first day of AKHIRAT which is of one thousand years by our count and in it, every person would receive that to which he had worked at the worldly life; there are other words too that have high significance in understanding of the Quran that have been used in different of its good meanings at different places that especially include KITAB (i.e. Book and it means at places the Quran and even Torah and even the LOHE-MAHFUZ i.e. the book of Allah that have all things written in it; it also means the commands of Allah and even the Surah in which the word is placed and this tells that the context for it and for other such significant words is most important in getting the meaning of the word) and also include WAHI (the revelation that Allah provides to the Messengers whereas it also means some natural direction that He puts inside any of His creation); due to the difference in meanings by the context, the Muslim person who takes-up TAFSIR must have the awareness of how the ancient good students and the recent good students of TAFSIR have interpreted AAYAAT that have such words; please note that even the text of the

Quran has utmost significance in getting to its message so when the Muslim person (who has studied Islam with fervor) takes-up TAFSIR, he would have total attention towards Allah and he would ask for mercy from Him before he asks for any blessing from Him; Al-Hamdu Lillah.

TAUBAH-The Twelfth Ruku

90. And the defaulters from among the dwellers of the desert came that permission may be given to them and they sat (at home) who lied to Allah and His Apostle; a painful chastisement shall afflict those of them who disbelieved.

91. It shall be no crime in the weak, nor in the sick, nor in those who do not find what they should spend (to stay behind), so long as they are sincere to Allah and His Apostle; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful;

92. Nor in those who when they came to you that you might carry them, you said: I cannot find that on which to carry you; they went back while their eyes overflowed with tears on account of grief for not finding that which they should spend.

93. The way (to blame) is only against those who ask permission of you though they are rich; they have chosen to be with those who remained behind, and Allah has set a seal upon their hearts so they do not know.

94. They will excuse themselves to you when you go back to them. Say: Urge no excuse, by no means will we believe you; indeed Allah has informed us of matters relating to you; and now Allah and His Apostle will see your doings, then you shall

be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

95. They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is hell; a recompense for what they earned.

96. They will swear to you that you may be pleased with them; but if you are pleased with them, yet surely Allah is not pleased with the transgressing people.

97. The dwellers of the desert are very hard in disbelief and hypocrisy, and more disposed not to know the limits of what Allah has revealed to His Apostle; and Allah is Knowing, Wise.

98. And of the dwellers of the desert are those who take what they spend to be a fine, and they wait (the befalling of) calamities to you; on them (will be) the evil calamity; and Allah is Hearing, Knowing.

99. And of the dwellers of the desert are those who believe in Allah and the latter day and take what they spend to be (means of) the nearness of Allah and the Apostle's prayers; surely it shall be means of nearness for them; Allah will make them enter into His mercy; surely Allah is Forgiving, Merciful.

The Ruku is mostly related to the dwellers of the desert at Arabia who also were asked to join the expedition of TABUK; the opening AAYAT of the Ruku states that many of them came to Madinah to ask the Prophet PBUH for leave from the expedition; it tells that those who had spoken lies to get the leave would receive most severe punishment in the worldly

life and at AKHIRAT if they remain to disbelief till their deaths; however, there is no blame to those who really are weak and to the invalid and to such persons among them who really do not have the proper resources for the expedition when they are most sincere to Allah and His Messenger PBUH; there would be no blame on those who truly are virtuous Muslims; and Allah certainly is Most Forgiving and Most Merciful; there is no blame even upon those who come to you O Prophet PBUH so that you may provide them some animal to ride for this long route and you tell them that there is nothing of that sort with me; so they turn away with tears in their eyes due to agony that they do not have this much even, to spare on JEHAD at this crucial time; the blame is upon those who have the resources and they still ask the Prophet PBUH for leave from TABUK; they are pleased to stay with the women at homes and Allah has sealed their hearts so they do not understand the Truth and so they do not get to know the consequence of this avoidance at their worldly lives and at AKHIRAT; in the dwellers of the desert, there are two groups so among them are such persons who would swear to you O Prophet PBUH, as you return to them, on their excuses so tell them that the Muslims would not accept their lame excuses as Allah has informed the Muslims (through the Prophet PBUH) all about them; so now Allah would see their deeds and the Prophet would too (till the time he is at the world) and if they do develop some sincerity to Allah and His Prophet PBUH, then as they are returned to Allah Who is the Knower of all the unseen and all the seen, He would tell them of all their doings there at AKHIRAT; and among them are such persons too who would very soon swear

to you O Prophet PBUH, as you return to them so that you ignore them on their wrong-doing; they are fully conscious that they would be asked upon the wrong that they had committed (by not participating in TABUK) so ignore them as they are impure inside and their abode is the hell-fire; that is the worthy return for them to what wrongs they had earned; they would swear because they intend that all you Muslims remain pleased with them but even if you do, Allah is not pleased with such sinful persons; they should have tried to please Allah rather than any other and so He would punish them severely; Al-Hamdu Lillah; AAYAT-97 states that "the dwellers of the desert (that disbelieve) are very hard in disbelief and hypocrisy (as they take the deeds that are easy to them or beneficial to their worldly lives but leave the hard ones), and more disposed not to know the limits of what Allah has revealed to His Apostle (so they do not understand the integrity of the commands of Allah); and Allah is Knowing (of all that is at their insides), Wise (so He gives them space to better themselves or to lose all the chance to their safety)"; the last couple of AAYAAT here tell again about the different dwellers of the desert so among them are those who take what they spend as some fine (i.e. stressful duty) to pay , and they await calamities to come to the Muslims (so that they would become free of payments); on them is the evil calamity (as the detestation they have for the Muslims keeps them tense); and Allah is Most Hearing (of their secret consultations) and Knowing (of their insides); among them are such good persons too who believe in Allah and AKHIRAT and they spend whatever is possible for them to get the nearness of Allah by DUA (plea to Allah) that the

Prophet PBUH makes for them; it shall become the means of nearness to Allah for them and Allah would make them enter into His mercy; surely Allah is Forgiving (of their wrongs by their lack of knowledge) and Merciful (so He would provide them space to better themselves by their good deeds to compensate for their wrongs); Al-Hamdu Lillah.

TAUBAH-The Thirteenth Ruku

100. And (as for) the foremost, the first of the Muhajirs and the Ansaars, and those who followed them in goodness, Allah is well pleased with them and they are well pleased with Him, and He has prepared for them gardens beneath which rivers flow, to abide in them for ever; that is the mighty achievement.

101. And from among those who are round about you of the dwellers of the desert there are hypocrites, and from among the people of Medina (also); they are stubborn in hypocrisy; you do not know them; We know them; We will chastise them twice then shall they be turned back to a grievous chastisement

102. And others have confessed their faults, they have mingled a good deed and an evil one; may be Allah will turn to them (mercifully); surely Allah is Forgiving, Merciful.

103. Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them; and Allah is Hearing, Knowing.

104. Do they not know that Allah accepts repentance from His servants and takes the alms, and that Allah is the Oft-returning (to mercy), the Merciful?

105. And say: Work; so Allah will see your work and (so will) His Apostle and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

106. And others are made to await Allah's command, whether He chastise them or whether He turn to them (mercifully), and Allah is Knowing, Wise.

107. And those who built a MASJID to cause harm and for disbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Apostle before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars.

108. Never stand in it; certainly a MASJID founded on piety from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah loves those who purify themselves.

109. Is he, therefore, better who lays his foundation on fear of Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people.

110. The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut into pieces; and Allah is Knowing, Wise.

The first AAYAT of the RUKU tells the virtues of SAHABA (the companions of the Prophet PBUH) that were those who comprised of MUHAJIR and ANSAAR; they had come early

to Islam and so they were among the foremost of the Muslims; note that the MUHAJIR were those who migrated to Madinah from Makkah while ANSAAR were the basic residents of Madinah; Hijrah (migration) to Madinah was necessary for the Muslims but after their conquest of Makkah at the 8th year of Hijrah, it did not remain necessary on them; the AAYAT also tells them as virtuous who followed these foremost among SAHABA, that came to Islam later on yet showed high sincerity to it and it also tells that Allah is pleased with them and they are pleased with Him; and He has prepared for them JANNAAT beneath which flow the beautiful streams, to abide in them for ever so that certainly is the most prominent success; the AAYAAT ahead tell more about the different hypocrites; they tell that among those dwellers of the desert that live near to Madinah, there are hypocrites, and from among the people of Medina (also); they are most stubborn in their hypocrisy yet even you O Prophet PBUH, do not know them but Allah knows them and He will chastise them twice (that would be at their worldly lives and at their lives that relates to their graves); note that Ahadith have explicitly told about the peace or the chastisement at the life that relates to the grave yet seemingly the chastisement there is much long in time for the few most wrong persons by the will of Allah but very short in time for others by the will of Allah so after that, they would remain dead only, till the day when Allah would raise all persons from dead (i.e. the Day of Judgment) and the most sinful persons among the hypocrites would then receive the most grievous chastisement at AKHIRAT; consider MOMEN-46 that reads, "they (Pharaoh and his people) shall be brought before the

fire (every) morning and evening and on the day when the hour shall come to pass, (Allah would command to) make the people of Pharaoh enter the severest chastisement"; note that the persons at extreme peace would receive their reward of tranquility at their lives that relate to the grave seemingly for some of time as Allah wills and then they would remain at the sleep of the dead as Ahadith are explicit on that too, till the Day of Judgment; Al-Hamdu Lillah; the AAYAT ahead says that there are still others of hypocrites who have confessed their faults, they have mingled a good deed (that is they have repented truly on their absence from TABUK) and an evil one (that is the absence from TABUK); AAYAT-102 mentioned them in the good manner and that was taken as the acceptance of their asking for pardon as it says that surely Allah is Most Forgiving and Merciful; the AAYAT ahead asks the Prophet PBUH to take alms out of their property and cleanse them of sins that they have done in the past and then purify them from the base worldly desires so that they remain the righteous Muslims thereby, and make DUA for them as Allah only has all true authority; surely your DUA is relief to them as they come truly to Islam; and Allah certainly is Most Hearing (of their repentance) and Most Knowing (of their hearts); Al-Hamdu Lillah; AAYAT-104 tells that Allah accepts repentance from His servants when they are truly remorseful and takes the alms from them so that they learn to spend in the way of Allah and keep away from the base desires by the development of benevolence in them, and that Allah is Oft-returning (to mercy) and Merciful; and O Prophet PBUH, tell them to gather the good deeds so Allah will see their work and (so will) His Prophet PBUH and even

the believers; and they all would be brought back to the Knower of the unseen and the seen at the Day of Judgment so they should never incline towards hypocrisy but remain truly the good Muslims, then He will certainly inform all of them, whatever they used to do; Al-Hamdu Lillah; to understand AAYAT-106, note there were three other men besides those whom the previous AAYAT mentioned, who were among the Muslims but they had not gone at the expedition of TABUK due to their slackness and they had also accepted their wrong clearly; due to this absence from TABUK, this AAYAT cites them in mentioning the hypocrites to whom the Muslims took-up the social boycott on the command of the Prophet PBUH until some clear indication comes from Allah; this AAYAT reads, "and others are made to await Allah's command, whether He chastise them or whether He turn to them (mercifully), and Allah is Knowing, Wise"; the repentance of these three was accepted after fifty trying days for them that our study would read at the last of the next Ruku insha-Allah; the last four AAYAAT from 107 to 110 tell about the MASJID that the stubborn hypocrites had built (it was named as DHIRAR i.e. it was established by the intention to harm the Muslims by making it the base for the hypocrites) so whereas Allah provided mercy to the previous persons that did not attend TABUK yet they were truly repentant on that, He told about these extremely sinful hypocrites that they would not remain at peace even at the world (and they would undoubtedly be the extreme losers at AKHIRAT); note that there were two tribes AUS and KHAZRAJ at Madinah that had extreme enmity among them and used to fight each other fiercely on

petty issues; when Islam came to Madinah, they both accepted Islam and renounced their differences and they were named together as ANSAAR (i.e. helpful persons as they helped intently the MUHAJIR that came from Makkah); there was a monk there at Madinah who was named ABU-AMIR RAHIB who basically belonged to the tribe of KHAZRAJ yet he had taken up Christianity; he was held in high esteem by the KHAZRAJ and even AUS but with Islam getting hold there, he left Madinah and went to Makkah as he had extreme hatred for Islam; after HUNAYN, when the Muslims had established themselves in Arabia securely, he went away to Syria and it was on his advise from there that the hypocrites built MASJID-DHIRAR; the AAYAAT read, "and those who built the MASJID to cause harm and for disbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Apostle before (i.e. ABU-AMIR); and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars; (O Prophet PBUH), you shall never stand in it (for SALAH); certainly the MASJID founded on piety from the very first day (i.e. MASJID at QUBA, the place where the Prophet PBUH had stayed temporarily when he had come to Madinah at Hijrah) is more deserving that you should stand in it; in it are such men who love that they remain most clean (and Ahadith have mentioned in Tafsir to this that they cared highly for cleanliness after attending the call of nature); and Allah appreciates those who cleanse themselves; is he, therefore, better who lays his foundation on TAQWA to Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it

broke down with him into the hell-fire (so building of DHIRAR would undoubtedly lead the hypocrites to the hell-fire); and Allah does not guide the unjust people; this building which they have built will ever continue to be a source of anxiety in their hearts, except that their hearts get cut into pieces (i.e. up-to their deaths because of all their anxieties and at AKHIRAT, they would see what extreme anguish they have taken upon themselves); and Allah is Knowing (of their actual intentions) and Most Wise (so He directs the matters in such manner that they do not remain adverse to Islam)"; Al-Hamdu Lillah; after Allah told about DHIRAR to the Prophet PBUH, he did not go there (though the hypocrites intended that he comes there after TABUK to read SALAH so that they may present it as some blessed place to the Muslims); he sent some of his SAHABA to demolish it and they burnt it down so the bad intention of the hypocrites only brought extreme infamy to them and it did not cause any harm to the true Muslims; Al-Hamdu Lillah.

TAUBAH-The Fourteenth Ruku

111. Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Torah and the INJIL and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement.

112. They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves,

who enjoin what is good and forbid what is evil, and who keep the limits of Allah; and give good news to the believers.

113. It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are inmates of the flaming fire.

114. And Ibrahim asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him; most surely Ibrahim was very tender-hearted, forbearing.

115. It is not (attributable to) Allah that He should lead a people astray after He has guided them; He even makes clear to them what they should guard against; surely Allah knows all things.

116. Surely Allah's is the kingdom of the heavens and the earth; He brings to life and causes to die; and there is not for you besides Allah any Guardian or Helper.

117. Certainly Allah has turned (mercifully) to the Prophet and those who fled (their homes) and the helpers who followed him in the hour of strait after the hearts of a part of them were about to deviate, then He turned to them (mercifully); surely to them He is Compassionate, Merciful.

118. And to the three who were left behind, until the earth became strait to them notwithstanding its spaciousness and their souls were also straitened to them; and they knew it for certain that there was no refuge from Allah but in Him; then He turned to them (mercifully) that they might turn (to Him); surely Allah is the Oft-returning (to mercy), the Merciful.

The first AAYAT of the Ruku tells about the true Muslims and the next tells about their most significant traits; so the previous Ruku opened by noting the virtues of SAHABA among the true Muslims and here the opening AAYAT notes the virtues of the true Muslims in general; Al-Hamdu Lillah; it tells that Allah has purchased the persons and the properties of the true Muslims for the return of JANNAH to them; they fight in the way of Allah and they slay and get slain at the battlefield and though it is the credit transaction yet they would certainly get the return; it is the true word of Allah that He has provided in Torah and INJIL and the Quran, and who is more faithful to his commitment than Allah; so the Muslims would rejoice on the transaction that they have settled with Allah as that certainly is the most prominent success; Al-Hamdu Lillah; the next AAYAT introduces the true Muslims as "they who turn (to Allah), who serve (Him), who praise (Him), who keep away from base desires (particularly by fasting), who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah"; the first of them tells that for the true Muslims, the foremost of these traits is that they repent on their sins totally; then they surrender completely to Allah and accept Islam by heart; then they keep to praising Allah at all times and at all places by their words; then they care not to give-in to their base desires; then they keep their SALAH intact by the particular care to Ruku (i.e. the bowing down in it); and by the particular care to SAJDAH (the prostration in it); then they care to

enjoin the righteousness and to forbid what is evil; then they care to remain firm to Islam in their belief and in all their good deeds; so these are the traits that bring them to the status of the true Muslims; the AAYAT says at the last of it - O Prophet PBUH - give the good tidings to the true Muslims that they certainly would receive JANNAH at AKHIRAT; Allah would certainly keep His word and He certainly has all the true authority; A-Hamdu Lillah; the AAYAT ahead tells the Prophet PBUH that he would not make DUA for the forgiveness of the polytheists even if they are his near relatives after it is clear to him that they are the inmates of the hell-fire; after this direction, Allah tells about Abraham-AS that though he had made DUA for the forgiveness of his father yet it was because he had promised him that he would pray to Allah for that (see MUMTAHINA-4); but as he understood that his father certainly is the enemy to Allah (as he died on the disbelief), he stopped asking for his forgiveness; Al-Hamdu Lillah; the AAYAT tells about Abraham that he was very soft and much forbearing by nature; note that at the life of the disbeliever, it is fine to ask Allah that He guides him towards the right path but when he dies upon the disbelief, it is disallowed to ask Allah for his forgiveness; so Allah commanded the Prophet PBUH neither to ask Allah for the forgiveness for the hypocrites (AAYAT-84) nor for the polytheists (AAYAT-113); note also that some of his near-relatives had died in the state of disbelief and even though he also was soft by nature, he did not ever pray to Allah for their forgiveness; the AAYAT ahead tells that Allah does not misguide any nation whom He has provided the true guidance by His will, until He clarifies

all such things to them which they would avoid; then if they disobey, Allah gives them the punishment as He wills as He certainly knows all things; Allah certainly has the true authority over all the heavens and the earth and He truly gives life and death; no-one besides Him is the true Guardian and the true Helper to the Muslims so the Muslims would not fear anyone and do their tasks according to Islam with total trust upon Allah; Al-Hamdu Lillah; AAYAT-117 reads that "certainly Allah has turned (mercifully) to the Prophet and the MUHAJIRIN and the ANSAAR who followed him in the most trying times (after Hijrah and especially of TABUK) after the hearts of some of them were about to deviate (due to such trials though they did continue the expedition without complaints), then He turned to all of them (mercifully); surely to them He is Most Kind and Most Merciful"; Al-Hamdu Lillah; the last AAYAT of the Ruku tells the acceptance of TAUBAH (the repentance) of the three persons that had remained behind TABUK due to slackness and they were not hypocrites though absence from it at that time was considered as hypocrisy; the AAYAT reads, "and to the three who were left behind (and it also means the matter of whom was left to decide), until the earth narrowed upon them notwithstanding its spaciousness and their souls also narrowed upon them; and they knew it for certain that there was no refuge from Allah but in Him; then He turned to them (mercifully) that they might turn (to Him) with repentance; surely Allah is the Oft-returning (to mercy), the Merciful; Al-Hamdu Lillah; note that these three were KA'AB ibn MAALIK, HILAL ibn UMAYYAH and MURARA ibn RABI and KA'AB has provided his narrative of that time that is

recorded at Bukhari, the most authentic book of Ahadith; the salient features to it is that KA'AB had not departed when the Prophet PBUH and the SAHABA had left for TABUK with the thought that he had got the fast ride that would get to the procession towards TABUK en-route; it happened that he slacked so much that one of those days he realized that even if he takes one of his fastest rides, he would be unable to get to the Prophet PBUH and the SAHABA now; he came to know that the Prophet PBUH had asked some of his companions about him at TABUK and one of them had replied that his inclination to leisure has let him down but MU'AZ ibn JABAL, one of the prominent SAHABA, had defended him; now, as the Prophet PBUH and the SAHABA returned from TABUK, the hypocrites came at MASJID-NABAWI and gave their excuses; these three also came but without giving any defense, they accepted their wrong; the Prophet PBUH asked the SAHABA not to speak to these three and not to keep any relations to them until Allah gives the verdict in their case; so it was their social boycott and KA'AB tells that it was the most troublesome time where no-one answered to his SALAM even, and his near relatives even did not speak to him; note that for the worldly reasons, the Muslims are disallowed to end relations for more than three days yet they are allowed to avoid relations to someone if they have the valid reason by Islam; KA'AB still read SALAH at the MASJID-NABAWI and noted that the Prophet PBUH observed him at times though when he saw him, he turned his view away; the extreme trouble came when the ruler of GHASSAN sent a letter to him that he was most concerned at his discredit at Madinah so he ought to come at

GHASSAN where he would find his true worth; KA'AB was most upset that the situation has become such that the enemy is taking him vulnerable to it and is thinking that he would give-in to this situation; he burnt the letter and ended the matter then and there; even more trouble was his thought that if he dies at this time, the Muslims might not read his funeral-SALAH to ask Allah for his forgiveness; it was after fifty days that AAYAT-118 descended upon the Prophet PBUH near to FAJR that mentioned that Allah has accepted the TAUBAH (repentance) of the three; two persons ran after FAJR, one riding and one on the foot, to tell him the good news in whom the one at foot ascended a hillock and screamed out from there that "O KA'AB - get the good news"; this call reached KA'AB even before the rider and he immediately prostrated to Allah to show his gratitude to Him; Al-Hamdu Lillah; as he came to the MASJID, everyone greeted him and all there were pleased at the acceptance of TAUBAH of the three; KA'AB took the oath at the time that he would never speak any lies whatever comes as speaking of the truth had given him the respect among his colleagues and had saved him from the punishment of AKHIRAT; he fulfilled the demands of his oath well till the last of his life; Al-Hamdu Lillah.

TAUBAH-The Fifteenth Ruku

119. O you who believe - be careful of (your duty to) Allah and be with the true ones.

120. It did not beseem the people of Medina and those round about them of the dwellers of the desert to remain behind

the Apostle of Allah, nor should they desire (anything) for themselves in preference to him; this is because there afflicts them not thirst or fatigue or hunger in Allah's way, nor do they tread a path which enrages the disbelievers, nor do they attain from the enemy what they attain, but a good work is written down to them on account of it; surely Allah does not waste the reward of the doers of good;

121. Nor do they spend anything that may be spent, small or big, nor do they traverse a valley, but it is written down to their credit, that Allah may reward them with the best of what they have done.

122. And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?

The first AAYAT states an important thing that to achieve TAQWA to Allah, it is most necessary that the Muslim person is most truthful; it was the truth that saved the three of the repentant SAHABA though they had to bear some difficult times yet Allah accepted their TAUBAH; note that the hypocrites were extreme liars so the AAYAT implies that those who have accepted Islam truly, they would never tell lies to avoid the trial they must face so they would remain true to Islam even at the most trying times to them as lying is the trait of the hypocrites and not of the Muslims; Al-Hamdu Lillah; the next couple of AAYAAT tell the

significance of TABUK that whatever troubles, small or big, that the Muslims bore in that expedition led them to the highest of virtues; the AAYAAT read that "it was not proper for the people of Madinah and those round about them of the dwellers of the desert to remain behind the Apostle of Allah, nor should they desire (anything) for themselves in preference to him; this is because there afflicts them not thirst or fatigue or hunger in Allah's way, nor do they tread a path which enrages the disbelievers, nor do they attain from the enemy what they attain, but a good work is written down to them on account of it; surely Allah does not waste the reward of the doers of the good"; "nor do they spend anything that may be spent, small or great, nor do they traverse a valley, but it is written down to their credit, that Allah may reward them with the best of what they have done"; this was the crucial battle where each and every able Muslim of Madinah and even nearby, had to challenge the enemy head-on and at that time, the situation had turned into such issue that asked the Muslims necessarily to save the teachings of Islam without any care to their lives and to their properties; Al-Hamdu Lillah; however, there was some chance for the Muslims to consider that the ruling about TABUK tells that Allah asks all of the Muslims able to fight at the vicinity of any battle to necessarily take-up the combat against the disbelievers so the last AAYAT of the Ruku states explicitly that it is not proper for the true Muslims that all of them leave to challenge the disbelievers at the battlefield so the better thing is that some from them from each of the different localities go forth to challenge the disbelievers while the others of them study

Islam so that they keep the Islamic teachings intact for practice, as for the defense of these only that the true Muslims challenge the disbelievers; the AAYAT reads, "and it is not proper for the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?"; note that to fight against the challengers to Islam (QITAL) and to study the Islamic teachings well by all aspects to make its practice most easy (Islamic TA'LIM and TABLIGH), both of these are obligatory upon the significant number of the true Muslims for each of them respectively so that it suffices; so the true Muslims fulfill together the demands of the Islamic living by taking up both these matters that relate to the defense of Islam from the enemy that challenges the true Muslims by the physical force and that relate to its defense from the enemy that challenges them by the unjust reasoning with all their care only to the worldly issues; most certainly, each of them relate to JEHAD for the true Muslims and each of them expresses most clearly that Allah only is the true authority; Al-Hamdu Lillah.

TAUBAH-The Last Ruku

123.O you who believe - fight those of the disbelievers who are near to you and let them find in you hardness; and know that Allah is with those who guard (against evil).

124.And whenever a Surah is revealed, there are some of them who say: Which of you has it strengthened in faith?

Then as for those who believe, it strengthens them in faith and they rejoice.

125. And as for those in whose hearts is disease, it adds uncleanness to their uncleanness and they die while they are disbelievers.

126. Do they not see that they are tried once or twice in every year, yet they neither turn (to Allah), nor do they become mindful.

127. And whenever a Surah is revealed, they cast glances at one another: Does anyone see you? Then they turn away: Allah has turned away their hearts because they are a people who do not understand.

128. Certainly, there has come unto you the Apostle from amongst yourselves; it grieves him that you should perish; ardently anxious is he over you; to the Believers is he most kind and merciful.

129. But if they turn back, say: Allah is sufficient for me, there is no god but He; on Him do I rely, and He is the Lord of the tremendous Throne.

The first AAYAT of the Ruku commands the Muslims to fight those disbelievers that are near to them in distance; note that at the battle in defense, the Muslims that are attacked by the disbelievers, would respond to their challenge with all the might they have; afterwards if they are not enough to answer them good, other of the Muslims nearby would join them to strengthen their power and if needed, then still others nearby would join the battle against the disbelievers that had challenged the Muslims; however, in the warfare at

the current times, it certainly is moot point if the Muslims nearby to the battle need to join the battlefield and the better thing is that both the sides at the combat strike the most reasonable peace treaty as soon as possible; as for the QITAL that the Muslims take-up in attack upon the disbelievers, note that it needs conditions that we have seen at our study before (please see the note at 26th Ruku of Surah BAQARAH); AAYAAT-124 & 125 tell about the hypocrites that when the AAYAAT descend, they speak of them mockingly; Allah states their adverse remark and then answers them too; the AAYAAT tell that "and whenever a Surah is revealed, there are some of them who say -which of you has it strengthened in faith? -then as for those who believe, it strengthens them in faith and they rejoice; and as for those in whose hearts is disease, it adds uncleanness to their uncleanness (inside; that is their disbelief) and they die while they are disbelievers"; so it is because of the disbelief of the hypocrites that they do not get any strength by the AAYAAT but the true believers do find strength in them as the AAYAAT make their study of Islam much better and even their practice upon Islam much better; note that the second AAYAT of ANFAAL reads, "those only are believers whose hearts become full of fear when Allah is mentioned, and when His AAYAAT are recited to them, they increase them in faith, and in their Lord do they trust"; Al-Hamdu Lillah; AAYAT-126 points out that though they see this clearly by their eyes that each year, they are tried by some calamity or other once or twice yet they do not care to see by the spiritual insight that it is Allah Who is trying them; they actually are not prepared to give any attention to Him

and in fact, they do not even try to realize that the calamities affect them because of their lack of the spiritual insight and that actually is the reason that Allah tries them in this demanding manner; AAYAT-127 tells their attitude at the gathering at the MASJID where the SAHABA sat to learn Islam from the Prophet PBUH; they look at each other when some Surah (especially the AAYAAT of TAUBAH) descends at the Prophet PBUH about what attitude they should take; so by their gestures, they leave the place unnoticed to plan more of their strategy against the Muslims; their negativity does not let them hear anything of Islam so that they might see what it has to provide to the mankind; Allah tells all of the mankind at AAYAT-128 that "there has come unto you the Messenger from amongst yourselves; it grieves him that you should perish; ardently anxious is he over you; to the Believers is he most kind and merciful"; what an idiocy of hypocrites that they turn away from this blessed gathering of the Prophet PBUH where they might have learned about Islam much and might have accepted its message; note that the words RA'UF (most kind) and RAHIM (most merciful) have been used as attributes to the Prophet PBUH in this AAYAT and the Quran has also used these words to denote the attributes of Allah but they certainly have significant difference; when they are mentioned for Allah, they tell that all His attributes are of Him from all times to all times (QADEEM) and all His attributes are His very own (ASL) and all His attributes are limitless (LA-MEHDUD); however, for the Prophet PBUH, though they tell about his most virtuous nature, Allah provided these attributes to him as bound by time and as much as He willed

and as limited as He intended in their application; Al-Hamdu Lillah; the last AAYAT reads, "but if they (i.e. the hypocrites) turn back, say- Allah is sufficient for me (to save me), there is no god but He; on Him do I rely, and He is the Lord of ARSH-AZEEM (the tremendous Throne)"; Al-Hamdu Lillah; the AAYAT mentions "the tremendous Throne" that is among those terms at the Quran for which we all would only say in clear terms that "we do believe and Allah knows better" so here also we must say it and praise Allah; Al-Hamdu Lillah; the AAYAT tells explicitly that if the hypocrites still want to turn away from hearing any of the Islamic teachings then O Prophet PBUH, tell them that Allah would save His Prophet PBUH from all their negative plans and from all their negative efforts and He certainly has all the true authority; Al-Hamdu Lillah.

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

Here our study of TAUBAH and "Tafsiri-Guide to the Quran" (First Part) ends; Al-Hamdu Lillah - may Allah provide His mercy and His blessing to me on this effort to get His pleasure and to all those who study it well; Al-Hamdu Lillah.

Friday - 1:40 PM
RABI-THANI-01, 1441
November-29, 2019

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

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

YOUNUS-The First Ruku

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

not create it but with truth; He makes the signs manifest for a people who know.

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

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

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

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

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

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

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

provided all that the person needs to get the Guidance to the right path and He also has provided resources so that he maintains himself physically too; Al-Hamdu Lillah; there are such AAYAAT in the Quran that have told clearly that Allah has made His creation to work for the benefit of the man (see for instance Surah JATHIA-12 & 13) and He has especially assigned the sun and the moon to work for his necessary safety; the last three AAYAAT of the fifth Ruku at Surah IBRAHIM tell us, "Allah is He Who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you; and He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day; and He gives you of all that you ask Him; and if you count Allah's favors, you will not be able to number them; most surely (most of) the mankind is very unjust, very ungrateful" (Surah IBRAHIM-32, 33 & 34); as according to the Quran, the only aim of life that the man has (like all other creation of Allah), is to get the pleasure of Allah by total surrender to Him and besides this, there is no other aim of life (see Surah ZAARIYAAT-56), so Allah has taken care that the man finds total ease for this necessary task; the words that "He gives you of all that you ask Him" means that Allah has provided the man everything that would ensure his safety so that he fulfills his task with all fervor without any true attachment to the life at the world; Al-Hamdu Lillah; note that there is one of authentic Ahadith that asks the Muslims not to go

away from such place where some infectious disease has taken hold of - and if it occurs somewhere then they would not go into that place; this also implies that with the most necessary preventive measures, the Muslims would certainly go-on with their normal routine of life with TAWAKKUL upon Allah as nothing ought to affect such normalcy; Al-Hamdu Lillah; the Muslim persons at authority would see that they do not present any issue even of some concern in such manner that the Muslims feel themselves prey to some deadly physical affliction that would certainly kill them en-masse; Allah has cared for all but His care especially to the safety of the Muslims is very high as they are very near to Him; He has built the immune system in such positive manner that it would fight-on ultimately to safety whatever physical affliction that the Man faces so the Muslim person would plead Allah for his safety after taking the necessary measures against it; the most necessary minimum of measures to its prevention includes keeping some necessary physical distance among each other if it is most infectious and keeping the direction of their faces away from persons when they sneeze or cough; even more important is that they keep SAUM besides obligatory generally in such situation and say the obligatory SALAH and give the SADAQAH to the needy; the Muslims would necessarily care to live on normal in their collective living with TAWAKKUL upon Allah (i.e. total trust upon Him) so that they manage themselves with necessary sobriety without any unnecessary concern to any physical affliction whatsoever; Al-Hamdu Lillah; certainly, Allah only is the Creator of all and He always has all of His good attributes and He is RABBUL-AALAMIN, the only true

Lord of all the worlds, so He asks for the total obedience from all of His creation most sincerely and the Man and the JINN, the only two of His creation having the free-will, must certainly obey Him by their free-will; Al-Hamdu Lillah; He has made them all and He would raise them all from dead so that He gives everyone who has believed righteously and has good deeds according to that belief, the good result that he deserves; and so that those who have disbelieved in the righteous teachings get the boiled water to drink and extreme punishment due to their doings; this detail about the Ruku tells us that its first four AAYAAT present the most basic teachings of Islam that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); this Surah presents the fact emphatically that all persons would receive their respective accounts at AKHIRAT, that would relate to their respective belief and their respective deeds that they committed at the life at the world; Al-Hamdu Lillah; then there are three couple of AAYAAT which respectively tell that Allah has created the sun and the moon by specific rulings for them to obey; and that tell about those persons who do not have belief in AKHIRAT (the true life ahead where all persons certainly would have to answer for their belief and their deeds), who have engaged themselves totally at the life at the world and have become oblivious to practice the commands of Allah so their abode at AKHIRAT is the

hell-fire; and that tell about the true Muslims that those who righteously believe and do good deeds, their Lord will guide them by their faith and they would get JANNAH where they would recite the praise of Allah and the last of their cry shall be that the praise be to Allah, the Lord of the worlds; Al-Hamdu Lillah; so taking these three couple of AAYAAT from the fifth to the last, the fifth and the sixth AAYAAT tell that Allah has created the sun as DHIYA (that is the flaming light that it brings forth by its burning) and the moon as NOOR (that manifests that light by reflection that is pleasant in character) so He has made it (the moon) in such manner that its phases (that represents its mansions through which it passes successively every month) impress the world most subtly; the words ahead tell that they both are such that by them, the people would get the knowledge of the years that pass on; certainly, Allah has created everything and certainly, Allah is the only true Lord; Al-Hamdu Lillah; so in the variation of the day and the night and in whatever Allah has created at the heavens and the earth, there are AAYAAT (which means here "the signs for the true guidance") for all those persons who have TAQWA (i.e. the fear of Allah) inside; note about this term TAQWA that when Allah sent Adam to the world, He told him that those among his descendants would get the JANNAH, their actual dwelling place, who keep to righteousness in their belief and deeds; but those who disbelieve and reject the true guidance, they would be put into the hell-fire; so the Quran asks all persons to have TAQWA to Allah that is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins

becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope towards Him that He would keep them safe from the Satan at all times and at all places; Al-Hamdu Lillah; so if he/she does not live as the righteous believer in the Truth (the fundamental teachings of Islam) with righteous deeds, he/she would lose the opportunity to show his/her worth for JANNAH and would be put into the hell-fire as Allah would certainly fulfill His word; Al-Hamdu Lillah; the Quran tells all of the mankind that Allah made the earth as an easy ground for them all to live in and made the heaven as the roof to all of them from which He sent waters upon the earth and took out fruits (& crops) of earth by that for them as edibles; this is which they certainly see clearly so they must not take anyone equal to Him in power as He only has the ASL (true) authority; Al-Hamdu Lillah; in this context, the next couple of AAYAAT that are AAYAT-7 & 8 indicate that it is extreme idiocy of those persons who have become oblivious to the fact that they have to answer Allah at the Day of Judgment and have taken the life at the world as all that they have to work for, and who have become satisfied with whatever material benefits they get at this life and who are totally oblivious of the AAYAAT that Allah has provided to them in their own-selves and around their own-selves, so their abode is the hell-fire due to the base deeds that they engaged in; the last couple of AAYAAT at the first Ruku tell about the true Muslims that they have realized the Truth so they believe in it and they do good deeds; their Lord will guide them in all issues by their faith and they would certainly get the true success at AKHIRAT that is they

would receive the JANNAAT beneath which flow the beautiful streams as it would be clear there that they have attained the pleasure of Allah; they would constantly recite the praise of Allah there and the last of all their statements would only remain that "Praise be to Allah Who is the Lord of all the worlds"; Al-Hamdu Lillah.

YOUNUS-The Second Ruku

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

12. And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him; thus that which they do is made fair-seeming to the extravagant.

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

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

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

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

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

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

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

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

The first four AAYAAT of this Ruku tell about the leaning of the Man that he asks for his ease in the life at the world but he needs to remember that if Allah intends to put destruction upon him due to his wrongs, Allah would certainly finish him and all such persons who do not have the belief in answering Him at AKHIRAT; the earth belongs to Allah (and all the heavens and all that is between them) so Allah has the full authority to punish them immediately yet He gives time to all such persons to better themselves as His blessing to

them all, up-to certain period ahead; so Allah leaves these persons who are most uncaring to the commands of Allah, rejoice in their inordinacy in wrongs but when the time He has appointed for them does come then His wrath certainly takes them; He put His destruction to those unjust generations who were before the persons living now though the Messengers of Allah came to them who provided them the true guidance yet they did not accept it; so this is how Allah punishes such unjust persons; then Allah provided other persons to inherit the places at the earth and that provision too is to see how these persons believe and put their lives to practice as He has provided the life to the Man only for his examination here and he has to remain committed to Him only; Al-Hamdu Lillah; AAYAAT-15, 16, 17 and 18 tell that whenever the AAYAAT of the Quran are read to them, those among them, who do not have any belief in the Day of Judgment where they would have to answer Allah, the true Lord, say that the Prophet (PBUH) should bring some other Quran that has some other teachings or he should change this one to accommodate their ideas; O Muhammad PBUH, tell these ignorant persons that I have no authority to change it by myself and in fact, I even do obey it without ever thinking about any change in it as that has been given fairly to my spirit from my true Lord and I certainly fear Allah, the true Lord, that if I even commit any disobedience to Him, I would get the punishment on the severe day of punishment; note that the Surah is referring for the third time to such persons who do not believe in the Day of Judgment (by referring to them as "those who hope not for Our meeting") and this denotes that to remember that Day

in all issues of life with total commitment to Allah, the true Lord, is the asking of the highest of wisdom for the Man; Al-Hamdu Lillah; O Muhammad PBUH, tell these ignorant persons that if Allah did not intend for me to provide the true guidance from Him then I would not have read this Quran to them who disbelieve it and then they who disbelieve it, would not have had any opportunity to realize the Truth to save themselves that it provides clearly; tell them that they must certainly be mindful that I have remained among them for many of years now so they know quite well about all my life and due to those years, they are well-aware that I do not speak lies even in the ordinary issues of life so how it is that I speak lies against the beautiful teachings of Allah now that He has provided to me for the true guidance of all peoples of the world; do they not get this most obvious fact; Al-Hamdu Lillah; so then who would be more unjust than that person who forges lies against Allah (so I insha-Allah would never be among such wrong persons) or who rejects His AAYAAT by taking them as lies (so they must be mindful about their unjust attitude against Allah); due to their unjust attitude, Allah would end the period of His tolerance for them and take away any of their leaning to acceptance of the Truth that would result in their straying away from the true guidance that ultimately would result in their severe punishment at AKHIRAT; Allah certainly does not provide the true success to such highly sinful persons; but even with all opportunity to realize and accept the Truth, these disbelievers worship such things leaving the worship of Allah that are unable to provide any harm to them or any safety from harms to them and they say about them that these are

their intercessors in front of Allah if they ever meet Him; and they say that these would lead them to all safety from all the torments that He puts on them; O Muhammad PBUH ask them if they intend to inform Allah about such things that He is unaware of at the earth and at the heavens (that means at anywhere in the whole of the creation and the text implies that there is no such thing anywhere as nothing is out of His true knowledge; Al-Hamdu Lillah); they wrongly believe that the objects that they worship would be intercessors for them in the court of Allah and Allah would never reject the pleas of their intercessors for them so now they feel that they have nothing to worry but they certainly would see their huge grievous error at the Day of Judgment; glory be to Allah, and supremely exalted is He above what they take as objects to worship besides Him, the true Lord; Al-Hamdu Lillah; note here that though Allah would allow the most good believers in the Truth (who had always taken the righteous attitudes in the issues of life at the world) the right to present the case in favor of some person there at AKHIRAT yet it would remain limited for only those sinful persons that rise as the believers in the Truth (the fundamental teachings of Islam) from the graves there and for whom, He does intend to get the safety from the hell-fire; it would strictly apply there to the specific subject and the specific object in this issue so it is extreme idiocy to become uncaring to the true belief or even to the good deeds by this concept that is named as SHAFAT and it certainly would not apply to the disbelievers to the Quran; see the third AAYAT of this Surah that reads - "Surely your Lord is Allah, Who created the heavens and the earth in six periods, and He is firm in

power, regulating the affair, there is no intercessor except after His permission; this is Allah, your Lord, therefore serve Him; will you not then mind"; Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku tell that all of the mankind was one UMMAH (at the right path) but with the passage of time, the difference occurred between them and so among the mankind, there came to be two kinds of persons as regards to belief; AAYAT-2 of Surah TAGHABUN tells that explicitly as it reads, "it is He Who has created you (all of the mankind); and of you are some that are disbelievers, and some that are Believers: and Allah sees well all that you do"; so these are the two nations only that have remained among the mankind; all the Believers would get the true success at AKHIRAT by the will of Allah as they had worked at the world for the pleasure of Allah though there would be lower and upper levels in them; these all believers are mentioned at Surah NISAA-69 that reads, "Whoso obeys Allah and the Messenger PBUH, they are with those unto whom Allah has shown favor among the NABIYYEN (the Prophets) and the SIDDIQIN (the most truthful virtuous persons) and SHUHADA (the martyrs in the way of Allah who bear witness to the Truth) and the SALIHIN (the righteous Muslims); the best of company are they"; Al-Hamdu Lillah; as for the disbelievers, they include the four major types that are the Jews and the NASARAA (i.e. the Christians); these both were initially on the right path by the guidance of Torah that also was the book of Allah that He had provided to Moses-AS but with the passage of time, some of things that related to extreme disbelief had made way into their descendants; the other two mentioned among the disbelievers are the pagans

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

YOUNUS-The Third Ruku

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

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

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

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

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

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

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

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

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

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

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

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

fire; Al-Hamdu Lillah; note that at those times, the ships sailed towards the far-away places solely by the blowing of the winds at their sails (the strong huge fabric) that became favorable towards their intended destination; it was highly probable that the winds become vicious defying any control of the ship for the voyagers at sea and cause a sudden storm to take place that threatens highly to wreck the ship and end the lives of all persons on it then and there; at such times, it happened that those upon the ship called Allah only for help and had nothing to do with those whom they worshipped besides Allah; they used to commit that if Allah does save them from this deadly calamity, they would praise Allah only Who is their true Lord; they all knew totally well that Allah only is able to help them at this most troublesome situation that threatens their lives and so they used to call Him only, at such situations; the AAYAT says that when Allah does save them and bring them to the land by His protection, they go on making their mischief upon the land for which they certainly have no rights; their authority that manifests in limits is totally false authority just for a short period of time as all persons would certainly die; then, on the certain day that is the Day of Judgment, Allah would raise all of them from dead and He would present to all of them their respective results for all of their doings at the life at the world so that they live-on ahead to eternity according to that; Al-Hamdu Lillah; so whatever a person has in the life here is bound to end while the impression of the true belief and the good deeds according to it never ends because Allah values only these things; AAYAT-24 tells that the monetary status at the life at the world is like the cultivation

(indicates money earned by efforts) of a land (i.e. of a man as he is said to be like the land in the Holy Book Quran and it is a point to note that the normal body of a man has the ratio of water in him with other of his body according to the ratio of water that the earth has with the dry land) that comes forth by a rain from heavens (indicates the will of Allah that benefits all mankind and the cattle); but if the man with resources does not care to the pleasure of Allah, that becomes as if the cultivated crops are left to their own (this means that if the money he has earned, he does not spend it in the way of Allah), it becomes destroyed turning to pieces and winds spread it (this means that when the man dies, others have his wealth by the distribution that the law of the land makes and his omission to its righteous use leaves him nothing from it); so Allah truly has the power over all things for sure; those things were never theirs and they would be never, unless they spend them to attain His pleasure; this truly is the sign that proves that the life at the world is nothing in itself but an illusion of profits; and certainly, the observant persons do realize this well; it is the examination of all persons and none of them must ever forget that he/she would stand at the grounds of HASHR at the day of Judgment totally alone where he/she would have to account for all that he/she has believed and has done at his/her life at the world; see also Surah KAHF-45 and Surah HADID-20; Al-Hamdu Lillah; Allah calls towards the place where the true profits stay to the mankind (i.e. the success at AKHIRAT) so He has guided the mankind by the truly beneficial teachings of the Quran (the righteous path of life) to which all persons who do intend the safety to life with the

righteous honor and the rightful possession, do need to comply; Al-Hamdu Lillah; to live by the righteous path of life, is the true goodness of the life here that would lead to the most high goodness at AKHIRAT and even more (this means that Allah would allow the residents of JANNAH to see Him openly; Al-Hamdu Lillah); that honor would give their faces such beautiful glow of honor that there never would be any darkness upon them ever and there never would be any threat to their prestige; such would be the residents of JANNAH who would then abide at the place forever ahead; Al-Hamdu Lillah; but those who earned wrongs at the life at the world, their punishment of their evil is the like of it and ignominy shall come upon them; they shall have none to protect them from Allah due to their wrong-doings at the world (and they also would not be rightful for SHAFAT); such darkness would manifest at their faces as if they had been covered with the dense darkness of night; these are the inmates of the hell-fire where they shall abide forever ahead; there at the grounds of HASHR (where Allah would gather all persons), He would command the polytheists to stay there at that day with those whom they worshipped besides Allah; that would happen before the polytheists are entered into the hell-fire, when Allah would place such dispute among them that those that they used to worship besides Allah, would tell them that they did not actually worship them; they would clarify upon them there that Allah would decide this matter clearly between them as He knows totally well that they were completely unaware of their worship of them at the world; this statement tells that they would be virtuous persons whom the polytheists had

worshipped at the world besides Allah with such erroneous belief that they would save them at AKHIRAT while those virtuous persons had never mentioned any such grave erroneous thing when they were alive; we have studied at the last Ruku of Surah MA'EDAH that Allah would address Jesus Christ at AKHIRAT to clarify about his being worshipped at the world, if he had mentioned such extreme wrong; there we find that he would reply in clear terms at AKHIRAT that "I did not say to them aught save what You did enjoin me with that -serve Allah, my Lord and your Lord, and I was witness over them till the time I dwelt among them but when You took me up, You were the Watcher over them as You certainly do witness everything"; Al-Hamdu Lillah; this statement also tells that after their departure from the world, the virtuous persons had no idea how the persons behind them were taking them at the world; note that Ahadith have explicitly told about the peace or the chastisement at the life that relates to the grave yet seemingly the peace or the chastisement there is much long in time for some by the will of Allah but very short in time for others by the will of Allah (and that even does not imply that they are conscious about what is going-on at the world that they had left behind) so after that, they would remain dead only without any consciousness that fades away then, for the world behind, till that day when Allah would raise all persons to life fully from the dead (i.e. the Day of Judgment) never to die again and that day most certainly would take place by the command of Allah where He would decide the true placement of every person that had spent his/her life at the world; so we Muslims believe in the life at the grave

(which is named as the life of BARZAKH that starts just after death though that most certainly does not mean that the person is physically alive at his/her grave though he/she does have some connection to that); however, we do not know the nature of that life and how much time of consciousness that any person has there; Surah MOMINOON mentions about disbelievers, "until, when death comes unto one of them, he says- my Lord- send me back; that I may do right in that which I have left behind- but nay- it is but a word that he speaks; and behind them is a barrier (BARZAKH) until the day when they are raised; and when the trumpet is blown there will be no kinship among them that day, nor will they ask of one another" (AAYAAT-99, 100, 101); AAYAT-29 here in Surah YOUNUS implies in clear terms that the time for consciousness of all persons at that life is most limited and with all said, the bottom line to the matter is that- most certainly, only Allah knows better; Al-Hamdu Lillah; so there shall every soul become acquainted with how it had done at the world as there it would find clearly what it had sent before; they all shall be brought back to Allah, their true Patron (as would become clear there), and what they had devised (with this wrong notion that some persons would provide safety for them as their intercessors at AKHIRAT), shall escape from them; certainly, Allah only is the true Lord; Al-Hamdu Lillah.

YOUNUS-The Fourth Ruku

31. Say: Who gives you sustenance from the heaven and the earth? Or Who controls the hearing and the sight? And Who brings forth the living from the dead, and brings forth the

dead from the living? And Who regulates the affairs? Then they will say: Allah. Say then: Will you not then guard (against evil)?

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

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

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

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

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

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

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

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

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

The first six AAYAAT of this Ruku ask the disbelievers to reflect on their belief; note that the term "RABB" that occurs here at AAYAT-32, is highly significant in understanding of the Holy Book Quran and the first AAYAT of the Quran has mentioned this most significant term which says "Al-Hamdu Lillah RABBEL-AALAMIN" that means that "All praise is due to Allah, the Lord of the Worlds" so Allah has not left His creation just after creating them but He nurtures them to height; here "Al-Hamdu Lillah" implies that He only is the Creator of all the creation and He always has all of His good attributes totally that are of Him from all times to all times (QADEEM) and all of His attributes are His very own (ASL) and all of His attributes are limitless (LA-MEHDUD); certainly, He only is the true authority; Al-Hamdu Lillah; and RABBUL-AALAMIN implies that He only is the true Lord of all His creation, Who takes care to nurture all of them; so He not only is their Creator but also their true Lord Who takes their lives ahead-on; so because He is the RABB of all of His creation, He asks for total obedience from all of His creation that would be most sincere; Al-Hamdu Lillah RABBEL-AALAMIN; the Quran has indicated at places (and one of them is this Ruku at Surah YOUNUS) that many of the most wrong persons did believe Allah in the sense that He has created all the creation yet they did not care in the least to put His commands to their lives as they

did not believe in Him as the true Lord Whom they shall obey in all the principles He has provided to them in all walks of life; there even were those among these disbelievers who did believe that He certainly has absolute authority with all His true attributes but then they believed that He necessarily listens to those who are very near to Him (as we studied at the previous Ruku) and does accordingly so their belief had most extreme flaw that took them to the same position in practice as the other of disbelievers, that they ignored Him as the true Lord (RABB) Whom they must truly obey in all the principles He has provided to them in all walks of life; this ignorance to recognize Him as the only true Lord, ultimately led them to take some of His creation too as the object to worship and as to obey unconditionally; may Allah save all Muslims from this gravest of sins that is named SHERK and that certainly leads to the hell-fire if the person involved in it does not ask for (and receive) forgiveness from Allah and His mercy at the life at the world; Allah certainly is the only true Lord and so all would obey Him only in all walks of life; the rule that an authentic Hadith has explicitly provided is that "the Muslim person would obey anyone in His creation only when there is no disobedience to any of His commands as they all relate to the principles of Islam"; Al-Hamdu Lillah; as the disbelievers that are addressed here, believed in Allah as the Creator of all the creation so the first couple of AAYAAT of this Ruku ask the Prophet PBUH to ask their attention to this and guide them that He is their true Lord too Whom they shall obey in principles in all walks of life; the AAYAAT read "say - Who gives you sustenance from the heaven and the earth? -or Who controls the

hearing and the sight? -and Who brings forth the living from the dead, and brings forth the dead from the living? -and Who regulates the affairs? -then they will say: Allah; say then: will you not then guard (against evil)? -this then is Allah, your true Lord; and what is there after the truth but error; how are you then turned back?"-; Al-Hamdu Lillah; the AAYAAT ahead tell them that if they go on with this ignorance of the commands of Allah, Allah would put such wrath upon them that they would become unable to accept the Truth, the fundamental teachings of Islam; even when they believe that Allah is the Creator of all the creation, they ignore the fact that He has not only created them but He would resurrect them too at the Day of Judgment and they know that those objects that they take as equals to Allah in authority have no power to create any of them or to resurrect them; moreover, He guides all the mankind (and even the JINN) towards the Truth as He is the true Lord Who tries them all by an open-book examination while the objects that they take as equals to Allah in authority, have no power to guide anyone to the Truth except when Allah guides them to that and then also intends that they guide towards that; so He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; AAYAT-35 enquires them what then is the matter with them and what is the criterion by which they judge their attitudes?; the AAYAT ahead of it tells them that they follow conjecture that would only lead them far-away from the Truth as ultimately conjectures do that only; Allah certainly is Most Aware of all their doings; Al-Hamdu Lillah; the last four AAYAAT of the Ruku guide that the

Quran is the basis for the Truth and all that is related to Islam, the true word of Allah; so leaving conjectures, they need to accept it only as it is not something that has been forged by any person to misguide from the right path of Allah but it is the true Guidance to the right path as it vouches for the previous basic holy scripture of Allah (the five books i.e. Torah) and it details the basic commands of Allah (that have always been the same in principles) that Allah has provided to the mankind time and again as He is the true Lord of all the worlds; Al-Hamdu Lillah; if they say that it is forged then they must bring one such Surah that might resemble this Surah and for that, they might call those even for assistance whom they take equal in authority to Allah; that they must do if they really are truthful in their assertion about the Quran; we have studied about this challenge at the third Ruku of BAQARAH too that those who reject the Quran (as they take it as something that Muhammad PBUH has presented by his own self) to produce only one Surah that is like that Surah (i.e. BAQARAH) of the Quran even by taking the assistance of their close allies whom they take as authority besides Allah, in this task; note that Surah HOODH-13 asks them to bring ten Surah like that Surah (i.e. HOODH) as it says "or, do they say that he has forged it; O Prophet (PBUH); you tell them - then bring ten forged chapters like it and call upon whom you can besides Allah, if you are truthful"; Surah Bani-Israel-88 tells explicitly that "say -if men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others"; these all AAYAAT imply that it is not possible to imitate the Quran

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

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

YOUNUS-The Fifth Ruku

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

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

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

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

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

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

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

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

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

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

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

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

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

This Ruku tells that Allah always provided the Guidance towards the right path so that all those who get to know it, accept it and save themselves from the hell-fire at AKHIRAT; the last Prophet Muhammad PBUH only has the liability to provide the righteous teachings of Islam to all persons in the best way possible, that Allah has given to him but he is not liable to bring them to Islam necessarily and as he provides the Islamic teachings to all then he has done his work; every person is responsible only for his own belief and deeds at AKHIRAT and not of others, and though the commitment to the Islamic teachings does ask the Muslims to provide all of them to all of persons at the world yet it is not their work to make them accept it; Al-Hamdu Lillah; the first AAYAT tells Muhammad PBUH, the last Messenger of Allah, to clarify to them if they go on rejecting him as the Messenger of Allah then it is their problem and not his, as he has provided the Message of Allah to them clearly; now he would face at AKHIRAT only what he does here at his life at the world and they would face their own deeds there; they are not responsible for his deeds and he is not responsible for their deeds and they would see this most clearly at AKHIRAT; Al-Hamdu Lillah; the AAYAAT ahead tell that many of these disbelieving people have come to the level where they have become unable to accept the Islamic teachings as when they seem to hear or look at you intently O Muhammad PBUH, as if to grasp the guidance that you provide to them, they do not will to commit themselves to that by inside of their selves so they are much alike to someone who is deaf to it and to someone who is blind to it so how would you O Muhammad PBUH, bring such people to

become aware of the Islamic teachings; the problem is not at your end but due to their rejection of the fundamental teachings of Islam time and again, actually they lack the capability to get the true guidance that you provide; but Allah has now provided all peoples all His message by the last of His Messengers Muhammad PBUH so that they might save their selves at AKHIRAT and after that provision, it is not He Who is unjust when He punishes them severely on their rejection of the Truth at AKHIRAT but they themselves are surely unjust to their own selves on their rejection; there would come a day when Allah would gather them all (at the grounds of HASHR) and on that day, it would seem to them as they rise from the dead as if they had stayed only for an hour or so of a day (at the world) and they would recognize each other as they rise from dead; they would realize then, that all those who had rejected meeting Allah, have put themselves into extreme loss (i.e. terrible agony) and they were all those who had committed that they would never take the Guidance to the right path even though they got it explicitly; though He always gives the ample time to all persons to accept or reject His message that He provides them by His Messengers before He punishes them on their rejection (even at the world) yet that punishment certainly takes them when His appointed time comes upon them; this would certainly take place with these persons too who reject you, O Muhammad PBUH, so if Allah does show you some of the punishment even at the world towards them as He had given to the previous nations- or before that, He gives you death then even, they would return to Allah only Who sure is the Witness to all their doings; Al-Hamdu Lillah; AAYAAT

ahead of AAYAT-46 to the last of the Ruku, mention that there had always been Messengers of Allah among all nations of the world and when any of them came to any of those then the matter was done that they would certainly get their punishment (with justice) even at the world if they reject the Messenger, at their appointed time and even if some of them escape that by the will of Allah then still, they all would certainly receive the most severe punishment at AKHIRAT; they would be punished certainly by all their punishment with total justice (at AKHIRAT); Al-Hamdu Lillah; these disbelievers ask you O Muhammad PBUH when that calamity would hit them if the believers are the truthful persons; tell them clearly that I do not have any authority even to decide for myself about any adversity to myself or about any benefit except about which Allah decides; but the disbelievers should note that all persons (who get the true guidance by any Messenger of Allah), they surely would get their punishment at the rejection of the fundamental teachings of Islam when the appointed time for it comes on; whenever it comes, neither the disbelievers would put it ahead of that time nor they would run away from it beforehand; they should care to avoid it rather than ask for its timing in their haste as that would take them unawares (so they need to believe in the Islamic teachings); how do they plan to save themselves from it as it takes place most suddenly at the night or at the day (when they certainly would be most oblivious to it); is it when the calamity hits them, they would then accept that truly their punishment has got them; so now they would accept it when they see it with their eyes while they used to ask for it to take them fast (as

they did consider themselves invincible, the power of whom would never perish); note that when the punishment of the disbelievers takes them then as it happens, their belief upon the fundamental teachings of Islam is not acceptable; tell them O Muhammad PBUH to taste the agony of their punishment that would now stay on upon them forever; is it not that they are requited only for what they had earned; and such is their disbelief that with all your efforts to guide them by the message of Islam, they ask you if it is true that that calamity would take them; tell them clearly that it surely would, by the name of my Lord - it most surely is certain, and they are totally unable to avoid this happening if they stay upon their rejection to the Islamic teachings; certainly, Allah only is the true Lord; Al-Hamdu Lillah.

YOUNUS-The Sixth Ruku

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

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

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

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

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

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

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

In Islam, the three fundamental teachings of Islam are most highly significant to which every person needs to believe; these fundamental teachings are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH was the last of them); Al-Hamdu Lillah; Surah YOUNUS depicts the situation of all peoples at the day of HASHR (that is the Day of Judgment which is the first day of the life of AKHIRAT) with the guidance to live the life at the world with all care in practice of virtuous deeds on the basis of the true belief upon the fundamental teachings; it tells most clearly that even in the world, the calamities come to those nations (though at their specific appointed times) which reject the message of Islam when they get it clearly though at AKHIRAT, every person would

get the judgment individually where every person would rise on his own belief; it also tells most clearly that now, the standard to get the right attitudes in all issues of the life is only the Quran, the last message of Allah, that Muhammad PBUH, the last Messenger of Allah, has presented clearly to all peoples of the world with its most beautiful practical explanation i.e. named as his SUNNAH; Al-Hamdu Lillah; this Ruku of this Surah also relates to its matter fast where the first AAYAT tells that if any of the persons who had done injustice to his own self had all the valuable amounts that the world has for him, he would certainly offer that all to save himself from the most severe punishment of that day; this is to guide their attention to the fact that whatever efforts they are making to earn worldly things, has no true value as the death would ultimately get them but only those good efforts count as valuable that are related to AKHIRAT that they need to do with the belief upon the fundamental teachings of Islam; Al-Hamdu Lillah; they would conceal their remorse on their extreme wastage of their time at their lives at the world, at the day of HASHR; they would see there that the period of life at the world seems nothing here but as an hour of a day or so, for which they cared about their gains so much though they had received the life at the world to show their true worth at this Day of Judgment; note that it would have the length equivalent to one thousand years of the world where each of the persons that ever came upon the earth, would see the total account for his/her belief and for all his/her deeds; there, all of the issues that relate to them all would be settled with complete justice and they shall not in any manner, be dealt with any injustice; Al-

Hamdu Lillah; all persons must note this well that the heavens and the earth and whatever is between them, belongs to Allah only and He does not need anything from any person; He actually has provided the worldly things to all persons of the world to examine them how they use that; He certainly would judge all persons at the Day of Judgment by the true guidance that He had provided to them by His Messengers and after Muhammad PBUH, who was His last Messenger, by the Quran that is the greatest truth in the whole universe as it guides well to all the fundamental teachings of Islam explicitly; Al-Hamdu Lillah; Allah has given His word that He would bring the Day of Judgment but as the practice of many persons do not reflect the care to it, it is clear that most of them are not truly aware of it; He provides all persons their lives and He brings death to all persons and certainly towards Him, all persons would be brought back for the accountability of their doings; Al-Hamdu Lillah; Allah has provided the Quran to all peoples of the world for their true guidance so AAYAT-57 at this Ruku tells about the benefits of the Quran that different persons get from it when they do turn their attention towards it; there are four of its benefits so one is that it is WARNING to those who live on being oblivious to the Truth in their concepts and practice, second is that it is HEALING of spiritual diseases to those who live on challenging the Truth by their concepts and practice, third is that it is GUIDANCE to those who live on intending to live upon the Truth only in their concepts and practice and fourth is that it is BLESSING to those who live on understanding totally the reason to their lives and so they live on totally by their ability to accept the righteous

viewpoint by the will of Allah accepting the Truth well in their Belief and practice; these last ones are the most good recipients of the highest of benefits from the Holy Book Quran; they would rejoice that Allah has provided for them the Truth in such manner that they do respect the true worth of the last Prophet Muhammad PBUH who is the Grace of Allah to them, and have the true recognition of the Blessing that is the Holy Book Quran to them; the AAYAAT-57 & 58 read, "O all peoples! there has come to you indeed a WARNING from your Lord and a HEALING for what is in the breasts and a GUIDANCE and a BLESSING for the believers; say -in the Grace of Allah and in His Blessing, in that they should rejoice; it is better than that which they gather"; the mention of the Grace of Allah is for Muhammad PBUH, the last Messenger of Allah, and the mention of Blessing is for the Quran as that actually, is the true benefit from that; Al-Hamdu Lillah; the recognition of this Grace and this Blessing so as to put it into practice, is most highly better than the worldly goods that the disbelievers to Islam are keen to provide for their-selves at the valueless life at the world; Al-Hamdu Lillah; note that the address to denote the benefits of the Quran is to all peoples of the world as Muhammad PBUH was the last Messenger of Allah to all of them; Al-Hamdu Lillah; note also that the term used here at AAYAT-58 is FAL-YAFRAHU (i.e. so they should rejoice) while the Quran uses this term "FARAH" to blame those who consider the receiving of most of worldly things as ultimate success; as for instance, Surah QASAS-76 states that "surely QAROUN was of the people of Musa, but he rebelled against them, and We had given him of the treasures, so

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

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

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

YOUNUS-The Seventh Ruku

61. And you are not (engaged) in any affair, nor do you recite concerning it any portion of the Quran, nor do you do any

work but We are witness over you when you enter into it, and there does not lie concealed from your Lord the weight of an atom in the earth or in the heaven, nor anything less than that nor greater, but it is in a clear book.

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

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

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

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

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

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

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

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

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

This Ruku emphasizes that no one is able to challenge Allah and He does as He wills and He has decided that the Day of Judgment would come so that would most certainly come; Al-Hamdu Lillah; the Ruku condemns those who reject the Quran and the coming of the Day of Judgment and without any care to AKHIRAT, they relate themselves only to the material success at the world; it states clearly that the true authority is of Allah only, Who only is the true Lord; Al-Hamdu Lillah; the first AAYAT of the Ruku states that whatever of the good deeds that the Prophet PBUH is engaged in, may it be the reading of the Quran (and providing its message to all peoples that is his significant liability) or any other of his good deeds, Allah watches over him; this tells the Prophet PBUH not to worry about whatever the disbelievers conspire against him, they would not be able to make any such trouble that stops him from spreading the teachings of the Quran, the last message of Allah, and they would not be able to cause any lethal attack on him; note that Surah YOUNUS descended at Makkah where spreading the teachings of the Quran was not an easy task; Allah tells him at this AAYAT that "We are witness over you when you enter into any good deed" so this expresses that the start of any of his good works had high significance as it brought in front the most high goodness of good works to the coming events by the will of Allah; He tells him here that He has such authority that "not an atom's weight in the earth or in the sky escapes your Lord, nor what is lesser than that or greater than that, but it is (recorded) in a clear Book"; the book mentioned here might be the LAUHE-MAHFUZ but note that there is mention of different books at the Quran at

places and this needs much good insight to identify the book that any of these places notes; the AAYAT implies that He watches over everything and shapes everything according to His will because He certainly has the true authority; Al-Hamdu Lillah; also, all other of the true friends of Allah have no fear about anything of the future and have no grief about anything of the past as Allah cares not only for you, O Prophet PBUH, but also for those who are the true believers in Allah and follow your direction; they do such good deeds according to their true belief that leads them to highest of TAQWA, the righteous Islamic attitude in all issues of life; Al-Hamdu Lillah; so they have good tidings at their life at the world and at AKHIRAT as they have no fear because they believe that whatever comes to the true Muslims at the life at the world, it comes by the will of Allah so He would not put any trouble to them that is unbearable to them; He would raise the goodness of their documents of deeds when they remain grateful to Allah on all the good things that He has provided to them and as they bear the trouble that comes to them with total attention towards Allah, the true Lord; and at AKHIRAT, Allah would certainly provide them all His blessing forever; Al-Hamdu Lillah; there is no changing to the words of Allah ever so the Judgment certainly would occur and the success of that life certainly is the true success; Al-Hamdu Lillah; AAYAT-65 addresses the Prophet PBUH that though their actions are unable to harm him yet he would care that even their words do not grieve him; he knows totally well that all the true authority belongs only to Allah so why worry about their negative speech about him; the AAYAT says that Allah is Most Hearing (so He is recording

everything that they say) and He is Most Knowing (so He knows well how to punish them at their lives at the world and at AKHIRAT); Al-Hamdu Lillah; AAYAT-66 tells that all the living ones (besides all that is not among the living ones) are the creation of Allah whether at heavens (i.e. angels) or at the earth (i.e. human-beings and JINN and even angels) and it emphasizes the statement of AAYAT-36 that these disbelievers are following nothing by taking any of His creation as equal to Him in authority but they are following conjecture only that would only lead them far-away from the Truth as ultimately conjectures do that only; the last four AAYAAT tell that though Allah has made all ease for all peoples of the world that they might live at the world at peace yet there are such ungrateful persons therein who say heinous lies about Allah; so Allah would certainly punish such persons most severely when they return to Him at AKHIRAT; Al-Hamdu Lillah; these AAYAAT read "He it is Who made for you the night that you might rest in it, and the day giving light; most surely there are signs in it for such people who would hear (truly the message of the Quran); these disbelievers say- Allah has taken a son- Glory be to Him- He is the Self-sufficient (and His life is the true life so He certainly has no need to take any of His creation as His son)- His is all what is in the heavens and all what is in the earth; you disbelievers have no authority for this (erroneous statement that you say about Allah); do you say against Allah what you do not know? (O Prophet PBUH)- say that those who forge a lie against Allah shall not be successful (at AKHIRAT where the true success would manifest); there is only some provision (for them) in this world, then to Us shall be their

return; then We shall make them taste the severe punishment because they had disbelieved (in the life at the world)"; most certainly, Allah only has the true authority; Al-Hamdu Lillah.

YOUNUS-The Eighth Ruku

71. And recite to them the story of Noah when he said to his people: O my people- if my stay and my reminding (you) by the AAYAAT of Allah is hard on you-- yet on Allah do I rely-- then resolve upon your affair and (gather) your associates, then let not your affair remain dubious to you, then have it executed against me and give me no respite:

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

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

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

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

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

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

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

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

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

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

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

This Ruku narrates about Noah-AS and about Moses-AS; note that Noah was the first of Messengers who was sent to his people specifically and Moses was the first of Messengers who was sent to the Bani-Israel specifically; they were then given the status as the chosen people of Allah to guide all persons around that they could reach, towards the fundamental teachings of Islam by keeping to that in their practice just as the Messengers coming into them would lead them; so the nations before Moses were eliminated when they rejected the message of Allah that they received by His Messengers but when Allah made him His Messenger, He chose the Bani-Israel to guide all by their

practice; they miserably failed in that task as they did not give the respect to the Prophets (that the status of those Prophets asked of them) whom Allah had sent to them after Moses; they showed most extreme disrespect to Jesus Christ-AS whom they rejected as the Messenger of Allah and that was the most fatal blow to their status as the chosen people of Allah; then at the time when Allah sent Muhammad PBUH as His last Messenger to all peoples of the world, they rejected him too as His Messenger and at that time, Allah took away their noble status and chose the Muslims instead of them for His task; He commanded the Muslims that they always keep fast to the Islamic teachings and spread them to all peoples of the world when Muhammad PBUH departs from the world; Al-Hamdu Lillah; we have studied this all at Surah BAQARAH and so these both narrations gives the detail to AAYAT-47 where Allah states "and every nation had an apostle; so when their apostle came, the matter was decided between them with justice (at the world) and they shall not be dealt with unjustly (at AKHIRAT)"; it also is explicit for AAYAT-49 where Allah states "every nation has a term; when their term comes, they shall not then remain behind for an hour, nor can they go before"; Al-Hamdu Lillah; the first three AAYAAT of the Ruku say "and recite to them the story of Noah when he said to his people- O my people- if my stay and my reminding (you) by the AAYAAT of Allah is hard on you-- yet on Allah do I rely-- then resolve upon your affair and (gather) your associates, then let not your affair remain dubious to you, then have it executed against me and give me no respite; but if you turn back, I did not ask for any reward from you; my

reward is only with Allah, and I am commanded that I should be of those who submit; but they rejected him, so We delivered him and those with him in the ark, and We made them rulers and drowned those who rejected Our AAYAAT; see then what was the end of the (people) warned"; Al-Hamdu Lillah; after Noah-AS, Allah sent other of Messengers among the nations of the world that included HOODH-AS (to the people of AAD), SALEH-AS (to the people of THAMUD) and SHOAIB-AS (to the people of MADYAN); Abraham-AS called the Babylon towards the fundamental teachings of Islam and left for Palestine when they did not believe in those teachings, with his wife Sarah-AS and with his nephew Lot-AS whom Allah sent as His Messenger to those people who lived near the dead sea (Sodom and Gomorrah); the Babylonians had tried to kill Abraham by the fire from which Allah saved him; Moses was among his descendants who became the Messenger of Allah after some 540 years after his departure from the world; Al-Hamdu Lillah; AAYAAT-74 says, "then, after him (i.e. Noah), We sent Messengers unto their folk, and they brought them clear proofs; but they were not ready to believe in that which they before denied; thus We seal the hearts of the transgressors"; Al-Hamdu Lillah; from AAYAT-75 to AAYAT-82 (that is the last AAYAT of the RUKU), it narrates about Moses-AS and Aaron-AS and their encounter with the Pharaoh; he set the magicians against Moses but they were defeated in that challenge to Moses and then they accepted him and Aaron as the Messengers of Allah then and there; we have read this incident at the fourteenth Ruku of AARAAF and the narration there suffices for these

AAYAAT; that Ruku tells that when Pharaoh and his courtiers saw the amazing miracles of Moses-AS, they decided to send some official collectors to different cities from whence they would bring every such magician who is adept in his magic (so when they compete with Moses in magic, they would show that it only is the spell of magic with which he intends to enchant all persons to accept his demand); the collectors informed the skilled magicians to attend the gathering at the specific day of celebration to challenge Moses and they did so at the presence of Pharaoh; they were so confident of their win that they asked Pharaoh if they would get their due prize if they win; Pharaoh assured them of that and also told them that they would be among his near ones getting high respect among the people; they had said that Pharaoh would get more of honor as they win (and it implied that he would get most high disrespect if they lose) and then they asked Moses who among them would begin the contest; he asked them to open the show so they threw their ropes and canes that seemed as the wriggling serpents to the onlookers; it certainly was the most skillful demonstration of their spell of magic; but Allah commanded Moses to put his staff at the ground and as he did so, it turned into the huge serpent that swallowed up all the falsehood that they faked; so the Truth manifested and their doings became vain so they were vanquished there and Pharaoh and his courtiers became lower; the skillful magicians gathered there fell to ground in prostration to Allah and said that they believe in the Lord of the worlds Who is the Lord of Moses and Aaron; note that they totally clarified that by the Lord they mean Allah whom Moses and Aaron believe so that Pharaoh and his

people have no doubts about their words as Pharaoh presented his own self as the lord to the people; note also that the reason to their immediate belief was their view that the huge serpent ate up their doings which they knew clearly would not be any magic in any manner as they were most skillful at spells of magic; it plainly was the most amazing miracle that Moses had presented so this led them to believe in the words of Moses then and there; Pharaoh changed his stance at once that they have believed in the miracle before Pharaoh has allowed them to believe; note his arrogance that he wanted the people under his authority to believe only that which he intends that they should; he blamed them of being associates of Moses as the face-saving statement for him amongst the people and told the people that these all have united as they intend to expel the people set at their lands out of that; Ruku-9 ahead at Surah YUNUS tells that the Bani-Israel asked Allah to save them from Pharaoh and his men while they were at Egypt and then, save them from those by providing them exodus from Egypt; Allah commanded Moses-AS and Aaron-AS that they both make some place as the place of worship to Allah at Egypt while they were there; it tells about the safety that Allah provided the Bani-Israel as they crossed the Red Sea that gave way to them all when Moses struck the waters there with his staff by the command of Allah; it tells about the drowning of the Pharaoh there while the Bani-Israel looked on to it; so Allah gives the message most explicitly by the narration of Moses-AS and Aaron-AS as He gives by the narration of all other of His Messengers too, that most certainly, Allah only is the true authority; Al-Hamdu Lillah.

YOUNUS-The Ninth Ruku

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

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

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

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

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

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

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

90. And We made the children of Israel to pass through the sea, then Pharaoh and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: I believe that there is no god but He in Whom the children of Israel believe and I am of those who submit.

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

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

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

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

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

YOUNUS-The Tenth Ruku

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

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

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

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

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

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

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

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

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

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

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

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

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

they become totally oblivious to the Truth in their practice, Allah punishes them all severely even in the world; at that time of punishment even if some of them do realize their utmost wrong-doing, Allah does not show mercy to them and their term for acceptance of the Truth ends then and there; we have studied this phenomenon at Surah AARAAF and the call of Pharaoh at his death for the acceptance of the message of Moses and Aaron also tells it as we have studied at the previous Ruku; Al-Hamdu Lillah; but the AAYAT ahead tells an exception to this which was for the people of YOUNUS-AS (i.e. Jonah); they did see the terrible calamity coming onto them as YOUNUS-AS had foretold and seeing the atmosphere turning to such situation that was telling of their total disaster, they all came out of their houses and asked Allah for mercy to them; Allah accepted that plea and spared them of their grave insult and extended the time for their trial so that they might live ahead by the practice of the fundamental teachings of Islam; note that when the Messenger of Allah provides the message of Allah totally to his people then Allah asks him to leave the place and to tell them plainly that the most disastrous calamity would hit them soon; though YOUNUS-AS did tell them about the coming disaster due to their negative attitude towards the Truth yet he did not wait for the permission from Allah to depart from the place and mistakenly thought by his own that it is the time now to depart from his people; ULAMA have explicitly remarked that it actually was not any sin yet it certainly was such an error of judgment on the part of the Messenger that Allah commanded one of the most huge fish to swallow him; it might have been one of the huge whales

that live at waters with the fish so it also is taken as among them though actually it is one of the mammals; it was only when he recited the prayer to Allah with all heart to release him from that utmost anxiety that this situation ended for him; Allah has told about that prayer at Surah ANBIA-87 and its wording shows that YOUNUS-AS asked for mercy by the acceptance of his own self as unjust due to his untimely haste; Allah released him from that utmost anxiety and that most huge fish threw him out at the shore; afterwards, Allah provided him again the task as His Messenger and this denotes that Allah pardoned him totally; Al-Hamdu Lillah; this incident again emphasizes the issue that even the Messengers of Allah have to take care that they remain firm to the manner that Allah asks of them; Al-Hamdu Lillah; note that Allah appoints the Messenger to provide His message to the people of his nation (and Muhammad PBUH is the last Messenger of Allah whom He has sent to all peoples of the world that live anytime anywhere after him) and it is not his liability to see if they accept it or reject it; even if Allah does not punish the persons that reject His message at the world, He certainly would take His revenge at the Day of Judgment; the AAYAAT ahead console Muhammad PBUH that though he is most keen to bring all persons to Islam yet it is the will of Allah that any person accepts Islam or rejects it; if Allah intended, He would have brought all persons to Islam but the world is the place of examination where the Prophet PBUH would not force any person to come to Islam even if he seemingly has the authority to do so; Allah only opens the heart for that person to accept Islam who really sees, hears and cares for it; and He only puts His

wrath upon those who do get the fundamental teachings of Islam yet they choose to remain oblivious to it in their belief and deeds; all persons need to see whatever is in the heavens and in the earth as the observation of these both would tell them that the true authority is only of Allah, the true Lord; Al-Hamdu Lillah; but there are such persons at the world (who have decided to remain on the disbelief with such commitment) that the signs that Allah provides them (which they study at their insides and even at their surroundings) and also the warning persons (His Messengers) that give them the warning of the Day of Judgment, do not benefit them in the least; so they all seem to wait for such days (of disastrous calamities) that hit the disbelieving nations that have gone away, to hit them too; so O Prophet PBUH- tell them to go on waiting for the disastrous calamity upon them and that I also would remain with the persons who do wait for that upon all of the disbelievers; Al-Hamdu Lillah; the last AAYAT of the Ruku notes that whenever such times have hit the disbelievers, Allah had saved the Messengers that He had sent to them and also the true believers with them; certainly in such manner, He would save all the true Muslims even now when He punishes the disbelievers severely and even ahead; He certainly is the true Lord Who has all the true authority; Al-Hamdu Lillah.

YOUNUS-The Last Ruku

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

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

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

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

108. Say: O people! indeed there has come to you the truth from your Lord, therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the detriment of it, and I am not a custodian over you.

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

The last Ruku emphasizes what previously have been stated that the Prophet PBUH is also bound to the commands of Allah; he is not liable to see that every person he addresses towards the Truth, accepts it; he would keep his own self firm on the teachings of Islam by the will of Allah as Allah asks him that only (though he would totally provide His message to others as that is his good task); note that Allah commands all peoples to accept the fundamental teachings of Islam as this would then lead all such persons to achieve TAQWA (that means the attitude of the heart that comes by the true Belief upon Allah with both fear and hope

towards Him when he has totally thrown away all the worldly base desires and that leads to the most righteous deeds); the Prophet PBUH would keep away from all wrongs in his belief and his deeds as he certainly believes that no one is able to provide any benefit or any loss to anyone except Allah and whoever takes up wrongs, he certainly would be one of the most unjust persons; O Prophet PBUH- if Allah wills to harm you then no one is able to stop you getting that harm and if Allah wills to give you totally the great benefit (that means the Quran) then no one is able to stop you getting it; so the AAYAT expresses that Allah has all authority to decide for your harm or benefit but He provides you the benefit only as He chooses that person only whom He sees fit for His task; He has taken you as His Messenger to provide His message to all peoples so He certainly is Forgiving and Merciful to all peoples of the world; Al-Hamdu Lillah; O Prophet PBUH- say to all of them (by the Quran) that the Truth (the fundamental teachings of Islam that the Quran presents) has come again to them from their true Lord; so now whoever takes the true guidance from it, he would save himself only by that; and now whoever loses the right path, that loss certainly is of his own; and tell them plainly O Prophet PBUH that you are not liable to see that they do believe in the Truth; the last couple of AAYAAT of this last Ruku say- "(O Prophet PBUH) say- O people! indeed there has come to you the Truth from your Lord, therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the detriment of it, and I am not a custodian over you; and (O Prophet PBUH) follow what is revealed to you (in the Quran)

and be patient (if they reject the teachings of the Quran) till Allah should give judgment, and He certainly is the best of judges"; most certainly, Allah only is the true Lord; Al-Hamdu Lillah.

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

Here our study of YOUNUS ends; Al-Hamdu Lillah
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Surah HOODH
(Consists of 10 Ruku; MK-6)

HOODH-The First Ruku

1. Alif Lam Ra (This is) a Book, whose verses are made decisive then they are made plain, from the Wise, All-aware:
2. That you shall not serve (any) but Allah; surely I am a warner for you from Him and a giver of good news,
3. And you that ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision to an appointed term and bestow His grace on every one endowed with grace, and if you turn back, then surely I fear for you the chastisement of a great day.
4. To Allah is your return, and He has power over all things.
5. Now surely they fold up their breasts that they may conceal (their enmity) from Him; now surely, when they use their garments as a covering, He knows what they conceal and what they make public; surely He knows what is in the breasts.

6. And there is no animal in the earth but on Allah is the sustenance of it, and He knows its definite abode and its depository; all (things) are in a manifest book.

7. And He it is Who created the heavens and the earth in six periods-- and His dominion (extends) on the water-- that He might manifest to you, which of you is best in action, and if you say, surely you shall be raised up after death, those who disbelieve would certainly say: This is nothing but clear magic.

8. And if We hold back from them the punishment until a stated period of time, they will certainly say: What prevents it? Now surely on the day when it will come to them, it shall not be averted from them and that which they scoffed at shall beset them.

Surah HOODH also starts with the MUQATTA'AAT (the 14 disjointed letters that are among the Arabic alphabets that come at the commencement of 29 SURAH in specific combinations); we have studied these at the beginning of Surah BAQARAH (and at other of Surah) that also start with them; Al-Hamdu Lillah; the first AAYAT points out that Allah has provided this Quran highest of integrity in its text and He also has provided such beauty in it that its AAYAAT clarify each other (especially the AAYAAT that are related to the true belief and His commands to the Man); the other manner of its clarification is the time that passes on at the world that brings forth the better interpretation of its AAYAAT due to the observation of them by those Muslims persons that are truly committed to it by the blessing of

Allah; certainly this tells clearly that Allah is Most Wise (as the world progresses strictly according to His will) and He is Most Aware of all things (as He knows well what the future holds); Al-Hamdu Lillah; the basic feature of this book is that it asks all peoples of the world not to worship anything except Allah, the true Lord; and that implies that all persons would believe in the fundamental teachings of Islam that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH was the last of them); Al-Hamdu Lillah; tell them O Muhammad PBUH that surely I am appointed by Allah as warner (to those who do not believe in the basic teachings of this book) and bringer of good tidings (to those who believe in that and work accordingly); all among you would certainly see the results at AKHIRAT so all disbelievers must seek forgiveness from their true Lord (on their erroneous belief before their death) and the believers must repent (on their wrong-doings) with total attention towards their true Lord (as that actually is the task for which Allah has provided all persons their lives); all would get the sustenance in general to the appointed time (of the last day of the world) and each one would get the worldly assets according to how he is destined (at his lifetime at the world as is written in the book that records the destination; the true believers getting all utility needed for the good sustenance of life here by receiving their necessities); so no one needs to apply his life totally to getting the worldly

assets in plenty as any person who is obsessed at the acquisition of the worldly assets as the required work for life, they would receive the most terrible punishment of highly troublesome day (even at the world) that would end their period of life taking them unawares; Al-Hamdu Lillah; then all peoples would return to Allah, the true Lord, Who would provide all of them their doings; so He would not only gather all peoples at the Day of HASHR but He also would provide them their respective documents of deeds; He certainly is Most Powerful Who has all control over all things totally; Al-Hamdu Lillah; AAYAT-5 tells that there are such persons among the disbelievers who consider hiding their physique in such manner that nothing of their expressions (that leads to knowing their intentions) is revealed to Allah by their body-language; the other part of the AAYAT clarifies that they need to understand that it is of no avail whether they wear their garments properly over all of the physique or not, Allah knows well what they conceal in their covering and what they reveal (of their bodies); and He certainly knows what is at their insides even, so it is of no use when they cover themselves properly as they are unable to hide their intentions at their insides from Allah in spite of all their measures; He certainly is Most Powerful Who has all control over all things totally; Al-Hamdu Lillah; AAYAT-6 tells explicitly that Allah has provided the physical sustenance too to each of His creation at the world; note that Allah has provided life to the mankind (and even JINN) because He intends to examine how they believe and how they work at the life at the world (see Surah ZAARIYAAT-56); so these two of His creation are MUKALLAF (having the

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

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

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

HOODH-The Second Ruku

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

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

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

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

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

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

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

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

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

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

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

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

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

22. Truly in the hereafter they are the greatest losers.
23. Surely (as to) those who believe and they do the good and humble themselves to their Lord, these are the dwellers of the garden, in it, they will abide.
24. The likeness of the two parties is as the blind and the deaf and the seeing and the hearing: are they equal in condition? Will you not then mind?

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

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

must do it if they really are truthful in their assertion about the Quran; we have studied about this challenge at the third Ruku of BAQARAH too that those who reject the Quran (as they take it as something that Muhammad PBUH has presented by his own self) to produce only one Surah that is like that Surah (i.e. BAQARAH) of the Quran even by taking the assistance of their close allies whom they take as authority besides Allah, in this task; note that AAYAT-13 of Surah HOODH here asks them to bring ten Surah like this Surah (i.e. HOODH) as it says "or, do they say that he has forged it -; O Prophet (PBUH)- you tell them - then bring ten forged Surah like it and call upon whom you can besides Allah, if you are truthful"; Surah Bani-Israel-88 tells explicitly that "say -if men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others"; these all AAYAAT imply that it is not possible to imitate the Quran as it comprises not only of the righteous meaning of the life totally but also of words that present it in its text; the set-up of each Surah of the Quran is miraculous (especially each of those that are as voluminous as Surah YOUNUS or more than that) and thus, the Quran is totally inimitable (please read the note at the fourth Ruku of Surah YOUNUS too); Al-Hamdu Lillah; so when they are unable to answer you all true Muslims by bringing something that is similar to the Quran (and certainly they are totally unable to bring that) then you all Muslims must have more commitment to the Quran which you do already believe; so now would you become such committed Muslims to it to practice it in your lives totally and to present each of its teachings most emphatically

without any care to any of the adverse idiotic statements of these disbelievers in the Quran; Al-Hamdu Lillah; whoever intends to get worldly benefits and its magnificence with the consideration that this only is the success to life then Allah would provide them whatever they work for at the life at the world and their efforts for it at the life at the world would not go waste; but they would receive nothing at AKHIRAT except for the hell-fire and whatever work they provide for AKHIRAT superficially at the world with their commitment only to the life at the world, would go waste completely; whatever they do without any sincerity towards Allah is so adverse to righteousness that it would only bring wrath of Allah upon them even at their lives at the world; AAYAT-17 provides the essence of the righteous person and then to the last of the Ruku, AAYAAT at the Ruku explain this by comparison of the believers and the disbelievers; Al-Hamdu Lillah; the AAYAT tells that the person who does commit himself truly to BAYYINAH (the only truth that is always the same from ever to ever which is TAUHID) which Allah, his true Lord, has provided to him (in the Quran) and SHAHED (one of the witnesses i.e. of the Messengers) from Allah is reciting it to him and before that, Allah provided it even in the book (i.e. Torah) that He gave to Moses as the guide to the BAYYINAH and as the blessing (to all those who do accept it and work accordingly), he certainly is among such persons who do believe in it (i.e. the Quran); note that each of the Messengers is SHAHED to his people at the Day of HASHR as he would give witness upon them that he had provided all of the truth to them completely to believe and practice in their lives; but those who disbelieve in it, their

appointed abode is the hell-fire; so O Prophet PBUH, you should not have any doubts to any of its teachings whether its practice might be omissible as surely everything in it is the truth from your Lord, and it is necessary to practice each of its commands so provide everything of it from your side emphatically though most persons are so much committed to wrongs that they do not believe; Allah certainly is Most Powerful Who has all control over all things totally; Al-Hamdu Lillah; AAYAT-18 indicates that no person is more unjust than that person who forges a lie against Allah; that means that the Prophet PBUH is not an unjust person but those who disbelieve in the message of the Quran, they actually are among the most unjust persons; all such persons shall be brought before their Lord (at AKHIRAT), and the witnesses (i.e. the Messengers and the angels) shall say that these (unjust persons) are they who lied against Allah, their true Lord; now surely the curse of Allah is on all the unjust persons; AAYAAT ahead continue explaining the matter that these unjust persons used to stop the righteous persons by different manners from practice at the right path of Islam and they tried to give adverse meanings to the righteous Islamic commands; that is because these unjust persons certainly did not have any belief in AKHIRAT, the true life ahead after they rise from dead; these unjust persons shall not find any place to escape in the earth from Allah (and not even in heavens), nor shall they have any guardians besides Allah (at AKHIRAT); the punishment shall be doubled for them (as they not only disbelieved in the practice of the right path but also took measures that they might stop others from its practice); they have no such ability as to

hear anything with commitment about the right path of life and no such ability to see anything with commitment about it so they are totally unable to understand anything with commitment about the right path; they would see clearly at AKHIRAT that they have put themselves into the most extreme loss and all those whom they took by their own that they would stand by them at all adverse situations of life, they have disappeared away from them totally; so most certainly these persons would be the most extreme losers at AKHIRAT as they disbelieved in the message of the Quran at the life at the world and with that, they tried hard to hinder its teachings to come into practice in collective anywhere; but those persons who do believe in the Quran and they do practice it according to their ability with total commitment to Allah, their true Lord, these persons surely are the dwellers of JANNAH where they would abide-in forever; Al-Hamdu Lillah; the last AAYAT of the Ruku points out that the comparison between the extreme disbelievers who try hard to stop the practice of the Quran in collective and the true Muslims who are most committed to the teachings of the Quran, is that at one side there are such persons who are blind and deaf and at the other side are such persons that have sight and hearing; now all persons do need to observe the issue whether they are equal in condition?; certainly, they are not; so all persons do need to reflect upon the issue that might lead the disbelievers to leave all their wrong attitudes and to assist all the teachings of the Quran rather than challenge them to hinder its practice; Al-Hamdu Lillah.

HOODH-The Third Ruku

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

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

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

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

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

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

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

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

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

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

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

From here till the last, the Surah narrates the events that are related to the Messengers that Allah sent to nations; we have studied them at Surah AA'RAAF in detail and here too, all the Ruku ahead relate them in much detail (especially the events related to Noah-AS); note that Surah HOODH asks all peoples of the world to take the Guidance to the right path without obsession to the life at the world as those who rejected the Truth when the Messengers of Allah presented that to them, they faced such deadly destruction that ended all the period for them to accept that; the life at the world is only an examination and not the final abode as every person has to die and face at the certain Day all the consequence of his/her doings; all persons have the Quran now with them and they need to accept it totally without making any excuses to avoid the belief in the Truth (i.e. the fundamental teachings of Islam) as such excuses are useless not only at the life at the world but also at the Day of HASHR (the Day of Judgment); due to its focus, Surah HOODH relates these events from here and its last Ruku tells explicitly the reason to relate these events; they read- "and if your Lord had

pleased He would certainly have made people a single nation, and they shall continue to differ; except those on whom your Lord has mercy; and for this did He create them; and the word of your Lord is fulfilled- certainly I will fill hell with the jinn and the men, all together; and all we relate to you of the accounts of the apostles is to strengthen your heart therewith; and in this has come to you the truth and an admonition, and a reminder to the believers; and say to those who do not believe- act according to your state; surely we too are acting; and wait; surely we are waiting also; and for Allah is the unseen in the heavens and in the earth, and to Him is returned the whole of the affair; therefore serve Him and rely on Him, and your Lord is not heedless of what you do"; Al-Hamdu Lillah; the chiefs among the nation of Noah responded against the message of Allah that he was providing to them, that he was just a man like all of them and his followers are from among those persons who are considered lowly by profession at their society; this tells about their psyche that they thought that the Messenger of Allah could not be such a person who does not have extreme wealth or who is not an angel by looks and his followers must necessarily be those who are among the most wealthy persons; they took-up the standard that valued the appearance and not the values inside and this standard has caused much trouble at the world at all times and at all places; this was the thing that led Satan to disobey Allah when He ordered him to prostrate to Adam as he saw Adam much weaker in physique than his own self while certainly Adam was much higher in status than him due to the spirit that Allah had blown inside Adam; Al-Hamdu Lillah; the reply

of Noah to this objection was simple as the four AAYAAT 28, 29, 30, 31, report that "he said- O my people- tell me if I have with me clear proof from my Lord (that I am asking all to come towards the fundamental teachings of Islam only), and He has granted me blessing (that He has made me His Messenger among you all) from Himself and it has been made obscure to you (as you all see the appearance and not the inside); shall we constrain you to accept it while you are averse from it? (it is necessary for you all that you all must accept the Truth by free-will); and, O my people- I ask you not for wealth in return for it; my reward is only with Allah and I am not going to drive away those who believe (even if you all take their profession as lowly at the society); surely they shall meet their Lord, but I consider you all a people who are ignorant (as they have accepted the Truth and you all are averse from that); and, O my people- who will help me against Allah if I drive them away- will you all not then mind?; and I do not say to you that I have the treasures of Allah and I do not know the unseen (as these things are not the requisites to being the Messenger of Allah but I only provide you the guidance that Allah has given me), nor do I say that I am an angel (as Allah sends men only as His Messengers to the mankind), nor do I say about those whom your eyes hold in mean estimation (because they are among the people that have low worldly status) that Allah will never grant them any good- Allah knows best what is in their souls—because (if I drive them away) then most surely I should be of the unjust"; note that the disbelievers raise objections that relate to appearance as we find here at the study of this Ruku; they objected on the status of Noah that he was not among the

most prosperous of their men and on the status of his followers that they had low professions that had contempt of their people and on the issue that he seems just a man while he should have been an angel and on the issue that he did not tell them the matters in their future at their lives at the world but he asked for total attention towards Allah, the true Lord, and AKHIRAT; when Noah presented his simple appropriate answer to all their base objections, they had nothing left for their argument except that they asked him to bring the deadly calamity that Noah had told them about; to this, Noah replied to them as AAYAT-33 & 34 report that it would certainly fall upon them when Allah wills for it and they certainly would be unable to escape from it or remove it when it takes them head-on; Allah knows when to put it on them and it is not his business to see when and how it falls upon them; he had to provide the message that Allah had asked him to provide them and he had done so; he told them explicitly that his counsel will not profit them even if he did his best to advise them, if the will of Allah is to keep them astray; He certainly is the true Lord and unto Him all will be brought back; Al-Hamdu Lillah; in the light of the narration that we studied at this Ruku, the last AAYAT here answers again the objection that the disbelievers raised against Muhammad PBUH that he has forged it?- it asks the Prophet PBUH to tell them that if he has forged it then on him is his guilt and he certainly is clear of that of which they are guilty; note that Allah has sent the same fundamental message to all His Messengers in essence as Surah NISAA has pointed out, "surely We have revealed to you as We revealed to Noah, and the prophets after him, and We

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

Supplementary note on AAYAAT-25 & 26 of HOODH

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

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

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

hands as tyrants -rather keep your duty to Allah, and obey me" (SHUA'RAA-125 to 131); the disbelievers raised different objections against the Messengers of Allah and the message that they provided to their respective nations; one of the highest objections of those who rejected the Messengers of Allah was that he should have been other than among the mankind; the Quran answers this base objection at places as we find at the beginning of Surah YOUNUS that "is it a matter of wonderment to men that We have sent Our inspiration to a man from among themselves?- that he should warn mankind (of their danger), and give the good news to the believers that they have before their Lord the lofty rank of truth; but the disbelievers say that this is indeed an evident sorcerer" (Surah YOUNUS-2); another of their objections on the message that the Messengers of Allah provided to them was that they had not found such guidance from their ancestors; whenever the Messengers told them to believe in the fundamental teachings of Islam and follow the message that Allah has provided to them, they responded that they would follow their ancestors but not those who ask them to believe in TAUHID; the Quran answers this base objection at places as we find at Surah BAQARAH- "When it is said to them- follow what Allah has revealed- they respond in negative that we shall follow the ways of our fathers; what- even though their fathers were void of wisdom and guidance?" Surah BAQARAH-170; there were times when they saw that they are unable to challenge the message that the Messengers of Allah were presenting to them so then they stubbornly asked for the deadly calamity promised on their extreme wrongs; Surah HOODH that is under our study

tells, "they said: O Noah- indeed you have disputed with us and lengthened dispute with us, so now bring to us what you threaten us with, if you are of the truthful ones; he said- Allah only will bring it to you if He pleases, and you will not escape" (HOODH-32 & 33); as for the nation of HOODH, they took him as in grave folly and the result of their rejection to him was that except for the believers with him, they all were destroyed; note that they had given their idols different names and had become such idolaters that they did not tolerate anything that was mentioned against them; Allah punished them by furious violent wind that stayed upon them for seven nights and eight days as the wrath of Allah upon them; Surah-HAQQAAH says that this punishment was such "which Allah imposed on them for seven nights and eight days so that (O listener) you might have seen men lying overthrown, as they were hollow trunks of palm-trees" (HAQQAAH-7); certainly, Allah only is the true authority; Al-Hamdu Lillah; the third narration that the Quran tells about the Messengers of Allah in this sequence is of SALEH; his nation is named as THAMUD and he gave the same message as Noah & HOODH had given to their nations; those people of his nation were polytheists and gave total preference to the life at the world; they used to build mansions at plains and carved houses at the mounts; the Quran tells us that SALEH told them that "O my people - serve Allah, you have no god other than Him"; note that his nation lived between HIJAZ and Syria in the south-eastern part of MADYAN (that is at the east of Gulf of AQABAH) and their stone dwellings are still preserved; note also that these five Messengers that Allah has mentioned here had

their dwelling places near to each other with difference of their periods at the world as Noah, HOODH and SALEH were before Abraham-AS while Lot was his nephew and SHOAIIB was among his descendants from his third wife within three hundred years of his time; Allah gave the nation of SALEH a she-camel as miracle so that they believe in Allah as the only One to worship and prefer AKHIRAT over the life at the world; Allah commanded them not to trouble it so that she might easily eat from wherever she intends; if they do otherwise, they would receive extreme punishment even at the world; AAYAT-74 reads, "(SALEH said) and remember when He made you successors after AAD (the nation of HOODH) and settled you in the land - you make mansions on its plains and hew out houses in the mountains - remember therefore benefits from Allah and do not act corruptly in the land, making mischief"; their ruling elite rejected his message and asked others too to reject it; some of their youth killed the she-camel and that was the clearest disobedience to Allah; they even asked for the punishment from which SALEH had warned them if they disrespect the she-camel; AAYAAT at Surah AARAAF for this narration read, "then the earthquake overtook them, so they became motionless bodies in their abode; then SALEH turned away from them and said - O my people - I did certainly deliver to you the message of my Lord, and I gave you good advice - but you do not love those who give good advice" (AARAAF-78 & 79); certainly, Allah only is the true authority; as for the nation of Lot-AS, they were the people living at Sodom and Gomorrah at south of the dead sea; they were extremely filthy persons who used to commit the heinous sin of sodomy

among the men; Lot actually did not belong to that nation but Allah sent him as His Messenger to them and he tried his best to reform them of this heinous sin but to no avail; in fact, they intended to expel him from their city just because he challenged their filth; AAYAAT-80 to 84 at AARAAF tell the narrative, "and (We sent) Lot when he said to his people - what - do you commit an indecency which anyone in the world has not done before you?; most surely you come to males in lust besides females; nay you are an extravagant people; and the answer of his people was no other than that they said - turn them out of your town - surely they are people who seek to purify (themselves); so We delivered him and his followers, except his wife; she was of those who remained behind; and We rained upon them a rain (of stones); consider then what the end was of the guilty"; note that he had taken his wife from amongst that nation and she did not disapprove of their heinous sin so she was most disobedient to Lot and so she was punished too with that extremely sinful nation; certainly, Allah only is the true authority; Al-Hamdu Lillah; the last narrative in the narratives of the five Messengers is of SHOAIB-AS; he gave his nation at Madyan the same message as Noah & other Messengers had given to their nations; they were polytheists and they also gave their total preference to the life at the world and did not care to obey the commands of Allah; they did not have any concern for the rights of their fellow-beings and tried to gain more worldly profits by trying to give lesser returns to the amounts of the buyer; they mismanaged their measures and weights just to get these unfair profits and this narration that the Quran tells us, implies that this wrongful attitude leads to FASAD

at the place which means that it becomes most difficult to live upon the Islamic teachings at such place; note that if a person abuses his authority without any care to the commands of Allah at any level where he is at the business of life, he makes the living on the Islamic teachings difficult by his attitude at that level; the beginning of the eighth Ruku at Surah HOODH says, "and to Madyan (We sent) their brother SHOAIIB; he said- O my people- serve Allah, you have no god other than He, and do not give short measure and weight; surely I see you in prosperity and surely I fear for you the punishment of an all-encompassing day; and, O my people- give full measure and weight fairly, and defraud not men their things, and do not act corruptly in the land, making mischief; what remains by Allah (to you of valid profits) is better for you if you are believers, and I am not a keeper over you"; Al-Hamdu Lillah; it confused the persons at his nation that they have to care for the commands of Allah at the material profits they make at the market as they took the belief as something that relates to the concepts of the individual at the spiritual level with no impression at the material things at the collective living of the persons that live in huge number together; note here that the Islamic teachings challenge the concept of secularism head-on and the statement of these disbelievers in the nation of SHOAIIB, is mentioned here at the eighth Ruku of Surah HOODH that "they said - O SHOAIIB - does your SALAH enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property?; you are undoubtedly the forbearing, the right-directing one" (HOODH-87); note that they did

credit SHOAIB as one of the most intelligent persons among them but they questioned his intelligence where he asked them to care for the righteous moral values at their dealings at market; they did not accept his message to believe in Allah truly and then accept His guidance in all issues of life so their disbelief led to their destruction; Al-Hamdu Lillah; note also that THAMUD also took SALEH as an intelligent person yet they also did not accept his message that challenged their erroneous belief and this rejection led to their destruction; the statement of these disbelievers in the nation of SALEH, is mentioned at Surah HOODH that "they said: O SALEH- surely you were one amongst us in whom great expectations were placed before this; do you (now) forbid us from worshipping what our fathers worshipped?; and as to that which you call us to, most surely we are in disquieting doubt" (HOODH-62); the conceited ruling elite of the nation of SHOAIB told him that they would turn him and the believers with him out by force if they do not come to their concepts of living; SHOAIB who was good at speech, told them that it would certainly be extreme injustice when they disapprove of their concepts clearly and they would not take them; Al-Hamdu Lillah; he told them that it would be as if he and his companions had said lies about Allah after He has provided them the true guidance if they return to their concepts of living; it certainly is unsuitable to them that they return to their concepts except if Allah wills; Allah certainly has the knowledge of all things which He has in His complete control; but we do have TAWAKKUL (complete trust) in Him that He would keep us to the right path; note here that SHOAIB did not show any pride on his own self but

mentioned the power of Allah that He only is able to bring and to keep to the true guidance; confidence on the self would come only after the TAWAKKUL in Him; SHOAIIB then asked Allah to decide between them and their nation providing each side what it deserves rightly because He certainly is the best of deciders; Al-Hamdu Lillah; the ruling elite that had disbelieved told the persons that following the path of SHOAIIB means that they are complete losers; the last couple of AAYAAT at the eighth Ruku of HOODH tells the result of their disbelief to them that read, "and when Our decree came to pass We delivered SHOAIIB, and those who believed with him by mercy from Us, and the rumbling (earthquake) overtook those who were unjust so they became motionless bodies in their abodes; as though they had never dwelt in them; now surely perdition overtook Madyan as had perished THAMUD (when the most deadly earthquake fell upon THAMUD)"; the Quran gives the message most explicitly that those who challenge Allah would certainly see their destruction in high number even at the world; certainly, Allah only is the true authority; Al-Hamdu Lillah.

HOODH-The Fourth Ruku

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

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

38. And he began to make the ark; and whenever the chiefs from among his people passed by him they laughed at him. He

said: If you laugh at us, surely we too laugh at you as you laugh (at us).

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

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

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

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

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

44. And it was said: O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided, and the ark rested on the Judi, and it was said: Away with the unjust people.

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

46. He said: O Noah- surely he is not of your (true) family; surely he is (the doer of) other than good deeds, therefore

ask not of Me that of which you have no knowledge; surely I admonish you lest you may be of the ignorant

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

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

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

This Ruku tells that Allah told Noah-AS that no one else is going to believe in the Truth now and the number Noah has of those who have accepted it is the final figure; Allah told him clearly that he must not have any soft feelings towards them now and he must not advocate mercy for anyone that has not believed up-to this time; Allah asked Noah to build the most huge ark that would accommodate all the living species that were unable to live at waters and He would guide him in detail how to make it; so he made the ark and as he was building it far from the shores, the chiefs in the disbelievers mocked him whenever they passed by him; in response to them, he told them that very soon they themselves would become something to laugh upon, just as they are mocking him today;

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

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

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

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

HOODH-The Fifth Ruku

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

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

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

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

54. We cannot say aught but that some of our gods have smitten you with evil. He said: Surely I call Allah to witness,

and do you bear witness too, that I am clear of what you associate (with Allah).

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

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

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

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

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

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

This fifth Ruku has the matter which gives the name to Surah HOODH as it narrates the event related to HOODH-AS (who was among the descendants of Noah from Shem); his nation was named as AAD and he gave them the same message as Noah has given to his nation; he told them that he is the Messenger of Allah, the Lord of all the worlds, and he does care for their safety at AKHIRAT; note that his nation lived in the area of curved sand-hills in the southern

part of the Arabian peninsula; they were very strong in physique and had handsome height and looks; they also were idolaters and their total preference was for the life at the world so HOODH told them that they must show gratitude to Allah and take Him only as their true Lord; in Surah SHUA'RAA, the AAYAAT read that HOODH told his nation that "I am to you a messenger worthy of all trust; so keep your duty to Allah and obey me; and I do not ask you any reward for it; surely my reward is only with the Lord of the worlds; do you build a landmark on every high place to amuse yourselves? -and seek you out strongholds, that haply you may last forever? - and when you lay hands (on men) you lay hands as tyrants -rather keep your duty to Allah, and obey me" (SHUA'RAA-125 to 131); he told them that if they repent and become the righteous believers in Allah and show their true belief by their deeds, He certainly would send good rains upon them so that they get the best of crops at their fields to eat and highly pure water at their springs to drink and He would increase them even more in strength but then they should never turn to wrongs; they retorted to HOODH that he had not brought any miracle to prove that he is the Messenger of Allah and they are not ready to accept him as such just on his word (even though they take him as an extremely truthful person); they added that (even if he does bring a miracle to them or prove the worth of his word), they have no inclination to believe in him; this means that they were not prepared even to hear him truly and they also told him that they have this opinion about him (and even about his teachings) that some of those idols that they worship, have touched him by some spell; HOODH told them

that he makes Allah witness to the fact and even their-selves that he has kept himself away from all the disbelief they have shown towards Allah by taking partners to His authority; note that the Messenger of Allah had to provide the message of Allah and it is not his liability to see that his people do accept it and HOODH did point this out to them as AAYAT-57 ahead tells explicitly; he told them to do whatever they can even joining hands against him and not to provide any delay in time to him; he told them in clear terms that Allah certainly would save him and punish them severely as He certainly has the true authority; Al-Hamdu Lillah; AAYAAT-56 & 57 read that HOODH said to them that "surely I rely on Allah, my true Lord and your true Lord; there is no living creature but He holds it by its forelock; surely my Lord is on the right path (so you all would find His pleasure only by living righteously); but if you turn back, then indeed I have delivered to you the message with which I have been sent to you (so I have done my liability), and my Lord will bring another people in your place (and He would then examine how they live on), and you cannot do Him any harm; surely my Lord is the Preserver of all things (so He keeps the Truth safe from becoming diluted by wrongs and saves His Messenger and all other of the true believers in Him from all the calamity as it approaches)"; Al-Hamdu Lillah; so when it became evident that the disbelievers on HOODH would not come towards the fundamental teachings of Islam, Allah saved HOODH and the true believers with him by His great blessing and certainly it was the most severe punishment from which Allah saved them; Surah-HAQQAAH says that this punishment was such "which Allah imposed on them for

seven nights and eight days so that (O listener) you might have seen men lying overthrown, as they were hollow trunks of palm-trees" (HAQQAAH-7); their amazing strength was certainly nothing in match to which they faced as it was the punishment that Allah had given them at their life at the world and the punishment at AKHIRAT is even more dreadful; the last couple of AAYAAT at the Ruku that are 59 and 60 read that "and this was AAD; they denied the AAYAAT of their Lord, and disobeyed His apostles (as to disobey one of them is to disobey all of them as all Messengers of Allah presented the same message that comprises of the fundamental teachings of Islam) and followed the bidding of every insolent person who opposed (the Truth); and they were overtaken by curse in this world and on the resurrection day; now surely AAD disbelieved in their Lord; now surely, away to AAD (was the blessing of Allah) that were the people of HOODH"; may Allah save all true Muslims from all of harms at the life at the world and from all torments at the true life, the life at AKHIRAT; Al-Hamdu Lillah.

HOODH-The Sixth Ruku

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

62. They said: O Salih- surely you were one amongst us in whom great expectations were placed before this; do you (now) forbid us from worshipping what our fathers

worshipped? And as to that which you call us to, most surely we are in disquieting doubt.

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

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

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

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

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

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

The sixth Ruku of HOODH tells the narration of SALEH-AS whose nation was named as THAMUD; they used to live at the southeastern part of Madyan (this location was placed at the east of the Gulf of Al-AQABAH and is currently known as MADAIN-SALEH; the inhabitants of Makkah used to see the ruins of THAMUD en-route to TABUK where their stone dwellings are still preserved; due to their extreme wrongs,

they met their destruction by the most deadly earthquake and after that disaster hit them, they all were dead at their homes laying prostrate as AARAAF-78 and other places at the Quran, tell explicitly); though THAMUD took SALEH as an intelligent person yet they did not accept his message that challenged their erroneous belief and that rejection ultimately led to their destruction; the first AAYAT at this Ruku tells that he gave them the same message as Noah & HOODH had given to their nations that "O my people - serve Allah, you have no god other than Him"; he guided them that Allah had brought them into being from the earth, and made them dwell in it, therefore they should ask forgiveness of Him, then turn to Him; surely Allah, the true Lord of all, is Near to all of the mankind and He is Answering to all persons who ask help from Him; Al-Hamdu Lillah; note that the people of his nation were polytheists too and gave total preference to the life at the world whereas they used to build mansions at plains and carved houses at the mounts; the nation of AAD before them were inclined more to the physical appearance while THAMUD were more inclined to artistic appearance yet they both cared for the life at the world; so THAMUD told the Messenger SALEH-AS that before these teachings that he professes, they took him as one of the most intelligent persons but now they find him teaching to leave all the idols that even their ancestors used to worship; they said that they highly doubt his teachings and that doubt is such that it has put them into extreme confusion about all that he is guiding to; SALEH told them that they ought to reflect on the issue in this manner that if he provides clear proof (some miracle) from his true Lord that he certainly is the

Messenger of Allah and surely his true Lord has granted him mercy from Himself (by selecting him as His Messenger)-who will then help him against Allah if he disobeys Him (and does not provide His message to his people because of their unreasonable attitude of towing the line of their ancestors); they need to understand that he is providing them the message of Allah in purity and by raising doubts on this message, they are avoiding to hear it which hinders his virtuous task that he certainly has to fulfill; Al-Hamdu Lillah; Allah provided a she-camel that showed-up miraculously to THAMUD to prove that SALEH indeed was the Messenger of Allah to them; the she-camel is mentioned to come out from behind a huge rock at one of the mounts there that moved from its place and she was in the state of pregnancy; he told them that this is the she-camel that Allah has given for them as a sign that he is the Messenger of Allah to them; therefore they must leave her to pasture on Allah's earth and do not touch her with evil, for then a near chastisement would overtake them; Surah QAMAR-28 implies that Allah told him to tell his people that the water is to be divided between them and each one has the right to drink from the wells by suitable turns; the issue that they settled then seems that it would be alternate days so one day the she-camel would drink as much as she needs (when she provided plenty of milk to them) and the other day would be for them only upon the wells; but it happened that some of their youth planned to slay her (and it is mentioned that it happened due to the invitation of some beautiful damsel there who offered herself as the wife to the man who slays the she-camel); one of them slew her and the Quran mentions him as the most

wicked of them all that was deputed for that impiety (see Surah SHAMS-12); as the disbelievers in the people of SALEH stood by that most wicked character so SALEH-AS told all such persons that within three days, they would face the calamity (the terrible earthquake with the most dreadful scream of rumbling) that would hit them in their abode by the command of Allah and this is certain to happen; the last three AAYAAT of the RUKU tell that when that calamity hit them, Allah saved SALEH and those who believed with him from that by His mercy to them and so He saved them from the disgrace at that deadly time; Al-Hamdu Lillah; as the result of that deadly disaster, the disbelievers in his people fell motionless at their living places at that deadly time as though they had never dwelt in them; so as THAMUD had disbelieved in their Lord, surely away to THAMUD (was the blessing of Allah); most certainly, Allah only has all the true authority and most certainly, it is only His justice that prevails on; Al-Hamdu Lillah.

HOODH-The Seventh Ruku

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

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

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

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

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

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

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

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

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

78. And his people came to him, (as if) rushed on towards him, and already they did evil deeds. He said: O my people- these are my daughters-- they are purer for you, so guard against (the punishment of) Allah and do not disgrace me with regard to my guests; is there not among you one right-minded man?

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

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

81. They said- O Lot- we are the apostles of your Lord; they shall by no means reach you; so remove your followers in a part of the night-- and let none of you turn back-- except your wife, for surely whatsoever befalls them shall befall

her; surely their appointed time is the morning; is not the morning nigh?

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

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

The seventh Ruku relates the narration of Lot-AS but before it, the Ruku takes-up the event that happened when angels whom Allah had sent to the people of Lot to punish them, visited Abraham-AS on the way; this event is related from AAYAT-69 to 76 and the Quran reports this event at the fourth Ruku of Surah HIJR too and even at the second Ruku of Surah ZAARIYAAT from AAYAT-24 to AAYAT-37; note that each of the Surah that has some sizeable volume, is like booklet in the Quran and those issues that are highly important, have come at the Quran at different places that do explain each other; Al-Hamdu Lillah; this narration tells us that the angels had the task to tell Abraham about the birth of his son Isaac-AS and about the birth of his grandson Jacob-AS from Isaac; as there was the custom at the ancient world that if travelers that seemed virtuous persons visited some place, the good people there provided foods to them from their side; so Abraham presented them with a roasted calf and asked them to eat from it; as angels, they had no inclination to do so and this led Abraham to guess beautifully that they were angels whom Allah has sent for some punishment to some people; note that when Allah sends

angels specifically to the earth, that is to inflict punishment to some nation by His will and Abraham certainly was aware of this; the angels put him at peace by telling him that Allah gives him the good news of the birth of his son and grandson as Allah has not sent the angels to punish the dwellers at this site but He actually has sent them to punish the filthy people of Sodom and Gomorrah that are involved in the most heinous immoral crimes; the supplementary note ahead tells explicitly about this event and the punishment that the angels inflicted upon the people of Lot-AS; Al-Hamdu Lillah; after relating the event about the visit of angels to Abraham-AS, the Ruku narrates about their visit to Lot-AS from AAYAT-77 to 83 (the last AAYAT of the Ruku) that read "and when Our messengers came unto Lot, he was distressed and knew not how to protect them (from the filthy intention of that filthy nation); He said- this is a distressful day; and his people came unto him, running towards him (as they heard about the arrival of the guests that were most fair in complex at the place of Lot)- and before then they used to commit abominations- he said (desperately) that O my people- here are my daughters (which indicated the women of that nation as the Messenger to some people is the spiritual father to them)- they are purer for you (to do what you intend when you take them as your wives); beware of Allah (and do not put yourselves into such filthy heinous sin), and degrade me not in my guests; is there not among you any upright man? (and this address to them when they gathered at his place proves that there was no person there at that time to stand by him); they said that thou know that we have no claim to thy daughters (for what we intend to do), and thou know what we

want; He said- would that I had strength to resist you or had some strong support (among you); so the angels (stood by him as Allah has commanded them and) said that O Lot- we are messengers of thy Lord; they shall not reach thee; so travel with thy people (that have believed and they comprised of the persons in his household only) in a part of the night, and let not anyone of you turn round - save thy wife- that which smites them will smite her too (as she did approve of their filth, whom Lot-AS had taken as his wife from that nation settling there by the will of Allah as His appointed Messenger to that nation); their tryst is the morning (as such punishments fall at such times when the wrong-doers are most unaware of it); is not the morning nigh? so when Our commandment (to destroy them) came to pass, We overthrew (that township) and rained upon it stones of clay, one after another (and that certainly is the punishment of those men who commit such act actively or passively by consent); marked (and baked) by fire in the providence of thy Lord (for the destruction of all the wicked filthy persons there), and they are never far from these wrong-doers (that have disbelieved in Muhammad PBUH who is the last Messenger of Allah)"; Al-Hamdu Lillah.

Supplementary note on AAYAAT-69 of HOODH

Note that Surah HOODH, HIJR and ZAARIAAT present their accounts of this event (that are complementary to each other) when the angels visited Abraham-AS on their way to punish the people of Lot-AS; they had come first to Abraham-AS on the way and he thought that they were

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

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

Ishmael-AS and Isaac-AS are mentioned with respect as these both were the sons of Abraham and both were the Prophets of Allah; Isaac-AS and Jacob-AS both are called in the Quran as among the SALEHIN (the most good persons; see ANBIYA-72) while Ishmael-AS is mentioned as one of the highly patient ones (ANBIYA-85); note also that there were three angels that came to Abraham and one of them was JIBRAEL-AS (i.e. Gabriel); Surah ZAARIYAAT mentions that Abraham asked them about their actual intention by their arrival (as mentioned at HIJR-57 too) though the angels had already given the glad tidings of Isaac to them so their actual assignment was to destroy the people of Lot-AS; they even told him the manner of the punishment to them as "they said - surely we are sent to guilty people that we may send down upon them stones of clay that are sent forth with markings from your Lord for the wanton people" (AAYAT-32, 33 & 34 of ZAARIAAT); Allah tells that He saved the believers therein though there only was one house of the Muslims (that was of Lot-AS and even from there, his wife stayed among the punished people as she was happy with their heinous crimes) and so He made them lesson ahead that He would punish all such persons who commit any of major sins together (especially of this most shameful nature) even at the world most severely so this would make most of the most wrong persons to have fear to commit this heinous shameful act; Al-Hamdu Lillah; note that when the angels had told Abraham that Allah had sent them to punish the people of Lot-AS who are involved in the most heinous crimes except for the household of Lot (and even in them, his wife would remain into the wrong-doers behind as she was happy

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

HOODH-The Eighth Ruku

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

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

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

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

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

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

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

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

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

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

94. And when Our decree came to pass We delivered SHOAIB, and those who believed with him by mercy from Us, and the rumbling overtook those who were unjust so they became motionless bodies in their abodes,

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

This eighth Ruku of the Surah relates the narration of SHOAIB-AS whom Allah had appointed as His Messenger to the people of Madyan; they were not only polytheist but they also cheated each other at the market; so the first AAYAT of the Ruku tells that SHOAIB directly hit them to better these wrongs that related to their belief and their doings at the market; he told them that they mostly are well-off having ease in the fulfillment of their worldly needs and if they show such wrongs in their doings at the market by fraud in the measure and in the weight of things that ask respectively for measure and weight, the day certainly would fall upon them that would inflict most severe punishment to them all; he emphasized that they must care to give the rights related to the market of all persons in them without fail and not lessen their provisions that their amounts asked for as that would cause at their social living, the most extreme FASAD (chaos of extreme nature which denotes such situation in which even the good Muslims do find the

practice of Islam to become highly difficult for them due to the high impression of wrongs at the society); so they need to care not to become the cause for the most extreme FASAD at their land; they need to understand that whatever profits that Allah provides for them by just transactions at the market is better for them rather than taking the amounts among their-selves by any unjust means, if they really do intend to become the true believers in Allah; these three AAYAAT (that are AAYAAT-84, 85 and 86 at Surah HOODH), guide to the most interesting notable points besides the most important point to believe in TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); note that that one of these notable points is that the true belief in Allah needs care for all good deeds as they strengthen it; the second of them is that when the persons that are at different fields of life, give-in to omission of good deeds that relate to the whole of people at some place, it affects the social living at that place and makes living upon Islam extremely difficult there; the third of them is that even the profits at the market relates to the betterment of the social living at some place and that must remain totally valid without inflicting any invalid loss to any person as that would cause most adverse impression to all the ordinary good business of life there; the fourth is that even care for the good law that cares about all persons around, actually comes by the inner commitment of all persons there so even ADL (Justice) needs the touch of EHSAAN (care to the natural inner inclination for all goodness); AAYAT-87 notes their answer to SHOAIB which expresses that they thought

that the practice of their fore-fathers is enough as religious customs to them without affecting their existing social life and the moral teachings have no concern to their economic dealings among each other; it reads that "they said- O SHOAIIB- does your prayer enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property?; forsooth you are the forbearing, the right-directing one"; so even though they did take SHOAIIB as highly intelligent yet his moral teachings highly amazed them which were related to the fundamental teachings of Islam; SHOAIIB-AS directs them to the righteousness beautifully in the next three AAYAAT ahead from 88 to 90, where he guides them to change their attitude to the concept that he had presented them without asking for any change in his attitude; the AAYAAT read that "he said- O my people! have you considered if I have a clear proof from my Lord (and I do have it as I am the Messenger of Allah towards you all) and He has given me (for my necessity) a goodly sustenance from Himself (due to which I do not incline to any such profits that challenge the good teachings that I preach), and I do not desire that in opposition to you I should betake myself to that which I forbid you (that are such unnecessary profits)- I desire nothing but reform (according to the Islamic fundamental teachings) so far as I am able, and with none but Allah is the direction of my affair to the right issue; on Him do I rely and to Him do I turn (for the guidance on issues and for the good returns to my good direction to you); and, O my people! let not opposition to me make you guilty (by leaning to the psyche of "I-my-me" without any observation of facts) so

that there may befall you the like of what (chastisement) befell the people of Noah, or the people of HOODH, or the people of SALEH; nor are the people of Lot far off from you; and ask forgiveness of your Lord (on your adherence to wrongs in the past), then turn to Him (sincerely in the future); surely my Lord is Most Merciful (to forgive your past wrongs), Most Loving (to guide and keep you all to the right path ahead)"; Al-Hamdu Lillah; AAYAT-91 reports that they responded that do not understand many of things that SHOAB tells them and this response actually was that they could not grasp the concept of TAUHID which asked them to worship Allah only as their true Lord and obey Him sincerely with all trust in Him and leave everything that challenges His commands; note that the belief in TAUHID is most important as it is the basic Truth that the whole universe around manifests because it keeps all the creation well intact; and that the inside of the Man manifests because it leads the Man to appreciate his worth so he would never be depressed due to the knowledge that he has, that the true Lord is Allah Who has all authority to change everything to better and he would have patience due to the knowledge that this life actually is an examination for which He would see the belief and the doings of every person ever born at any place and at any time so the end-result of the belief in TAUHID that is the basic Truth, would be such that the Man would live with all attention towards Allah, the true Lord, and his life would surely become totally free of tension by the will of Allah; Al-Hamdu Lillah; he would have no fear of the future events for he knows that would come at his favor by the will of Allah as he remains firm to the basic Truth and he would have no

grief over the past events for he understands that his sincere attention to Allah, would wash away all his wrongs totally; Al-Hamdu Lillah; the chiefs that were among the disbelievers in the people of SHOAB, even told him emphatically that only because of the say of his family among them who adhere to their belief, they have stopped themselves from stoning him to death because to them, he is nobody among them; the reply that SHOAB-AS gave to them did not have any concern about what they thought about him as a person among them (because he did not care to "I, my, me" in any manner) but his reply was wonderful to tell them that their attitude is disrespectful to Allah, the true Lord; they must care about Him only in their belief and in all their doings as to respect any other that disrespects Him is idiocy because only He, Who is his true Lord, has complete control over the adverse effect of all their wrongdoings; Al-Hamdu Lillah; he told them that if they do not comply to the Truth then the final thing to their dispute is that they keep to their wrongs in deeds and he would do what Allah asks of him; they would know very soon even in the life at the world who had to face the most severe punishment that degrades totally and clarifies totally who was among the liars; so they shall watch to see their punishment and with them, I shall watch too to see them well-punished; Al-Hamdu Lillah; so when the deadly calamity hit them, Allah saved SHOAB and those who had accepted the true belief from that by His blessing and the awful rumbling overtook those who were unjust so they became motionless bodies in their abodes; it seemed as the time went on that they had never dwelt in them and so the perdition took them as it had taken

THAMUD before this time near to this site; note that THAMUD had lived very near to this site and Allah had finished them off too by the most frightening earthquake that came with the deadly shriek of rumbling as He put on the people of SHOAIB; so the last AAYAT of the Ruku notes that "surely perished Madyan as had perished THAMUD"; so Allah destroyed all those people who had challenged Him though they had much adverse pride over their worldly achievements without any care to remain grateful to Him; they thought themselves invincible but their power was nothing when Allah sent His punishment towards them; most certainly, Allah only has all the true authority and most certainly, it is only His justice that prevails on; Al-Hamdu Lillah.

HOODH-The Ninth Ruku

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

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

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

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

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

101. And We did not do them injustice, but they were unjust to themselves, so their gods whom they called upon besides

Allah did not avail them aught when the decree of your Lord came to pass; and they added but to their ruin.

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

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

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

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

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

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

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

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

The Ruku commences by telling that Allah had sent Moses-AS to Pharaoh and the notable persons at his court, with two

of the miracles that He has provided to him (that were nine miracles in total as we have studied at the note on the sixteenth Ruku of Surah AARAAF) and the clear authority (that one of the persons among the notable persons at the court of Pharaoh who had become the true believer i.e. MOMEN had stood against Pharaoh in favor of Moses and this is reported clearly at Surah MOMEN); Al-Hamdu Lillah; when Moses challenged them on their wrongs, they followed the direction of Pharaoh which certainly was not worthy to follow as it disgraced them at their life at the world and he would lead them to the hell-fire that they all would see at the Day of Judgment; that place is the worst place to enter where they all certainly would then enter; so they lived at the world with the curse put upon them and at the Day of Judgment too they would be extremely cursed; so evil is the gift (that means the extreme punishment) that they receive; AAYAT-100 tells that these are the narrations of such towns that Allah has narrated to the Prophet PBUH, some of which are still standing (like areas at Egypt and at Iraq and at Madyan) while other have perished (like the places of AAD and the places where Lot gave the message of Allah, the true Lord); Allah did not show any injustice to them (as He never is unjust to anyone but always cares for everyone by His righteousness) but He puts His wrath only when someone rejects His message most disrespectfully to keep the world remain to its righteousness so the disbelievers to Him were unjust to their own selves by taking partners to His authority; those whom they called unjustly for their needs leaving Allah, the true Lord, were totally unable to protect them when the punishment of Allah fell upon them; in fact,

they caused the ruin only to all that inclined to their worship as due to them, the disbelievers to Allah received their deadly punishment; Al-Hamdu Lillah; in this most punishing manner, Allah does punish the unjust towns so most certainly, His punishment is utmost severe; in every narration of this manner, there is lesson for that person who does fear the punishment of AKHIRAT; that day is to gather all persons ever born (at the ground of HASHR) and then all would see the righteous judgment to their own-selves; Al-Hamdu Lillah; Allah has appointed it to specific time as He knows the specific time for everything; as the day comes then no one would speak on that day except by His permission and there would be the wretched and the blessed among them; those who had done wrongs at the world, would end-up at the hell-fire where some of them would be sighing noisily and some of them would be sobbing with little noise; they would live on there up-to the times the heavens and the earth endure (i.e. forever) except for whatever else Allah wills for them as Allah, the true Lord, does whatever He wills; as we do not know the will of Allah so the best thing about the issue here that Allah tells us at AAYAT-107, is to say that "Allah knows better"; note that Allah has commanded us all to seek His pleasure and He has guided us to the way to do that; so that we would do by keeping to the true belief that is to believe in the fundamental teachings of Islam and to work our deeds according to it; that way we certainly do know by the KITAB (the Quran) and the SUNNAH (the good teachings of the last Prophet Muhammad PBUH that lead to practice Islam beautifully); the fundamental teachings of Islam for the true belief are TAUHID (Allah only is the Creator of all the

creation and He always has all His attributes and He only is the true Lord), AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment) and RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers); so with that true belief, all righteous persons must have all such good deeds too that consolidate that true belief totally; Al-Hamdu Lillah; these good deeds include the recitation of the statement time and again that there is no one to be worshipped except Allah, the true Lord, and Muhammad PBUH is His (last) Messenger; reading of the SALAH daily; paying the ZAKAH yearly (and other of SADAQAH); keeping the SIYAM (fasts) in the holy month of RAMADHAN; performing the HAJJ once in the lifetime; in addition to these five (that are named as the five pillars of Islam), the righteous persons would take care for their contracts that especially include those contracts that are related to the matrimonial dealings and those contracts that are related much to economics; and they would do all other of good deeds too that also the KITAB and the SUNNAH ask them to do for the high good returns at AKHIRAT, the true life ahead; Al-Hamdu Lillah; so those who are the most righteous persons (that are the good Muslims) would enter the JANNAH and they would live-on there up-to the times the heavens and the earth endure (i.e. forever); Allah, the true Lord, tells here that this beautiful gift to them would never be cut-off ever; Al-Hamdu Lillah; the last AAYAT of the Ruku addresses directly the Prophet PBUH (and actually it tells all Muslims) that he does not need to have any doubts that their punishment would not get them at the world as

they seem to live-on with pleasure; they would certainly get all of what they deserve from their punishment even at the life at the world besides their total severe punishment at AKHIRAT; what they are doing is that they are following their forefathers only without any thought to get to the righteousness as their forefathers too did follow the wrongs without any thought; they too got their share of chastisement at the world and their descendants too who disbelieve would ultimately get to the same fate; most certainly, Allah only has all the true authority and most certainly, it is only His justice that prevails on; Al-Hamdu Lillah.

HOODH-The Last Ruku

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

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

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

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

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

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

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

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

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

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

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

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

122. And wait; surely we are waiting also.

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

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

received Torah before them; they all must remain alert that Allah watches to whatever deeds they commit; Al-Hamdu Lillah; they all must remain alert that they do not tend softly towards the most unjust persons which means that they would go on providing the fundamental teachings to all persons around even if they are unjust towards that and do not accept that into their belief or into their deeds; as the good Muslims fulfill their liability, it would save the good Muslims from the hell-fire at the Day of Judgment where they would not find anyone caring for them except Allah; they must remain alert that on that Day, they would not be helped so for AKHIRAT, they need to care about their own-selves rather than the unjust persons after providing them the message of Islam; the next couple of AAYAAT that are 114 & 115, ask the Prophet PBUH to practice SALAH as that would manifest the righteousness outside and to practice SABR as that would strengthen the righteousness inside; SALAH means to read the prayers to Allah that leads to the total attention to Allah so that the good practicing Muslims get His pleasure and achieve the true success at AKHIRAT and SABR means to stop from all wrongs by efforts having all trust in Allah and denotes the attitude of patience on troubles that develops to discard the interest towards the worldly possessions except for what is necessary to take for subsistence so as not to fall into sins; these both SALAH & SABR respectively strengthen the attention towards Allah to get His pleasure and keep away from all of base desires; they are most easy to take for those only who understand well that they have to answer for their belief and their deeds at AKHIRAT (the eternal life ahead of this life at the world);

Al-Hamdu Lillah; AAYAT-114 guides to three of the daily SALAH that are five in total; it reads "and establish SALAH in the two parts of the day (so before the sunrise, it is the time for FAJR and just after the sunset, it is the time for MAGHRIB) and in some watches of the night (which denotes the time for ISHA); surely good deeds (of reading SALAH with good commitment) take away evil deeds; this is reminder to the mindful"; Al-Hamdu Lillah; these three times are most important for SALAH as the sun is absent from the sky above, at all three occasions which was given unworthy status at the ancient times; note that the good deeds refer to the reading of SALAH with good commitment and one of the Ahadith (the narrations that report the good sayings and the virtuous practice of the Prophet PBUH) directs well to this interpretation; one of the authentic books of Ahadith "JAME'-Tirmidhi" reports that under the effect of passion, a man kissed such woman who was not his wife; then he met the Prophet PBUH and asked what the expiation was; (he had offered the SALAH with the Prophet PBUH) so then this verse was revealed ---"and establish SALAH in the two parts of the day and in some watches of the night; surely good deeds take away evil deeds; this is reminder to the mindful"; he asked, —O Messenger of Allah, is that only for me?; so he said, —it is for you and for every person of my UMMAH (i.e. the Muslims) who abides by it; Al-Hamdu Lillah; note that we get the command for all five of SALAH by Surah TA-HA-130 so that includes ZUHR and ASR too and these both times denote the decrease in light of the sun as it descends towards the western horizon; there are no obligatory SALAH at mornings though the Muslim person who intends to read it

at mornings is allowed to do so i.e. ISHRAQ (15 to 20 minutes after sunrise to an hour or so ahead) and CHAASHT (after ISHRAQ to some period before the sun comes overhead; it is also called SALAH of DHUHAA); Al-Hamdu Lillah; the next couple of AAYAAT denote the ultimate reason that caused the complete destruction of the nations that had gone before them; they read that "but why were there not among the generations before you those possessing understanding, who should have forbidden the making of mischief in the earth, except a few of those whom We delivered from among them? And those who were unjust went after what they are made to enjoy of plenty, and they were guilty; and it did not beseem your Lord to have destroyed the towns tyrannously, while their people acted well"; so due to the reason that there were not such influential people that could influence the people at their nation to become righteous and leave all wrongs in their belief and their deeds, they faced the calamities that fell upon them; Allah saved only those who were righteous (and they also were striving hard to guide all persons around to become righteous) and He destroyed all other persons there so Allah tells most clearly that Allah was not unjust to them (as He is never unjust to anyone); Al-Hamdu Lillah; due to its focus on the events of the Messengers, the last six AAYAAT of Surah HOODH tell explicitly the reason to relate these events; they read- "and if your Lord had pleased He would certainly have made all peoples a single nation (but He has made the world the place of examination for the JINN and the mankind), and they shall continue to differ (among each other); except those on whom your Lord has mercy (by His will) and for this did He

create them; and the word of your Lord is fulfilled- certainly I will fill hell with the jinn and the men, all together; and all We relate to you of the accounts of the apostles is to strengthen your heart therewith (that ultimately the righteous persons achieve the true success at AKHIRAT and even at the world, the Truth stays on); and in this (i.e. the Quran) has come to you the Truth and an admonition, and a reminder to the believers; and say to those who do not believe that do your deeds according to your state; surely we too are doing our deeds; and wait; surely we are waiting also; and for Allah is the unseen in the heavens and in the earth, and to Him is returned the whole of the affair (so even if the disbelievers escape the punishment here by the will of Allah, they are sure to get it totally at the Day of Judgment); therefore serve Him (as He only is the true Lord of all) and rely on Him (as no one is able to provide any of good things except Him), and your Lord is certainly not heedless of what you do"; Al-Hamdu Lillah.

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

Here our study of HOODH ends; Al-Hamdu Lillah
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Surah YOUSUF
(Consists of 12 Ruku; MK-6)

YOUSUF-The First Ruku

1. Alif-Lam-Ra; these are the AAYAAT (verses) of the manifest Book.
2. Surely We have revealed it-- an Arabic Quran-- that you may understand.
3. We narrate to you the best of narratives, by Our revealing to you this Quran, though before this you were certainly one of those who did not know.
4. When Yousuf (i.e. Joseph) said to his father: O my father-- surely I saw eleven stars and the sun and the moon-- I saw them making obeisance to me.
5. He said: O my son -do not relate your vision to your brothers, lest they devise a plan against you; surely the Satan is an open enemy to the mankind.
6. And thus will your Lord choose you and teach you the interpretation of sayings and make His favor complete to you and to the children of YAQUB (Jacob; Israel), as He made it complete before to your fathers, Ibrahim and Isaac; surely your Lord is Most Knowing, Wise.

Surah YOUSUF descended to Muhammad PBUH at the sixth year of his becoming the Messenger of Allah; note that though I, MSD, have written the descending year for Surah AN'AAM as the ninth year (at the first part of this Tafsiri-Guide) yet it might have descended at the seventh year of his becoming the Messenger of Allah as that provides the sequence of Surah by descent with more ease and Allah knows better; Al-Hamdu Lillah; note that each of Surah of the Quran that has some volume is as some booklet in the Holy Book Quran and each one is most complete to provide

the message of Allah by its own; note also that the Holy Book Quran descended gradually on Muhammad PBUH in the span of many years as it has pointed out itself at different places; for instance, Allah states at Surah Bani-Israel "and this is the Quran which We have divided (into parts) so that you (O Muhammad PBUH) might recite it to the people at intervals and We certainly have revealed it by stages" (Bani-Israel-106); yet the Holy Book Quran has also mentioned that Allah has sent it down at LAYLATUL-QADR (the night that relates to predestination which comes in the Hijrah month of RAMADHAN) as we find at the Ninety-Seventh Surah that is Surah QADR besides other places; so the matter seems that Allah began to record the revelation of the Quran on that significant night (LAYLATUL-QADR) at LAUHE-MAHFUZ i.e. the Secured Written Tablet, the book of Allah which is related to predestination; He sent it in stages to Muhammad PBUH (the last of His Messengers) by the most respectable angel JIBRAEL-AS as the true guidance to mankind (and to Jinn) as He willed so it is the relevant guidance according to events and the relevant guidance in general to what the people needed to live their lives upon the Islamic teachings; Al-Hamdu Lillah; all good works need good times for them to manifest their utmost BARAKAH and so Allah chose the best of times that was that significant night of RAMADHAN when He began to provide the Holy Book Quran to LAUHE-MAHFUZ; note that when some good thing brings the most good results by it then it is mentioned as having "BARAKAH" for that so when the good rain falls upon the good land, it brings its crops well upon the surface therefore it has "BARAKAH" for that good land; Al-Hamdu Lillah; Allah

provided the Quran to Muhammad PBUH for nearly 23 lunar years and LAUHE-MAHFUZ saved that text of the Quran that descended to him and so with the completion of its text, it was saved there in total by text; note that there is another opinion in this matter that Allah recorded it in total at LAUHE-MAHFUZ at the night of QADR from whence He sent it in stages to Muhammad PBUH for nearly 23 lunar years as He willed but this opinion needs to accommodate the first outlook where AAYAAT descended by relation to the specific reasons that asked for them; however, as Allah knows even the future totally, this opinion might be feasible without any such accommodation; still, the first about this matter seems much more feasible yet the clearest of things to mention here is that Allah knows better; Al-Hamdu Lillah; about Surah YOUSUF, note that the Jews at Madinah had asked Muhammad PBUH how the Bani-Israel had reached Egypt while Abraham-AS and Isaac-AS were not settled there but it was Egypt certainly, from where the Bani-Israel had marched on to Sinai in the command of Moses-AS; they thought that for him, this query is unanswerable and so this would disprove his claim to being the (last) Messenger of Allah; but in answer to this, whole of Surah YOUSUF descended upon him and it told the account of Yousuf-AS (i.e. Joseph) explicitly, with complete clarification how the Bani-Israel reached Egypt; the Surah relates this event totally even with more of beauty than how Genesis (the first book at Torah) had presented it; Al-Hamdu Lillah; the Surah starts with the MUQATTA'AAT (that means the 14 disjointed letters that are among the Arabic alphabets that come at the commencement of 29 SURAH in specific

combinations); the awareness to their meanings is not necessary even in the advanced understanding of the Quran; Al-Hamdu Lillah; this first AAYAT points out ahead that "these are the AAYAAT of the manifest Book"; this statement tells that ALIF-LAM-RA relate to the AAYAAT of the Quran but that certainly is the best to note at this juncture as it is not feasible to be explicit upon it; however, note that few words that the Quran has used have high significance in its understanding as it has used them in different of their good meanings at different places that especially include KITAB which we have here too at this first AAYAT; the word KITAB means the book and at places in the Quran, it means the Quran itself (and that includes this place too); at places, it means Torah even and even the LAUHE-MAHFUZ i.e. the book of Allah that has all things written in it (and it also is related to predestination) and it also records the Holy Book Quran inside it; as for the predestination, note that whatever Allah surely destines to take place from it manifests at the UMMUL-KITAB (which is the book that only Allah knows) so there are changeable things too at LAUHE-MAHFUZ that go towards better in accordance to the good deeds of the good Muslim person at his life at the world; the word KITAB also means the commands of Allah and also means at places, the Surah in which the word is placed and this tells that the context for it and for other such significant words is most important in getting the meanings of these words; these words also include WAHI (the revelation that Allah provides to His Messengers whereas it also means some natural direction that He puts inside any of His creation); due to the

difference in meanings by the context, the Muslim person who takes-up Tafsir (the explanation for the AAYAAT of the Quran) must have the awareness of how the ancient good students and the recent good students of Tafsir have interpreted AAYAAT that have such significant words; note that even the text of the Quran has utmost significance in getting to its message so when the Muslim person (who has studied Islam with fervor) takes-up Tafsir, he would have total attention towards Allah and he would ask for mercy from Him before he asks for any blessing from Him; Al-Hamdu Lillah; Allah tells at the second AAYAT that indicates the significance of its text that He has descended the Quran in Arabic as its immediate addressee were the persons at Arabia; note that the Quran is the final message of Allah (basically the same that had come to the world before it) to all of the mankind; so it was sent in the best of languages (i.e. Arabic) to the best among the mankind (i.e. Muhammad PBUH) through the best of angels (i.e. JIBRAEL) at the best of lands (i.e. Arabia); it changed all those that were at Arabia into the best of nations when they adhered well to its beautiful teachings; Al-Hamdu Lillah; Allah tells at the third AAYAT that He would narrate the best of narrations at the Quran at this Surah (i.e. the account of Yousuf-AS) because He descends the Quran for the true guidance to the mankind and this account has much in it to fulfill that cause; this account would provide the clear validity to his claim that he is the last Messenger of Allah because he was totally unaware of this account before the descent of this Surah; Al-Hamdu Lillah; the next three AAYAAT of the Ruku relate to the dream of Yousuf-AS (i.e. Joseph) and its

interpretation that YAQUB-AS (i.e. Jacob) gave him and also his advice to him about taking care to keep that secret; these AAYAAT read, "when Yousuf said to his father - O my father- surely I saw (in my dream) eleven stars (means the planets that denoted his brothers) and the sun (his father) and the moon (his stepmother)-- I saw them making obeisance to me; he said- O my son- do not relate your vision to your brothers, lest they devise a plan against you; surely the Satan is an open enemy to the Man (i.e. the mankind); and thus will your Lord choose you and teach you the interpretation of sayings (and understanding of dreams and of attitudes of all persons) and make His favor complete to you (by making you one of His Prophets) and (allow His mercy also) to the (other) children of YAQUB (Jacob; Israel), as He made it complete before to your fathers, Ibrahim and Isaac (who also were the Prophets of Allah); surely your Lord is Most Knowing (of all things so He knows perfectly well whom to choose as His Prophet), Most Wise (as the world progresses on strictly according to His will)"; Al-Hamdu Lillah.

YOUSUF-The Second Ruku

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

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

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

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

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

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

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

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

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

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

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

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

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

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

From this second Ruku, the Surah takes-up the account of Yousuf-AS in detail where the first AAYAT tells those who ask about this account that there are many signs for the Guidance to the right path if they really ponder upon this; Allah raises whom He wills from earth to the heaven when He sees the value for it in him and nothing stops Him even if it seems most strong at face; Yousuf-AS was certainly such person and most certainly, Muhammad PBUH is also one of them; Al-Hamdu Lillah; it all started when the step-brothers of Yousuf decided among them that Yousuf and Benjamin are more favored by our father while we ten are stronger to support him so it is most clear that he is on the wrong side at the matter; note that at the setup of those times, it mattered most to have support of high number of sons and this is what his step-brothers mentioned among each other; note also that it is not actually the quantity that matters about something but it actually is the quality that matters and the Quran has pointed out that at AKHIRAT, Allah would weigh the deeds (and even the belief) to see their worth rather than count them there; Yousuf certainly had much better worth than any of his step-brothers and AAYAT-91 of this Surah tells that they accepted their colossal mistake about his worth when they realized that it is Allah Who has given him the highest of respect over them; Al-Hamdu Lillah; they decided among themselves to kill Yousuf or to throw him to some far-away place so that the attention of their father

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

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

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

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

YOUSUF-The Third Ruku

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

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

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

24. And certainly she made for him, and he would have made for her were it not that he had seen the manifest evidence

of his Lord; thus (it was) that We might turn away from him evil and indecency, surely he was one of Our sincere servants.

25. And they both hastened to the door, and she tore his shirt from behind and they met her husband at the door. She said: What is the punishment of him who intends evil to your wife except imprisonment or a painful chastisement?

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

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

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

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

The first couple of AAYAAT at this Ruku that are AAYAT-21 and AAYAT-22, tell about the security that Yousuf received at the place of AZIZ, the official who had bought him as his slave; Allah tells here that though the people in general do not appreciate this fact according to its right yet most certainly, Allah has all authority to bring forth what He intends even when the situation seems completely adverse to it; note that just as AZIZ brought him to his house, he did have the notion that this child is someone more than ordinary and the words he said to his wife manifest that; he told her to give Yousuf an honorable abode because he somehow felt

that Yousuf would become able to assist him at administration; his significant words that he said to his wife are, "maybe he will be useful to us, or we may take him as a son"; note that these are the same words that the wife of the Pharaoh would say to him after about some four centuries when she finds Moses flowing at the waters, "maybe he will be useful to us, or we may take him as a son" (QASAS-9); there are many other highly interesting similarities too between Yousuf-AS and Moses-AS that observation does bring to light; note that in both instances, the women that are named as ZELICHA and AASEIAH respectively, accepted the Truth with time; the latter believed in Moses as the Holy Book Quran confirms it (Surah TAHREEM-11) while the former said such words that do tell that she (ZELICHA) had come to believe in Yousuf completely (Surah YOUSUF-53) and Allah guides to the Truth whom He wills; Al-Hamdu Lillah; the Bani-Israel had entered Egypt at the times of Yousuf when he had the respectable official status there and they left it under the command of Moses (who had spent many of his early years of life at the royal palace) after about some four centuries; nearly the whole of Surah YOUSUF provides the account of Yousuf-AS while much of Surah TA-HA provides the account of Moses-AS; Yousuf learnt much about the affairs of the state at the place as AZIZ had high status in the administration and presumably the persons of high standing at the court of the king used to visit him; note that Yousuf-AS also was one of the Prophets of Allah as AAYAT-22 implies clearly where Allah tells for him that He gave him wisdom and knowledge and this is an indication that He chose

him as His Prophet; he was one of the most handsome persons and morally upright and he had presented the fundamental teachings of Islam even to the two of his inmates who had accompanied him at the prison; Al-Hamdu Lillah; with time, ZELICHA, the wife of AZIZ, developed such passion for him that asked her to ask him to commit adultery with her but he turned down her indecent proposal instantly by the blessing of Allah; from AAYAT-23 to the last, the Ruku presents how ZELICHA tried to pursue Yousuf to the utmost wrongful act but he did not comply to that; AAYAT-23 & 24 read, "and she, in whose house he was resident, sought to make himself yield (to her); she made fast the doors and said - come forward; he said - I seek Allah's refuge, surely my Lord made good my abode - surely the unjust do not prosper; and certainly she made for him, and he would have made for her were it not that he had seen the manifest evidence of his Lord; thus (it was) that We might turn away from him evil and indecency, surely he was one of Our sincere servants"; note that the AAYAT tells that it was her house in which he resided so either she was the owner of the house or shared its ownership with her husband; it seems that she was among the most highly prosperous families of that period who had utmost resources at her disposal; certainly, she never expected rejection to her indecent proposal to him when he was only a slave at her place who had just entered his manly youth; she prepared for the wrong that she intended by closing the doors and called him to serve her lustful desire; Yousuf flatly rejected this indecent call and guided her that this sinful act is most extreme injustice (to her husband from her) to which he

certainly would not become a side; so he tried to guide her even at this moment of time that she needs to understand that (besides being shameful), this act is most surely much of injustice and such highly unjust persons do not find the way to the true success; note that when ZELICHA repented on her misdeed towards Yousuf, she presented her testimony against her own self by such words that are very near to this that "Allah does not guide the device of the betrayers" (see AAYAT-52); he asked Allah to protect him from such extreme wrong and recognized the fact that Allah, his true Lord, has provided him well to reside peacefully; this also tells that he expressed the message to her that she is not that who had decided for his well-being by her resources but Allah, his true Lord, certainly has taken care for it; Al-Hamdu Lillah; she had strengthened her intention to committing that wrong with him and most certainly, did whatever she found effective to affect him then; the AAYAT tells plainly that in that given situation, he would have succumbed to her but he saw some remarkable direction for his guidance from Allah, the true Lord, that totally stopped him to give-in; Allah showed him some specific sign miraculously that asked him to remain on his guard (and he certainly understood the specific meanings of signs and symbols well by the blessing of Allah) as he was the Prophet of Allah and He certainly protects such of His sincere true slaves from all wrongs; so neither he fell into any of unjust deeds nor did he take-up any of shameful deeds but Allah saved him from all such deeds; note that the Holy Book Quran tells us to avoid these both wrongs (injustice and shameful deeds) in many AAYAAT mentioning them together

as after SHERK, all of major sins fall into one of these categories so when the Muslims avoid these both strictly, their avoidance to these both would certainly lead to the most virtuous environment; Al-Hamdu Lillah; note that SHERK is the biggest sin that means to challenge the true authority of Allah by taking any of His creation as having part in creating any of His creation with Him or by taking any of His creation as equal in authority to Him or by taking any of His creation as authorized to change any of His commands that He has explicitly issued by His authority to firmly obey; Allah asks all to believe in TAUHID that means that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord so all must fulfill His commands that He has explicitly issued by His authority without taking any of His creation as equal in authority to Him in any way; Al-Hamdu Lillah RABBEL-AALAMIN; note that AAYAT-48 and AAYAT-116 at Surah NISAA present the heinous evil of SHERK in the most strict terms as we studied there; among the AAYAAT that ask to avoid both injustice and the shameful attitudes, we find AAYAAT 168 & 169 of Surah BAQARAH that read, "O people! eat the lawful and the good things out of what is in the earth, and do not follow the footsteps of the Satan; surely he is your open enemy; he only enjoins you SOOU (injustice) and FAHSHAA (shameful behavior), and that you may speak against Allah what you do not know (that lead to assigning partners to Him)"; see also AAYAT-268 of this same Surah in which the term "AL-FAQR" tells that the Satan wants development of such attitude using the tendency of fear inside the person that he might ask to live with all sorts of worldly assets

putting his efforts to the life at the world only and that attitude certainly is injustice; this AAYAT also tells clearly by the term "FADHLA" that Allah would provide sustenance to those who really want to live at necessities with total attention towards Allah only, without any worry to them; Al-Hamdu Lillah; moreover, it tells clearly if the Muslim person keeps his attention towards Allah only at such times when FITNAH prevails at the environment, He would grant forgiveness from His blessing to him on the wrongs of sight and hearing if he saves his good belief on Islam well by keeping his total attention to Allah and saves himself from all major sins; we have read at Surah HOODH, "and keep up SALAH in the two sides of the day and in the parts of the night; surely the good deeds take away evil deeds; this is reminder to the mindful" (Surah HOODH-114); Al-Hamdu Lillah; we find in Surah YOUSUF that Yousuf-AS had said MA'AZ-ALLAH (shelter of Allah, I do take) at two places i.e. at the time when ZELICHA asked him to come towards the shameful act (in AAYAT-23 of this Ruku that we study; and that also was an act of injustice) and at the time when he intended to express that he certainly would never become of those who are the unjust people (AAYAT-79); Al-Hamdu Lillah; AAYAT-45 of ANKABUT reads, "recite that which has been revealed to you of the Book and keep up SALAH; surely SALAH keeps away from all shameful behavior and injustice, and certainly the remembrance of Allah is the greatest, and Allah knows what you do" (Surah ANKABUT-45); Surah NAHL indicates, "surely Allah commands ADL (justice) and EHSAAN (natural goodness) and the giving to the kindred, and He forbids shameful behavior and injustice and rebellion

(to Allah); He admonishes you that you may be mindful" (Surah NAHL-90); Allah commands for three things here and forbids three other things; the message here is that taking-up three good things in practice that comprise of all the righteousness would eliminate the three bad things that represent all the Satanic misguidance; here, an indication is given that EHSAAN eliminates all the shameful behavior and ADL eliminates all of injustice; the spending towards the needy among the near ones for the pleasure of Allah counters any thought that might lead towards hypocrisy that in turn, might lead towards challenging the commands of Allah; the message for this part here is that "INFAAQ" (spending in the way of Allah from what Allah has provided) keeps away "NIFAAQ" (hypocrisy); Al-Hamdu Lillah; studying other AAYAAT too would clarify the point that include Surah AALE-IMRAN-135, SHURA-37, NAJM-32, AN'AAM-151, NISAA-110 & 111 & 112, BANI-ISRAEL (whole of its third Ruku), MUHAMMAD (PBUH)-14 and other of Surah that ask the avoidance of Injustice and the avoidance of all shameful behavior at one place; Al-Hamdu Lillah; note here that numerous AAYAAT of the Holy Book Quran have targeted each of these both individually as its recitation would tell clearly; Al-Hamdu Lillah; I, MSD, have indicated here those only that are among the AAYAAT that target them together; note also that ULAMA know well that it is highly praiseworthy for the Muslim men in general to learn Surah-MA'EDAH good as it teaches the Islamic Law that targets injustice directly while it is highly praiseworthy for the Muslim women in general to learn Surah-NOOR good as it commands about HEJAB that targets shameful attitude

directly; Al-Hamdu Lillah; it is fair to say that based on the teachings of the Holy Book Quran and the SUNNAH of the last Prophet Muhammad PBUH, Islam is the only worthy challenger today (as at all times) to all injustice (initiated mostly by the wrongful men) and to all the shameful attitude (initiated mostly by the wrongful women) and this is because Islam asks to keep attention towards Allah only; Al-Hamdu Lillah; studying this third Ruku at Surah YOUSUF, we see that from AAYAT-25 to the last, the Ruku provides the account that he ran on to the closed main door to secure himself from immorality as much as possible for him and as she could not stand such rejection, she ran behind him to get her way; Yousuf was clear on the matter that he was there as her slave to do household tasks but he would not become slave to his manly passion inside towards her; note the important thing that TAWAKKUL (total trust) upon Allah by Islamic Teachings is that you do whatever you can in a given situation and then trust in Allah for the result; the same is expressed by saying "tie your camel first and then have TAWAKKUL on Allah" so at that trying time, Yousuf ran to the closed door; the narrative also tells the point that when a virtuous man faces such situation by a woman's doing, he must run away from the place at such time rather than challenge her then and there though he did advise her towards the right attitudes; she tore his shirt from behind and as they reached the main door, her husband just came-in through it; seeing the grave situation at hand that dishonored her, she put the blame on Yousuf that he had tried to rape her and so he needs to be imprisoned or he needs to be beaten most harshly; though Yousuf was most caring to respect of all

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

YOUSUF-The Fourth Ruku

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

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

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

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

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

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

The fourth Ruku of this Surah notes that the women who lived at the city (probably at its main area), became aware of the matter that took place between Yousuf and ZELICHA; many of these were the wives of the official persons who

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

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

clarify that his period at jail also was one of the steps to his rise that certainly did make history; Al-Hamdu Lillah.

YOUSUF-The Fifth Ruku

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

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

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

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

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

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

42. And he said to him whom he knew would be delivered of the two: Remember me with your lord; but the Satan caused him to forget mentioning (it) to his lord, so he remained in the prison a few years.

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

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

himself serving the wine as positive to his life (in the active speech) while he interpreted the dream of the man who saw himself as carrying bread on him for the birds to eat as negative to his life (in the passive speech) because at those times, it happened that the birds ultimately ate mass of the head of the crucified person; this guides that the Muslim person would address the better things for someone in the happy mode while he must exercise caution in presenting someone such matter that would highly worsen his situation; the last AAYAT of the Ruku attributes the issue (that the person who got his freedom forgot his commitment to Yousuf) to the Satan as any such forgetfulness that stops some good deed to occur, is from the Satan; we find at Surah KAHF too that when Joshua-AS forgot to mention to Moses-AS the escape of the fish that Moses had given in his custody at their travel, he had said that "nothing made me forget to speak of it but the Satan, and it took its way into the river" (Surah KAHF-63); note that at both of occasions, neither of the Messengers had put any blame onto their respective companion; Al-Hamdu Lillah.

YOUSUF-The Sixth Ruku

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

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

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

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

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

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

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

The account of Yousuf-AS here goes on to tell that the king at the throne then, saw in the dream that there were seven fat cows whom seven lean cows ate up and there were seven green ears and others dry; he felt the dream much and intended to get its interpretation that his royal companions were unable to provide; they tried to pursue the king to ignore the matter by the statement that this is among the confused dreams and they did not know the interpretation of such confused dreams but he did not accept this analysis as he knew well that it had some significant message for him so he wanted the interpretation; now, the released man of the two prisoners who was present there at the service of the

king, remembered his meeting with Yousuf at the prison upon which some period of time had passed then; he asked the king to allow him a visit to the prison by his royal decree from where he would bring the interpretation from such virtuous person who is most aware of the interpretation of dreams; Yousuf provided the interpretation without any complaint of his omission to mention about him at the court; there are to be seven years of plenty in provisions very soon yet just after them would come seven years of deadly famine and it would be better if they care to save necessary reserves of the provisions at the years of plenty rather than devouring all of it then; after these 14 years would come such a year that again would bring forth plenty of provisions for all when the people would be provided waters and they would press grapes to make wines; note that it is proper to interpret dreams even when some of time has elapsed upon them (without putting emphasis on every dream that the person sees though such dreams that have symbols in them, often relate to future) and also it is proper to provide some good advice due to it to better things; the king was most highly impressed with this interpretation and the guidance that Yousuf had provided to him so then he asked a meeting with Yousuf but he declined to get relief by his release unless he receives complete acquittal from the charge that the officials had filed against him as we learn at the Ruku ahead; note here that this tells that when he had asked his companion at the prison who was released to mention him at the court of the king, he meant that he must have a revised hearing that would result in his total acquittal insha-Allah

from the filthy charge that was put upon him to punish him erroneously; Al-Hamdu Lillah.

YOUSUF-The Seventh Ruku

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

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

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

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

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

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

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

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

The account about Yousuf continues that when the king asked a meeting to him through his messenger, he asked the messenger of the king to tell the king to ask the relevant women about the charge due to which he was held at the prison, declining to meet him before this query to those women who had cut their hands (fingers) when they had seen him; at this place we observe that the use of the word RASUL (messenger) is in the literal sense while in the common understanding, this term stands to denote any of Messengers of Allah; there are words in this Surah that have specific meanings in the common usage, but they are used in literal sense too here in this Surah and these include the word RASUL (means the messenger in literal sense and it denotes any of the Messengers of Allah specifically); AAYAAT (means the signs in the literal sense but the true AAYAAT specifically are only those that bring near to Allah which come to view by the observation of the universe and by the observation of the inside of the Man; the text in the Holy Book Quran too denotes the AAYAAT of Allah so it denotes the signs/miracles of Allah specifically); DEEN (means the practical system of life in the literal sense and it denotes Islam that is the most righteous DEEN i.e. the only righteous system of life to practice specifically); RABB (-of any person-means the owner of that slave-person in the literal sense and it denotes Allah, the true Lord, specifically); for instance, consider AAYAT-50 and AAYAT-110 where

AAYAT-50 reads, "and the king said - bring him unto me - and when the messenger (in the literal sense) came unto him, he (Yousuf) said - return unto your RABB (in the literal sense) and ask him what was the case of the women who cut their hands - my RABB (i.e. Allah, the true Lord) knows their guile" and AAYAT-110 reads, "until when the Messengers (in the specific meaning) despaired and the people became sure that they were indeed told a lie, Our help came to them and whom We pleased was delivered; and Our punishment is not averted from the guilty people"; and consider AAYAT-35 and AAYAT-1 where AAYAT-35 reads, "then it occurred to them after they had seen the AAYAAT (in the literal sense) that they should imprison him till a time" and AAYAT-1 reads, "Alif-Lam-Ra - these are the AAYAAT (in the specific meaning) of the Book that makes (things) manifest"; and consider AAYAT-76 and AAYAT-40 where AAYAT-76 reads, "so he began with their sacks before the sack of his brother, then he brought it out from his brother's sack; thus did We plan for the sake of Yousuf; it was not (lawful) that he should take his brother under the DEEN (in the literal sense) of the king unless Allah pleased; We raise the degrees of whomsoever We please, and above every one possessed of knowledge is the All-knowing one" and AAYAT-40 (where Yousuf-AS speaks to his mates at the jail for TABLIGH) reads, "you do not serve besides Allah but names which you have named, you and your fathers - Allah has not sent down any authority for them; judgment is only by Allah; He has commanded that you shall not serve aught but Him; this is the righteous DEEN (in the specific meaning) but most people do not know"; and consider AAYAT-50 that reads, "and the

king said - bring him unto me - and when the messenger (in the literal sense) came unto him, he (Yousuf) said - return unto your RABB (in the literal sense) and ask him what was the case of the women who cut their hands - my RABB (i.e. Allah, the true Lord) knows their guile" so this single AAYAT has the term in both the literal sense and in the specific meaning; Al-Hamdu Lillah RABBEL-AALAMIN; there is another remarkable thing here that Yousuf did not ask to bring the main person at the issue i.e. ZELICHA to testify and though it might have the reason that she had provided the false statement before to her husband about him yet his omission of her name most probably had another aspect; she was the first of women who had introduced him to the intense love of a woman though at that time, it was because of her lustful desire towards him; it seems beyond the noble status of Yousuf that he would have caused some disrespect to her in any manner among the masses when he too had felt attraction to her at that time; she came by her own for the testimony and her confession to her fault in clear terms at the court openly discloses her feelings of guilt on her misdeed though Yousuf had not asked her to testify about his purity specifically because he had demanded an answer from those women only who had cut their hands when they had seen him and they all vouched for his righteousness; AAYAT-52 reports the words of ZELICHA "this is that he might know that I have not betrayed him (i.e. Yousuf) in secret and that Allah does not guide the device of the betrayers (as today the fact about the matter has come to light)" and they express that she might have judged that Yousuf had not asked her testimony because he considers

her to misrepresent the issue; these words also do tell that she had reflected on the issue and had faced the guilt to lead such righteous person as Yousuf to prison for many years unjustly; her words that she stated ahead denote her extreme remorse too and clarify that she had accepted the fundamental teachings of Islam and had backed away from all wrongs; Al-Hamdu Lillah; but before any comments to those words, note that Surah YOUSUF does note that everyone who truly loved him, had to face the times of grief and it also does note repentance towards virtues as we find ZELICHA here who called the women at feast when they had tried to defame her yet she confessed to her wrong openly as she testified in favor of Yousuf (and the account seems to tell that even the women that had attended her feast were sorry upon their conduct); even the inmate that had been released had his remorse when he addressed Yousuf as "O truthful one" (see AAYAT-46) and this AAYAT also notes that he had told Yousuf that as he tells the people about the interpretation that Yousuf gives to this dream, the people would know his excellence as the dream was notable because the king has seen it and he is very keen to get its message; even the eldest brother among the brothers of Yousuf stayed behind at Egypt when they lost Benjamin to Yousuf there because of the remorse on his part in the episode about Yousuf previously (see AAYAT-80); even all brothers of Yousuf accepted their extreme misdeed about Yousuf at last with all heart unconditionally (see AAYAT-91); even the members of the household of Jacob had to acknowledge the fact that he was right when he had felt that Yousuf was not only alive but he also would join them sooner or later as he

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

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

YOUSUF-The Eighth Ruku

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

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

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

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

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

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

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

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

66. He said: I will by no means send him with you until you give me a firm covenant in Allah's name that you will most

certainly bring him back to me, unless you are completely surrounded. And when they gave him their covenant, he said: Allah is the One in Whom trust is placed as regards what we say.

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

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

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

him; as he was highly keen to meet his younger brother, he told them that they would not find him so courteous to them if they did not bring him with them at the next visit and in fact, they would find him ignoring them, even if they do get some of provisions maintaining space from him; they replied that they would strive to make his father yield in respect of him, and they would surely do their best; their reluctance to agree in total to bring him with them was that they knew that their father YAQUB-AS (i.e. Jacob) had become most sensitive to his absence from his sight after the loss of Yousuf-AS; another thing that Yousuf did to assure their return soon, was that he put the barter-price that they had provided for the provisions, back into their bags through the young workers he had at his service there; it would seem his gesture of courtesy to them that they would surely avail to show their gratitude to him and to provide more of provisions to their household; YAQUB plainly denied to send Benjamin with them to Egypt when they asked him to send him with them with the vow that they would care about his safety as without him, they would not receive the provisions with such present ease; he had clearly stated that he is unable to trust them with respect to Benjamin as the result to the trust that he had in them about his brother Yousuf before, prevents him from it; however, the courteous gesture that they had received their barter-price back, made him revise his view about the issue and he agreed to part with Benjamin for some of the time as they take him to Egypt but with the most solemn vow from them that they would most surely bring him back to YAQUB unless some highest of calamity does surround them to overcome their will to apply; when

they all gave the solemn word for the safety of Benjamin, he told them that "Allah is the One in Whom trust is placed as regards what we say"; then he gave an interesting direction to them that when they enter the place where they would receive the provisions, they shall enter by different gates and not by one of them; this direction seems to tell that YAQUB-AS wanted them to show their-selves as most humble so that they do not fall prey to the feeling of haughty pride which Allah does not appreciate; note that at those times, people generally appreciated high quantity of persons that are together by some manner and this was the psyche that these brothers of Yousuf had presented when they had decided to conspire against him (see AAYAT-8); so YAQUB-AS wanted his sons to understand that they would care that Allah appreciates them rather than worry about how the people praise them; with this direction, he noted that if Allah intends some calamity to hit them, this direction would not prevent that as the true judgment is only of Allah so everything manifests according to His will; note that Yousuf had also said these exact words that "the true judgment is only of Allah" to his companions at the prison and this notes that he was totally committed to the teachings of his father YAQUB-AS even at Egypt (where he had reached probably at the age of eleven and not at seventeen as Genesis has recorded though that might have been his age when ZELICHA had called him to the most shameful act with her); YAQUB told them that all persons must have total reliance upon Allah only for their safety as nobody is able to provide that to anyone except Him certainly; Al-Hamdu Lillah; the last AAYAT of the Ruku tells that they did enter

the gates as their father had asked them but it also tells that Allah had decided something for them that the advice of YAQUB (though most appropriate to take in attitudes) could not avert and he had noted this himself; he certainly knew all the righteous attitudes to take at all occasions as Allah had provided that knowledge to him but mostly, the people do not have such beautiful knowledge; certainly, Allah only is the true authority; Al-Hamdu Lillah.

YOUSUF-The Ninth Ruku

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

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

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

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

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

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

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

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

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

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

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

This Ruku relates how Yousuf managed to keep Benjamin with him at Egypt; he told him that he was his brother and he needs not grieve if their stepbrothers had been troubling him as insha-Allah such trouble is over; after he had provided the due provisions to them, Yousuf (or his attendants by his order), placed the most expensive royal cup that also was the standard to measure the grains, into the bag of his brother Benjamin; Yousuf knew well that there was a law that his stepbrothers understood that who steals something and then he is found guilty beyond any doubt, he has to become the slave to the person from whom he had stolen that while in

Egypt, this was against the law of the land; so the king of Egypt had provided some code of social laws there and it did have some clause that asked to refrain from taking any free person into slavery; the Quran says that Allah planned this solution for him to keep Benjamin at Egypt so this acquits Yousuf from any blame on the matter by the Islamic viewpoint; this was the second visit of his stepbrothers to Egypt and one of them who was the eldest according to the Quran, stayed there by his own free-will as he felt unable to face YAQUB (Jacob) on the loss of Benjamin; they all had given him most solemn word to guard Benjamin as best as they could and they did try to influence Yousuf to take any one of them instead of him but to no avail; the Ruku begins by the statement that when Yousuf had placed the royal cup at Benjamin's bag, one of the attendants there announced to the procession in which the brothers of Yousuf were present too, that they surely are thieves; all persons in that were astounded and asked clarification; the attendants told them that the royal cup that related to measuring of grains and that related to the valuables of the king, was missing; one of the main attendants there vowed as an incentive to them to produce it, that he would see that the person who provides it back, gets one more camel-load of provisions (most probably without pay) and he would make that sure; all the persons in the procession took an oath by the name of Allah that they have come here from places far-away to get necessary provisions for them and not to create trouble to any of persons there already facing these hard times; even if someone of them has taken-up this most foolish act, they certainly are not thieves; the attendants wanted the

clarification (most probably at the direction of Yousuf) to learn their verdict for the thief if he is among them that would prove them liars (at-least to the claim that nobody of them is responsible for its disappearance); they declared according to the law that they recognized that such person would himself be the punishment to his crime as they do treat the unjust persons in such manner; it is interesting to note that their words did not comply to the standard text of the law as they had said that "the requital of this is that the person in whose bag it is found shall himself be (held for) the satisfaction thereof"; it certainly is not necessary that what manifests in this manner is the sure sign of the crime as the circumstantial evidence has its limits; it was fine before when some person was just enough to provide it for Yousuf when ZELICHA had asked him to commit the most shameful act with her yet at this instance, it did need further verification; Yousuf (or one of the attendants there) started the search with other of bags that seemed random before the search of the bag of Benjamin and after the words that the persons at the procession had used, this was the most proper manner to start the search; the AAYAT notes that Allah had provided this for Yousuf so that he gets no blame there as the law of the king did not allow to take any free person into such custody; this also clarifies that he did not do anything wrong by the Islamic viewpoint as Allah, the true Lord, provided the way out for him Who only is the true authority; when He intends to do something, He has got His ways to do it and most certainly, all are most unable to stop Him from anything He intends; Al-Hamdu Lillah; the stepbrothers of Yousuf could not hold their anger on this

foolish act that they considered to be the doing of Benjamin and remarked that if he has stolen something, his brother also had stolen something before his doing; they probably meant that he had concealed his dream from them which told clearly that he would rise to the amazing height of material and spiritual achievement; whatever they meant, Yousuf did understand it yet he kept it to himself and replied in casual terms that they are much liable to theft and Allah knows the true essence of the blame that they are putting on Yousuf; he had indicated to them without clarity that they had concealed the whole of person of Yousuf at the dark well so that theft was more remarkable than anything that they are putting on Yousuf; note that Allah had revealed to him at the dark well that he would tell his stepbrothers about this sinful act and they would not get it (see AAYAT-15); Al-Hamdu Lillah; they could see that Yousuf would hold Benjamin at Egypt and that troubled them highly; they had given their solemn word to their father to care about his security and here, they were losing him to Yousuf; they requested him to keep one of them instead of Benjamin against the crime he had committed to which Yousuf plainly refused; they tried to pursue him to accept their plea by telling him that his father (Jacob) is an old man and as such, he would be most hurt to lose him at this age; they had seen him to care for refined attitudes and that they stated by the words that "surely we see you to be of the doers of good"; his answer cares to the fact that Benjamin actually had not been found responsible to that as he told them that "may Allah protect us that we should seize other than him with whom we found our property as then most surely we would be unjust"; certainly, it was

most appropriate for him to present the matter in this manner from his side because the available circumstantial evidence could not become the standard of giving the verdict against theft; note also that he said MA'AZ-ALLAH (shelter of Allah, I do take) as any call towards any of the major sins asks the Muslim person to take the shelter of Allah; he had said it at that moment too when ZELICHA had called him to serve her lustful desire as we have studied at this Surah at AAYAT-23; Al-Hamdu Lillah.

YOUSUF-The Tenth Ruku

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

possessions except for what is necessary to take for subsistence so as not to fall into sins, with all trust in Allah) are the two such virtuous attitudes that do provide the spiritual closeness to Allah, the true Lord; Al-Hamdu Lillah; his stepbrothers then totally realized the fact unconditionally with no ifs and buts that "by Allah - now has Allah certainly chosen you over us, and we certainly were sinners"; Al-Hamdu Lillah; he told them that "(there shall be) no reproof against you this day"; note that these words are exactly the same words that the last Prophet Muhammad PBUH had said to the chiefs at Makkah when he had conquered Makkah decisively; he forgave them at that period in time upon all troubles that they had inflicted upon him and his companions; it was then that the land of Arabia rose to spread the message of Islam all over the known world; Al-Hamdu Lillah; Yousuf sent his shirt with them to his father that he had upon him at that time with the statement that it would cure his affliction and he would become able to see properly again; it is interesting to note that three of his shirts were presented as respective evidence related to the matter at hand that included his shirt that he had on at the time when his stepbrothers had put him into the well and his shirt that he had on at the time when ZELICHA had run behind him and his shirt that he had on at the time when he needed to send his identity to his father; his stepbrothers, ZELICHA and his father YAQUB all went through much high grief that related to the absence of Yousuf but ultimately, they did find things getting better; Al-Hamdu Lillah; Yousuf-AS asked his stepbrothers to bring all the family members without exception to Egypt where all of them would live

happily together; they all did unite there but the happenings in the history are stranger than the stories in fiction and the events ahead led to the slavery of the Bani-Israel within a couple of centuries or so until the time Moses-AS delivered them from their extreme plight after about 400 years of their arrival to Egypt by the command of Allah; Al-Hamdu Lillah.

YOUSUF-The Eleventh Ruku

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

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

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

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

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

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

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

between me and my brothers, surely my Lord is benignant to whom He pleases; surely He is the Knowing, the Wise.

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

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

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

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

The Ruku commences by the statement that YAQUB-AS had the feeling miraculously from Allah that there is good news with the caravan that has departed from Egypt to reach them; he told it to those that were with him at home that he feels that they are soon to meet Yousuf and they replied to his miraculous intuition that this only seems as the wishful thinking on his part; but it happened as the procession came home and one of them put the shirt of Yousuf upon his face that his sight came back and he addressed all of them that he did tell them that he knows from Allah what they do not (that Yousuf is alive and they all would certainly unite); Al-Hamdu Lillah; his sons asked him to pray Allah to forgive them on their misdeed about Yousuf to which he agreed yet he postponed it for some period ahead; he intended that the

dream of Yousuf does manifest into practice so with the compliance to that, they would practically denote their realization of his better spiritual status and so that would be the better time to ask Allah for their forgiveness; YAQUB-AS did have the knowledge to see the better time to do his deeds and it has been mentioned that even then, he waited for the last part of the night to ask Allah for their forgiveness when they were safe at Egypt; Al-Hamdu Lillah; as they reached there, Yousuf approached them and he told them to enter the land of Egypt with all safety by the will of Allah; this was the most beautiful union of the persons there that the history has recorded at its fold and that even shaped the history ahead; AAYAT-100 tells - "and he raised his parents (his father and his stepmother) upon the throne and they (his brothers) fell down in prostration (to show their regards) before him, and he said - O my father! this is the significance of my vision of old (that I saw at my childhood); my Lord has indeed made it to be true; and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after the Satan had sown dissensions between me and my brothers, surely my Lord is benignant to whom He pleases; surely He is the Knowing, the Wise"; Al-Hamdu Lillah; note that though he had seen all the eleven planets and the sun and the moon to prostrate themselves to him, practically his brothers only gave him the official obeisance; this matter relates to the interpretation of dreams as the interpretation of a dream does find validity even if there is some practical twist in it that does not affect its message to apply completely; Al-Hamdu Lillah; this point is notable too that from the times of

Muhammad PBUH, the last Messenger of Allah, the practical set-up of Islam does not allow to fall prostrate to any of the creation of Allah for any reason whatsoever though at the times of Yousuf-AS, such prostration to show utmost regards to someone (without taking him equal in authority to Allah) was not prohibited; at that time, Yousuf-AS reminded his father YAQUB-AS that this is the practical display of the dream that he had seen at his childhood so Allah had proved it as true and He has united them all after such trying times that they all have faced in their own manner especially after the rift that had come between him and his brothers due to the doing of Satan; the AAYAT here that is AAYAT-100 implies that though everything takes place by the will of Allah yet it is most appropriate to give Satan all the blame for whatever affliction takes place to any person as Allah certainly is always Most Caring to all persons; He puts someone to hardship only when he/she does ask for hardship to himself/herself by extreme wrong-doings towards which the Satan instigates; Al-Hamdu Lillah; after the expression of gratitude to Allah on providing ease from the trying times, Yousuf-AS mentioned more of His blessing upon him that He provided him with the position to command the specific area of social concern and that He provided him the knowledge of the interpretation of dreams & the understanding of the attitudes that people had at different occasions; so he showed his further gratitude to Allah on His blessing upon him that related to his physical status and to his spiritual status; Al-Hamdu Lillah; he prayed Allah, the only Creator of all the creation at the heavens and the earth, Who always has all His attributes and Who only is the true

Lord, that he dies as one of the true Muslims whenever his death occurs so that he remains among the highly good persons at AKHIRAT too; he acknowledged fully that Allah only is his true friend both here and at the hereafter; Al-Hamdu Lillah; note that Surah FATIHA had opened the Quran with this manner that the Muslim person praises Allah and realizes that Allah only is his true Lord and asks Allah to keep him always to the right path; the beautiful account of Yousuf-AS ends in the same manner where he praises Allah and realizes that He only is his true Lord and then makes DUA (prayers) to Him to keep him always to the right path; it certainly is Allah only Who brings the person to the right path and then keeps him firm upon it; Al-Hamdu Lillah; the last three AAYAAT of the Ruku - that are 102, 103 & 104 - relate to the liability of the last Prophet Muhammad PBUH that "these are the tidings of the unseen which We inspire in you (O Muhammad PBUH); you were not present with them when they fixed their plan and they were scheming; and though you try much with all good intention, most men will not believe; and you do not ask them for a reward for this; it is but a reminder for all of mankind"; these AAYAAT tell that now as the Quran has provided the account of Yousuf-AS in detail, it would be proper for the disbelievers to believe in the teachings that Muhammad PBUH is giving them as he certainly was not present when the stepbrothers of Yousuf-AS had fixed their plan (to get rid of him somehow) and they were scheming (about ways to do it); these AAYAAT tell that even with such clear proof that the Quran has told this account well, most of such persons who had not believed yet, would still not come to Islam as they would make lame

excuses though you (O Muhammad PBUH) intend highly for their benefit; you do not ask any asset from them but you only provide them such thing that benefits them; this Quran certainly is the reminder to all peoples of the world about how the person would live his life at the world; the AAYAAT imply that if they accept the Quran, it would be most beneficial to them and if they do not, you (O Muhammad PBUH) are not responsible for what comes to them; they themselves would be responsible for all the consequence of their disbelief and that would manifest well at the Day of Judgment; Al-Hamdu Lillah.

YOUSUF-The Last Ruku

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

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

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

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

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

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

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

The last Ruku of the Surah presents the fundamental teachings of Islam and it especially asks attention to believe firmly in TAUHID; its first AAYAT states that there are many signs in the heavens and in the earth which ask their attention yet they just pass by them without any observation to them; these signs have the potential to guide them to TAUHID yet they practically ignore them; Allah has bound everything to laws and these actually are not scientific laws though counted among them but they actually are such laws that apply at the universe around and observation is able to detect them though it does need the good ability in Math; the foremost of them is the law of the universal gravitation (that also includes the acceleration of falling things towards the ground besides its astronomical sense) and then comes the law that every action has such reaction that is equal in force but opposite in direction and then the laws that directly relate to "Work"; if a person learns Physics even in the contemporary manner, he would see that many of its laws relate to these three categories and in fact, all of the laws

that relate to Physics, are well to detect by the study of the heavens; note that Allah has asked all persons to observe the heavens much (and even their own selves) in the Quran and it is notable that the Muslims did much work that related to Astronomy (even studying it from other of contemporary persons) and that related to Psychology (as they studied dreams to height and they noted the attitudes of all persons by their direct observation); note that the Muslims did much work at Medicine too yet it received its refinement only in the past couple of centuries by the non-Muslims (though it highly needs the application of the Islamic moral values to that medical practice which is in vogue currently); presently I, MSD, would insha-Allah note some of the negativity by the Islamic perspective that relates in practice of the west at the field of Astronomy (study of the heavenly bodies and in fact, study of all that is around) and their attitudes that they have developed with time (due to their errors in the study of the inside of the Man); Al-Hamdu Lillah; note about Astronomy, that though the west has learnt many of rulings that relate to it well yet by the Islamic view, their mistake lies at the benefits that they ask by their findings at it; they have turned it to such practice which asks to explore the heavenly bodies by physical presence there and such benefits that they ask by it, have no rightful basis for sure; certainly, Allah has already provided the necessary benefits to the Man by all creation at the heavens and the earth; moreover, in the name of development, they have sent man-made satellites above that have highly disturbed the environment there while this all has not only caused much of the available resources at the world to go waste (that they could have used in much

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

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

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

deeds) and a mercy to the people who believe (who keep to Islam and repent on whatever wrongs they commit in the pressure of their inclinations inside)"; may Allah keep all of good Muslims most committed to the Islamic teachings; Al-Hamdu Lillah.

Supplementary note on AAYAT-105 of Surah YOUSUF

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

does not have the notion to harmonize matters of life among each other but it takes the matters of life as such competition at the world among each other at which every person needs the upper hand for himself against others that would remain as subordinates to him while Islam values the ties of love that in all matters at the world all Muslims would care about each other as they all are brothers (and AKHIRAT is their main concern for which they would compete to receive the better status) and they all would caringly ask other than Muslims to come to Islam due to the humane sympathy; Islam appreciates remaining selfish at matters of AKHIRAT where all persons have to answer individually for their own lives that they had led at the world yet it asks to remain most charitable in spending amounts (that Allah provides to the Muslim person) upon the needy as much as he finds easy, at the life at the world; it tells us all to live on with the true belief and to be pleased with less of worldly possessions living on necessities as much as possible; it guides us all to run fast towards the mercy of Allah and towards JANNAH that is as vast as the whole universe and that is prepared for those who really are attentive to Allah (see AALE-IMRAN-133); it advises us all to hasten towards the good deeds with the guidance that the best of expenditures is to spend the assets of the life at the world that are more than necessities, in charity to the needy (see BAQARAH-219); Al-Hamdu Lillah; the third point to note is that it inclines to most high fear of the strong ones at the surroundings as there is some tendency (perhaps based on its history) which asks it to take strength as the means to suppress the weak at the world while Islam values the

strength to be the means to provide shelter to the weak (especially the women among them and it asks them righteously to living with avoidance to ask attraction to their beautiful physique); Al-Hamdu Lillah; these three significant points are such that they make up together all the psyche of the west that leads all its attitudes and I, MSD, would insha-Allah present ahead the observation that, besides other issues, would also present how that psyche manifests at times; firstly, note that the west tries its best to present itself as it only has been, and it only is, actually at the head of things that denote worldly achievements even if that asks to misrepresent the history (so at the head of every discovery and each invention, there comes the name of someone among the western people unless some other name than of someone in them, is most obvious to mention); secondly, note that it is fair to say that there are many such persons in the west who had shown their worth in the inventions of technical gadgets in the common usage today (which they brought at fore at the times when the Muslims were bound by imperialism led by the west then) yet most certainly, the discoveries of the laws operating at the universe (and at the inside of the Man) are not limited to names of some particular persons; thirdly, note that I, MSD, am able to tell many of the sayings in Urdu (that is my language) which strangely if translated in physical terms, would represent the physical laws most explicitly and that especially relate to the three categories that I just indicated at the beginning of the note at the last Ruku (but presently, I would not be explicit on this issue); fourthly, note that those laws that the west names as the physical

laws only, are not just physical in nature but they represent some spiritual inclinations of the Man too as the Creator of all creation is only Allah Who is the only true Lord; Al-Hamdu Lillah; fifthly, please note (though I regret to state) that it tells some inferiority complex at the western psyche as it would have been better if the west had taken all the credit only to their inventions and even to the principles that they work upon, yet had left the credit to the discoveries of universal laws totally open as they are such significant laws upon which Allah has founded the whole universe with the inside of the Man attached to them so He has asked much to guide the observation towards them by many aspects; sixthly, note that it would have been much better if the west could have taken the whole of the mankind as well-included in the presentation of these discoveries but due to the unawareness to the FITRATH of the Man that leads to competition to each other at the worldly matters and that leads to fear of the persons at some authority at the worldly matters among them, they seem to be in the need to present them as their fruits only to all persons of the world (and this fear of the persons at power taking them other than their own, have led them to make such extremely deadly things that they name as weapons of the warfare though they actually are not that, by which they might end all things alive in no time if any notable war takes place among the mankind) but Muhammad PBUH, the last Messenger of Allah, has taught us Muslims that from wherever you find something of knowledge (that relates to some law that operates at the universe), that certainly belongs to you only for the benefits to all of the mankind; this also implies that whatever we

Muslims are able to provide to the world from the concepts upon which Allah has set-up the universe (and the inside of the Man), we Muslims are most liable to do it as it would bring all persons near to Islam; Al-Hamdu Lillah; eighthly, their boldness to hold the discoveries to their names only led many of their professors (who thought their ideas only in terms of the benefits of the life at the world in the name of secularism and by the assumption that the Man is but an animal only), to present such idiotic things that were totally baseless and though these idiotic things were corrected too by good statements on solid grounds with time yet there are still many of such persons at the west, whose unworthy pride prevents them to openly disown such idiocy but presently I, MSD, would not be explicit on this issue; there is much still to present as analysis to the western psyche yet I, MSD, hope that even this much would enable the Muslims to cure the sense of inferiority that many of them have developed against the western people who themselves are most probably given to the inferiority complex; may Allah guide all good persons to the wisdom by Islam to take-up all right attitudes at all issues of life; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:
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Here our study of YOUSUF ends; Al-Hamdu Lillah
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Surah RA'AD

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

RA'AD-The First Ruku

1. Alif Lam Mim Ra - These are the verses of the Book; and that which is revealed to you from your Lord is the truth, but most people do not believe.
2. Allah is He Who raised the heavens without any pillars that you see, and He then mounted on the Throne (of power) and He made the sun and the moon subservient (to you); each one pursues its course to an appointed time; He regulates the affair, making clear the signs that you may be certain of meeting your Lord.
3. And He it is Who spread the earth and made in it firm mountains and rivers, and of all fruits He has made in it two kinds; He makes the night cover the day; most surely there are signs in this for a people who reflect.
4. And in the earth there are tracts side by side and gardens of grapes and corn and palm trees having one root and (others) having distinct roots-- they are watered with one water, and We make some of them excel others in fruit; most surely there are signs in this for a people who understand.
5. And if you would wonder, then wondrous is their saying: What - when we are dust, shall we then certainly be in a new creation? These are such, who disbelieve in their Lord, and these have chains on their necks, and they are the inmates of the fire; in it they shall abide.
6. And they ask you to hasten on the evil before the good, and indeed there have been exemplary punishments before them; and most surely your Lord is the Lord of forgiveness

to people, notwithstanding their injustice; and most surely your Lord is severe in requiting (evil).

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

Surah RA'AD asks to develop observation of all things around to such heights where it enables the person to see that everything is going-on completely according to the will of Allah that ultimately leads to destruction of all wrongs and to consolidation of all righteous issues; Al-Hamdu Lillah; the Man has such tendency that asks him to see the obvious matters at hand yet it needs broadness in view to understand the issues of mankind because a century or two in the life of the mankind is not much to judge matters but it needs the whole of history to see how things have shaped out and that certainly proves the consolidation of all righteous issues; Al-Hamdu Lillah; the first AAYAT of the first Ruku starts with the MUQATTA'AAT and the indication that these are the AAYAAT of the Quran; it says that whatever which is descended upon you (O Muhammad PBUH), is certainly the Truth though many persons do not believe it; the second AAYAT then guides to observe that Allah has raised the heavens without any of such pillars that anyone is able to view and this tells that there is some intangible attraction among all things at heavens so that all stay there at stability and this clearly is the indication to the law of gravitation; note that even at the ancient times when the learned persons pondered at the AAYAAT of the Quran, there was this

realization in few of such persons that there is some physical intangible force that does apply to the heavenly bodies; the AAYAT says ahead that after that, He mounted on the Throne (to denote His authority) and He put the sun and the moon at service; everything is in motion till an appointed time for it to serve and these include both of these lights too; the Quran uses the verb to denote the service of the sun and the moon in the past tense and this implies that there is no need to ask for any astronomical ventures as Allah has already put everything at the service of the man; note that AAYAT-20 of Surah LUQMAN reads, "do you not see that Allah has made what is in the heavens and what is in the earth subservient to you, and made complete to you His favors outwardly and inwardly?"; the last part of the second AAYAT tells that He regulates the affairs of all things and makes clear the signs that you may be certain of meeting your Lord; this part is explicit that as everything has to end for there is an appointed time for everything to serve as Allah has commanded for it then the life of all mankind also would end ultimately; Allah would then raise all of them from the dead when He wills for it and that day would be the Day of Judgment; Al-Hamdu Lillah; after leading the observation to heavens, the third AAYAT guides to observe that Allah has spread the earth beautifully and put upon it the mountains (that work to stabilize it so that it does not give-in to any light wobbling) and put upon it rivers (that flow to increase its beauty and to provide reservoir to elements that are positive to its natural environment); Al-Hamdu Lillah; and he has created all fruits in pairs (male & female) so that they spread on to all places according to the nature of the land &

the environment that manifests there, in the service of the mankind; and for the sake of physical care to the mankind, Allah has also provided for the night to cover the day so that all persons might have the time to have their necessary rest from activities; these all surely provide many signs to all persons who do reflect on the issues of life; Al-Hamdu Lillah; so the observation of the heavens and the earth guides the mankind to realize that all this is the provision that stabilizes his physical life; with the awareness that tells the Man that everything is at his service in the physical sense outside (and he would care to it only up-to necessity), he would see that this implies that he needs the spiritual development inside rather than endeavors that relate to the physical development of things around without his own righteous development; he would achieve the true development inside with his total attention towards Allah only Who only is the true Lord; Al-Hamdu Lillah; AAYAT-4 tells that though there are lands at the earth that are adjacent to each other and vineyards, ploughed lands and such date-palms that have one of trunks or more and they all are watered by the same water yet some excel in taste to eat than others; this implies that it is fair to say that these grapes are better than those and this date has much better taste among others; the AAYAT ahead says, "and if you would wonder, then wondrous is their saying - what - when we are dust, shall we then certainly be in a new creation? - they are such, who disbelieve in their Lord, and they have chains on their necks, and they are the inmates of the fire; in it they shall abide"; this is the conclusion to the observation mentioned at the previous AAYAT that as the land provides

many of different things to surface by getting the waters upon it, it would bring the bodies of the dead too when Allah commands it to do so; Surah ZILZAL mentions that "when the earth is shaken with her (violent) shaking; and the earth brings forth her burdens; and the man says - what has befallen her?; on that day she shall tell her news; because your Lord had inspired her; on that day men shall come forth in sundry bodies that they may be shown their works; so he who has done an atom's weight of good shall see it; and he who has done an atom's weight of evil shall see it;" Al-Hamdu Lillah; they would be at different levels by their belief then and Allah would judge all of them according to their belief and their deeds at that specific day i.e. the day of HASHR (gathering) which is the first day of AKHIRAT and which also is named as the Day of Judgment; Al-Hamdu Lillah; the AAYAT indicates by the words "and if you would wonder" that nothing perturbs the virtuous persons who are most observant to the creation of Allah (especially to heavenly bodies) though many of such things would generally cause much wonder to many persons; Al-Hamdu Lillah; the AAYAT also indicates that those who think that it is impossible that all would rise from the dead, they have disbelieved in their true Lord; they have chains to their necks (that keeps them obsessed to the problems at their lives of the world) and they actually are the residents of the hell-fire where they would remain forever; AAYAT-6 reads, "and they ask you to hasten on the evil (the calamity from Allah to end their lives at the world) before the good (that they do accept the true guidance), and indeed there have been exemplary punishments before them (to those nations who had

disrespected the Messengers of Allah that came to them); and most surely your Lord is the Lord of forgiveness to people (so He still gives them the time to come to the fundamental teachings of Islam), notwithstanding their injustice (to their own selves by asking for the calamity to come upon them early due to their disbelief)"; the AAYAT ends with the statement that though Allah cares so much even to those who challenge Him yet they all must understand well that Allah has all authority to punish them most severely even at their lives here; He certainly has all the true authority; Al-Hamdu Lillah; they used to object that why does Muhammad (PBUH) does not show any sign/miracle that tells that he is the Messenger of Allah; so the last AAYAT of the first Ruku answers their objection that his task is not to provide signs/miracles to prove himself but he has to warn the disbelievers in Allah of severe torment at AKHIRAT and has to provide practical guidance in all issues of life to all those who do believe in TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); note that Surah SHUA'RAA has presented the accounts of the Messengers of Allah where it has repeated this observation many times that "verily in this is a sign but most of them do not believe; and verily your Lord is He Who is the Exalted in Might, Most Merciful"; Surah RA'AD also guides to this sign that "and messengers before you were certainly mocked at, but I gave

respite to those who disbelieved, then I destroyed them; how then was My requital (of evil)?" (AAYAT-32); we have studied at Surah AN'AAM that even when signs were provided to the disbelievers, they did not accept the Truth and Allah had mentioned there that whoever intends to believe in the Truth now after the descent of the Quran, he would believe in that by it only; so the Quran remains the only miracle at fore that He has sent to Muhammad PBUH who is His last Messenger and by it only, the Muslims have to ask all persons towards the fundamental teachings of Islam; Al-Hamdu Lillah.

RA'AD-The Second Ruku

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

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

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

11. For his sake there are angels following one another, before him and behind him, who guard him by Allah's commandment; surely Allah does not change the condition of people until they change their own condition; and when Allah intends evil to people, there is no averting it, and besides Him they have no protector.

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

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

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

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

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

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

18. For those who respond to their Lord, is good; and (as for) those who do not respond to Him, had they all that is in the

earth and the like thereof with it they would certainly offer it for ransom. (But for) those, an evil reckoning shall be theirs and their abode is hell-fire, and evil is the resting-place.

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

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

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

of the angels of that force has the general name of RA'AD; so all angels praise Allah by the fulfillment of their assignments (at the earth and at the heavens especially the sky just above) that Allah has given them (and He would hit any person by thunderbolts if He wills) though the wrongdoers among the mankind argue about His authority; He certainly is the only true authority; Al-Hamdu Lillah; from AAYAT-14 to AAYAT-17, the Ruku tells about the true authority of Allah that it is most righteous to call Him only at whatever troubles any of persons faces and that the Muslims do at all troubles indeed; Al-Hamdu Lillah; but the call of disbelievers to those who they take as equal to Allah in authority in their matters, they do not have any power to answer their calls in any way and their example is like such person who stretches forth his two hands towards the water that it may reach his mouth, but it will not reach it; so the prayer of the disbelievers goes totally unanswered being the most erroneous thing; all need to observe that even the set-up of the world tells that the true authority is only of Allah (as He only is the RABB Who all must obey in the principles that He has provided to them); they need to see that everything at the heavens and the earth makes obeisance to Allah only, willingly and unwillingly, and their shadows too at the morning and at the evening (when the shadows are most pronounced so that means that they are totally subject to Him only, at all times); AAYAT-16 tells Muhammad PBUH to ask the disbelievers about the true Lord of the heavens and the earth and then to answer them ultimately that it is "Allah" (the notable thing here is that though there were some in them who had no care even to the name of Allah yet

generally they believed that Allah is the Creator of all the creation; their problem actually was that they did not take Him as their true Lord to obey in principles to apply at all matters of life); their observation also tells them clearly that nothing is able to provide anything to them except Allah Whom they even take as the Creator of all the creation; the AAYAT tells him to ask them if the blind (the disbeliever) and the seeing (the believer) are alike?; or can the darkness (the disbelief) and the light (the true belief) be equal?; as the answer is evident that this is not so therefore it implies that the disbelievers are averse to accept even the most obvious that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; when they do believe that Allah is the only Creator of all creation so as the conclusion to it, they need to take-up His obedience too as all of His creation obeys Him though they would take it up by their free-will as their obedience to any other than Allah in principles is baseless; Al-Hamdu Lillah; therefore the last part of the AAYAT tells him to sum-up the message for them that as they believe that Allah only is the Creator of all things then they also need to leave all their disbelief and come to the true belief that He certainly is the only One (Whom they need to obey) and He certainly is the Supreme to take vengeance (so He would surely punish them severely if they live-on with His disobedience); Al-Hamdu Lillah; AAYAT-17 provides the most significant lesson of history that the Quran has indicated at other places too (and even at this Ruku at AAYAT-11) that Allah ultimately destroyed all those who rejected to live according to the commands of Allah as obedience to those commands only is

the true worthy manner to live-on; Al-Hamdu Lillah; it reads that "He sends down water from the cloud, then watercourses flow according to their measure and the torrent bears along the swelling foam, and from what they melt in the fire for the sake of making ornaments or apparatus arises a scum like it; thus does Allah compare the Truth and falsehood; then as for the scum, it passes away as a worthless thing; and as for that which profits the people, it tarries in the earth; thus does Allah set forth parables"; Al-Hamdu Lillah; to understand this parable, it would be most feasible to get the meanings of the words that occur at it and here "the water" is the WAHI of Allah to His Messengers by His will and now it denotes the Quran; "the cloud" is the reservoir at inside of the Man that stores the Truth; "flow at watercourses" is the spread of the Message of Allah; "measure" is the extent to which the good Message spreads; "the torrent" is the beautiful impression of that Message; "the swelling foam" is the falsehood; "what they melt" are the notions that people of the world present at fore; "which profits the people" is the Truth that comprises of the fundamental teachings of Islam (especially TAUHID); Al-Hamdu Lillah; so the parable tells that the teachings of the Quran beautifully impress the inside of the Man that recognizes the Truth as its message spreads-on in all peoples of the world and then it brings all the falsehood at fore in all notions (that is brought forward without the consideration of WAHI) and it seems that the falsehood has become dominant yet its upper stay is short-lived and it finishes-off as Allah has set the world in the beneficial manner to the mankind (and as He guides even the efforts of the mankind

to finish it off totally) so the Truth stays-on and all the falsehood vanishes; Al-Hamdu Lillah; the last AAYAT reads that "for those who respond to their Lord, is good (both at the world and at AKHIRAT); and those who do not respond to Him, had they all that is in the earth and the like thereof with it they would certainly offer it for ransom; but for those, an evil reckoning shall be theirs (at the world) and their abode is hell-fire (at AKHIRAT), and evil is that resting-place"; so this is the difference between the persons that are obedient to Allah Whom they have truly accepted as their RABB (the true Lord) and the persons that are disobedient to Him as only the truly obedient persons to Allah are liable to get the true success at AKHIRAT; Al-Hamdu Lillah.

RA'AD-The Third Ruku

19. Is he then who knows that what has been revealed to you from your Lord is the truth like him who is blind? Only those possessed of understanding will be mindful,
20. Those persons who fulfill the promise of Allah and do not break the covenant,
21. And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning.
22. And those who are constant, seeking the pleasure of their Lord, and keep up prayer and spend (benevolently) out of what We have given them secretly and openly and repel evil with good; as for those, they shall have the (happy) issue of the abode

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

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

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

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

The third Ruku tells about the virtuous persons and their final success; and about the disbelievers and their final failure; the first AAYAT notes that the virtuous wise person knows that what has been revealed to Muhammad PBUH from Allah (i.e. the Quran) is the truth; he is never like the person who is blind as being among the wise persons, he has used his eyes, his ears and his heart to get the Truth; if some person does not achieve that, all these things are useless for him so he actually is blind; certainly, only those who are wise persons do heed truly; Al-Hamdu Lillah; AAYAT-20 to AAYAT-24 provide the detail of the virtuous wise persons and the first couple of these AAYAAT read that "those persons (are such) who fulfill the promise of Allah (that is

the word that they gave to Allah at the world of spirits; see AARAAF-172) and do not break the covenant (that include all such pledges that the persons give to each other); and those persons (are such) who join (the good relations) that which Allah has bidden to be joined (among all good persons) and have awe of their Lord (that they fear with care to Him that He does not get displeased with them on any of their doings) and they fear the evil reckoning (that it does not happen at AKHIRAT that they fail to get the pleasure of Allah)"; Al-Hamdu Lillah; the next couple of AAYAAT that are 22 & 23 tell the pleasant life they would live at the world and at AKHIRAT respectively; they read "and those who are constant, seeking the pleasure of their Lord, and keep up prayer and spend (benevolently) out of what We have given them secretly and openly and repel evil with good so as for those, they shall have the (happy) issue of the abode; the gardens of perpetual abode which they will enter along with those who do the good from among their parents and their spouses and their offspring, and the angels will enter in upon them from every gate"; the virtuous wise persons always care by their patience to avail only the necessities of the life at the world as that is the best manner to achieve the pleasure of Allah; the AAYAT tells ahead that they keep up prayers to Allah and spend from whatever Allah has provided to them; note that the best manner to live-on the life at the world for the Muslims is to live-on with SABR (patience) and SALAH (prayers to Allah) taking them together and we have seen that the Quran asks for them at different places including Surah BAQARAH-153; the Muslims would take the assistance of SABR (which actually means to stop from all

wrongs by efforts having all trust in Allah and denotes the attitude of patience on troubles that develops to discard the interest towards the worldly possessions except for what is necessary to take for subsistence so as not to fall into sins) and SALAH (which means to say the prayers to Allah that leads to the total attention towards Allah so that they get His pleasure and achieve the true success at AKHIRAT); note that to achieve the pleasure of Allah is the only aim of life (see Surah ZAARIYAAT-56); note also that these both SABR and SALAH respectively keep away from all base desires and certainly strengthen the attention towards Allah; the notable thing about SABR for the Muslims is to attach the self to something praiseworthy by Islam (even though that needs to put some strain to the self) against the option to take something that is blameworthy; Al-Hamdu Lillah; and the notable thing about SALAH is that it brings the Muslim person near to Allah as he persists on His remembrance by it; Al-Hamdu Lillah; so while SABR stops from attachment to the world, SALAH brings them to the attachment of AKHIRAT by the remembrance of Allah, the true Lord; Al-Hamdu Lillah; note that the AAYAT tells the virtuous wise persons to spend amounts in concealed manner and openly from what Allah has provided to them; this is highly notable that all which anyone has, certainly, it is Allah Who has provided that all to them and He asks them to spend only from that; for the Muslims, it is most virtuous to spend upon the needy persons whatever they have more than their necessity because it actually belongs to the needy persons that they have got with them so in that certainly is their examination; Al-Hamdu Lillah; Surah HOODH-114 told us that

SALAH washes away the sins from the virtuous persons and here we find SABR and spending the excess amounts to the needy too having the potential to wash them away; so even though good SALAH in itself is strong enough to wash away sins yet when the Muslim person takes these all together, they do clear all of his sins most beautifully; such persons become truly liable to get the ultimate happy abode at AKHIRAT; Al-Hamdu Lillah; that comprises of JANNAAT (gardens of perpetual abode) which they will enter along with those who do the good from among their parents and their spouses and their offspring; this means that even if these near ones of someone are lesser in level though they did enter JANNAAT then Allah would raise their level up-to his level; and the angels will enter in upon them from every gate; AAYAT-24 reads that they would say to all those persons who achieved this true success that "peace be on you because you were constant (having SABR all the time), how excellent is then, the ultimate happy abode"; so living within necessities without attachment to the worldly things leads to all peace at AKHIRAT; Al-Hamdu Lillah; AAYAT-25 tells about the wrong-doings of the disbelievers that would result in their extreme failure at AKHIRAT; it reads that "and those who break the covenant of Allah after its confirmation (so they keep away from awareness of the righteous teachings of the Quran) and cut asunder that which Allah has ordered to be joined (so they keep away from the good persons around that might provide them the true guidance) and make mischief in the land (for worldly benefits so that the virtuous wise persons find living upon Islam extremely difficult); so upon them shall be curse (at their life at the

world) and they shall have ultimately the evil abode (at AKHIRAT)"; the last AAYAT of the Ruku observes that "Allah amplifies and straitens the means of subsistence for persons whom He pleases; and they rejoice in this world's life, and this world's life is nothing compared with the hereafter but a temporary enjoyment"; so it is the will of Allah by which some people get much of the worldly possessions and the other of them get only meager amounts of those but that denotes His will only and not His pleasure; they would get His pleasure only by doing all works by His commands but they have become happy with whatever worldly things they have gained; what value does the life at the world holds (if they spend it in working for the worldly things) at AKHIRAT as then it would become of extremely little use; the only aim of life is to achieve the pleasure of Allah by the true belief and the righteous deeds according to that true belief and this would clearly manifest at the Day of Judgment; Al-Hamdu Lillah.

RA'AD-The Fourth Ruku

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

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

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

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

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

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

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

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

RA'AD-The Fifth Ruku

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

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

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

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

36. And those to whom, We have given the Book rejoice in that which has been revealed to you, and of the confederates are some who deny a part of it. Say: I am only commanded that I should serve Allah and not associate anything with Him, to Him do I invite (you all) and to Him is my return.

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

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

AKHIRAT would even be more severe where they would not find anyone to save them in any manner but Allah, the true Lord; the next AAYAT states the ultimate result of those who are totally attentive to Allah in their lives and in contrast of those who are totally uncaring towards Him; it reads that "the likeness of the garden which the righteous are promised; there flow beneath it rivers, its foods and shades are perpetual; this is the requital of those who guarded (against evil), and the requital of the disbelievers is the hell-fire"; Allah would provide the virtuous wise persons such garden that would have utmost beauty with the fresh water there and that would have all good edible things and that would present the most soothing environment to live; He would provide it to them forever; Al-Hamdu Lillah; the last part of AAYAT states the fate of the disbelievers that their requital would be the hell-fire; AAYAT-36 tells that those whom Allah has provided the book (Torah), they generally rejoice on what has been given to you O Muhammad PBUH (i.e. the Quran) though there are such persons in very high number among the disbelievers at Arabia who deny some of its significant commands; note that at the time RA'AD descended, the Jews at Madinah had not opposed the Prophet PBUH and at that time, when he had just reached Madinah by Hijrah, they accepted the pact that he presented to them that asked them to live peacefully with the Muslims; NASAARA (the Christians) also had shown respect to those teachings of the Quran that they had become acquainted with; but the tribes of Arabia (especially at Makkah) had shown high reservation to the teachings of the Quran (especially TAUHID) and their unjust attitude

towards the Muslims at Makkah ultimately led them to migrate to Madinah; Al-Hamdu Lillah; the AAYAT asks Muhammad PBUH to tell them all (whether they respect the teachings of the Quran or not) that he has been commanded to worship Allah only and not to take anyone as equal to Him in authority; he calls only towards Allah and he certainly has to return to Him; this implies that he is liable only for himself though he has to provide the message of Allah to all peoples of the world; Al-Hamdu Lillah; the last AAYAT of the Ruku tells the reason that Allah has given the Quran in Arabic; that is because the people at Arabia that are addressed by it first, might get its most important commands in plain terms; the Quran is the standard to know the Truth and so O Muhammad PBUH - you would not (and not any of the Muslims) follow any of their base desires that ask them to remain obsessed with the life at the world because whoever does that when the Quran has provided the most important commands to take into practice, he would not find any guardian or any protector against Allah, the true Lord; the AAYAT reads that "and thus have We revealed it as the true judgment in Arabic, and if you follow their low desires after what has come to you of knowledge, you shall not have against Allah any guardian or any protector"; Al-Hamdu Lillah.

RA'AD-The Last Ruku

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

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

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

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

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

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

The first AAYAT of the Ruku states that the Messengers whom Allah had sent before Muhammad PBUH to their respective nations, they also had families and children; and it is not possible for any of His Messengers that he brings any miracle to prove himself except by the will of Allah as for anything to happen, there is the utmost need of the command of Allah; and Allah does not send any calamity to any people until the appointed time that He has destined for that, comes at them; this implies that the Messenger of Allah

needs to be among the mankind living his life in the most ordinary manner but with the obedience to Allah as he has to provide all persons at his nation the Guidance to the right path proving himself as the worthy example for its practice without any worry about their acceptance of it or rejection; this also implies that there is the appointed time for everything to take place so with the next AAYAT, it reminds the principle that we studied at AAYAT-17 that Allah ultimately destroyed all those who rejected to live according to the commands of Allah as obedience to those commands only is the true righteous manner to live-on and so He erases whatever He wills (i.e. He totally erases the evil ultimately) and He keeps intact what He wills (i.e. He consolidates the impression of the righteous manner of living) and He has got the basis of the book; note that TAQDIR (Fortune & Fate; Predestination) applies at the individual level too and like the collective level, it has two kinds i.e. MUALLAQ (literally something that hangs; means the matter yet in consideration) and MUBRAM (the Fixed); Al-Hamdu Lillah; the MUALLAQ is the one which is written in a book and the true dreams might tell something about future from it yet it is changeable to better by good deeds and more than that by DUA (Prayers to Allah); by our deeds and by our DUA, Allah eliminates what He wills from that book and establishes what He wills to keep; so He accepts (or rejects) our deeds for the change (or to keep it intact) and certainly He knows totally well at all times what would change and what would not; now what would happen after the change or without the change, that is MUBRAM and that is in the UMMUL-KITAB (basis of the book or the predestined command) that is with Allah only and

the matters that He has told us from MUBRAM would certainly happen as the arrival of QAYAMAT (the last day of the world), HASHR (the first day of AKHIRAT amounting to 1000 years when accounting for all individuals would take place) and AKHIRAT (all of the true life from HASHR ahead); this MUBRAM-TAQDIR nobody knows except what Allah has told from it, even not the angels, and as such it is said to be the secret of Allah; no one has any right to question TAQDIR because we might change it (that means MUALLAQ) and we certainly have no right to question Allah's will that is certain (that means MUBRAM) to take place; this is how this matter remains and that is why Allah does not even answer the disbelievers when they say in response to the call to feed the needy that why must they feed those whom Allah would feed better (see Surah YA-SEEN-47); Ahadith disallow debate about TAQDIR as those who would say that everything is predestined are certainly right in a way and still wrong in the other; and those who would say against that, the same statement holds quite well for them too; note that two factions came at fore at this matter in the early centuries after the departure of Prophet Muhammad (PBUH), the last Messenger, from the world; one is named as QADRIAH (who believed that the Man has total free-will and nothing is predestined) and the other is named as JABRIYAH (who believed that everything is predestined and the Man has no free-will); both of these have been taken at extreme fault by the ULAMA as to believe in TAQDIR is most necessary by the Islamic teachings without asking for any detail about it and without asking for any debate upon it; Al-Hamdu Lillah; AAYAT-40 states the fact plainly that if

Allah shows you O Muhammad PBUH, some of the calamity at your life that He has promised to bring upon them or before that, He takes you by your death so it does not matter in any manner as you would provide the message for the true guidance (and you certainly have fulfilled your job well) and Allah is the true Judge Who would account for them; Al-Hamdu Lillah; AAYAT-41 asks, "do they not see that We are bringing destruction upon the land by curtailing it of its sides?; and Allah pronounces decree-- there is no repeller of His decree, and He is swift to take account"; this implies that Allah is setting the land of Arabia in such manner that all persons there are coming to Islam (and this would go on ahead) as this is how Allah has destined for the issue to take place; nothing would repel His command so it certainly would take place and He certainly is swift to take account; Al-Hamdu Lillah; AAYAT-42 says, "and those before them did indeed make plans, but all planning is Allah's; He knows what every soul earns, and the disbelievers shall come to know for whom is the (happy) issue of the abode"; this implies that the disbelievers did whatever possible for them to stop the message of Islam to take hold at the people who got it yet ultimately the awareness for the righteous manner to live did stay at the world as Allah had willed for it and ultimately they lost whatever control they had to impress the worldly affairs; as for AKHIRAT, Allah knows well the deeds of every person so He would deal with every person according to that and they certainly would see who gets the ultimate pleasant abode at AKHRAT; Al-Hamdu Lillah; the last AAYAT of the Surah reads, "and those who disbelieve say that you (O Muhammad PBUH) are not a messenger; say that Allah is

sufficient as a witness between me and you, and (that person witnesses too) whoever has (the true) knowledge of the Book"; note that the disbelievers mentioned here especially include those people of the book who were opposed to the message of Islam as they had the general impression that they are the most learned persons and they tried to misguide the people around to ignore the message of Islam; Allah tells them that their effort would fail ultimately as Allah certainly has sent this good message of Islam (and He would see that it rises to height) and even among them are such persons who witness in favor of this good message of Islam that Muhammad PBUH, who certainly is the last Messenger of Allah, is providing to them; all must understand this fact totally well without any reservation to it that Allah certainly has all the true authority; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:
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-CONTINUED-

Surah IBRAHIM
(Consists of 7 Ruku; MK-9)

IBRAHIM-The First Ruku

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

Surah IBRAHIM also starts with the MUQATTA'AAT (the 14 disjointed letters that are among the Arabic alphabets that come at the commencement of 29 SURAH in specific combinations); Allah tells at the first AAYAT that "(this is) a Book which We have revealed to you (O Muhammad PBUH)

that you may bring forth all men (i.e. all peoples of the world), by their Lord's permission from all utter darkness (of evil) into the light (of the true guidance)-- to the way of the Mighty, the Praised One"; Al-Hamdu Lillah; note that the darkness is mentioned in plural as the evil has many colors but the light is mentioned in singular as the Truth always is one from ever to ever; note also that the will of Allah, the true Lord, is most necessary for anyone to affect any of the mankind as the AAYAT implies by the phrase "BE-IDHNE-RABBEHEM" (i.e. by the permission of their Lord that actually means by the will of Allah); whatever the people do, they are able to do it only because of the will of Allah but the pleasure of Allah is not in everything; certainly, everything of the creation is working in perfect harmony to the will of Allah though there are two (JINN and the Man) among His creation that have the free-will; because of having the free-will, they would do it by their own but Allah has mentioned in the Quran "and you do not will even, unless (it be) that Allah wills, the Lord of all the worlds" (Surah TAKWIR-29); Al-Hamdu Lillah; so everything occurs by the will of Allah and our task (with total belief in TAQDIR), is to believe in the Quran, the Word of Allah, and we have to work according to it by the guidance of SUNNAH, to get His pleasure; so Allah has permitted these two (JINN and the Man) to do as they please yet all of their actions are totally bound to the will of Allah that have their effect according to it; nothing occurs without the will of Allah and even the Satan knew this when he had asked Allah to allow him extreme length in life that enables him to affect the Man adversely (though Allah allowed him that length but He told

him then that whoever takes His shelter, he would not be able to misguide him from the right path); Allah is Mighty (so He makes the effect of all things better by His direct command according to His will) and He is the truly Praised (so He affects all things to lead them all towards the ultimate manner where all creation would only praise Him); Al-Hamdu Lillah; the next AAYAT presents the fact that all persons must understand that everything whether at the heavens or at the earth, belongs to Allah so He actually has provided them all things that they have with them and He certainly has all rights (and all the authority) to take all things back from them; Al-Hamdu Lillah; there is extreme trouble for the disbelievers due to the chastisement they would face for their extreme ingratitude to Allah; the third AAYAT defines these disbelievers that they had always preferred the ease at the life at the world over the true benefits of AKHIRAT and they had stopped all persons around to take the manners in life that benefits at AKHIRAT (so they incline towards the worldly base desires at both individual and collective level) and they seek ways to raise doubts on works that are beneficial to AKHIRAT so that all persons around remain content on preference for the life at the world; their attention is towards what is physically obvious so they do not mention Allah when they understand some physical law but call it one of the natural laws and they care for the physical health rather than the spiritual health and they want attitudes positive only to the life at the world so they raise doubts to the attitudes that ask for the benefit of AKHIRAT; the AAYAT states that all of disbelievers certainly are in the most extreme mistake that would

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

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

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

IBRAHIM-The Second Ruku

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

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

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

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

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

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

The first AAYAT of this Ruku tells all peoples of the world that if they show gratitude to Allah, he would provide more of His blessing to them (both at the life at the world and at AKHIRAT) but if they show ingratitude to whatever He provides to them, His most severe chastisement would get them; Moses-AS told the Bani-Israel this thing most clearly when he saw that they were not committed to apply the commands of Allah, that they must not remain under the impression that Allah had chosen them for His favor whatever they do because if they go on showing ingratitude to Allah, He would punish them for it certainly; Allah does not need any specific nation to take-on His task as He would provide the opportunity to some other nation for His task if that nation does not fulfill the commands of Allah; Al-Hamdu Lillah; if they do His task, it actually is better for them as even if all persons at the world including them show ingratitude to Him, that attitude does not worry Him; that would lead to their own destruction and He certainly is truly worthy of praise; Al-Hamdu Lillah; note that before the Bani-Israel, Allah sent His Messengers to different nations especially at the areas that were heavily populated but most of the persons in them showed ingratitude and so Allah punished them severely (as we have read especially at AARAAF); now when He raised Moses-AS as His Messenger to them, He provided Torah to him for them to remain committed to His commands and to provide His message to all persons around; they were not destroyed totally even at their wrongs (though they were punished severely at

different times as we find at history especially at the times when they were taken slaves by the Babylon and at the times when they were totally devastated by the Romans); however, they miserably failed in their task (as we have read especially at BAQARAH) and so Allah deposed them of their honorable status after He gave them ample time to better their-selves and provided that honorable task to the Muslims at the times of Muhammad PBUH, the last Messenger of Allah; Al-Hamdu Lillah; this whole Surah has the focus upon the message that the preference of the life at the world over the true life at AKHIRAT is utmost ingratitude to Allah that ultimately leads to infamy & destruction even at the life at the world while there is most heavy chastisement for such manner of living in the true life at AKHIRAT too; Al-Hamdu Lillah; for this focus, it relates the fact as the principle to note that Allah has provided all things at the environment here in such manner that they ensure the safety of the life of the Man most explicitly; the Man needs to care to his necessities only at the life at the world so that the ease remains in his sustenance while his true care would be to get the pleasure of Allah, the true Lord, to achieve the true success at the true life at AKHIRAT as that only is the true aim of life; Al-Hamdu Lillah; AAYAT-9 reads, "has not the account reached you of those before you, of the people of Noah-AS and AAD (the people of HOODH-AS) and THAMUD (the people of SALEH-AS), and those after them?; none knows them but Allah; their apostles came to them with clear arguments, but they thrust their hands into their mouths and said that surely we deny that with which you are sent, and most surely we are in serious doubt as to that to which you invite us";

this asks (especially the disbelievers at Makkah) to reflect that all those persons who challenged the true guidance that Allah had sent to them, they were ultimately destroyed; note that three of the five Messengers (for whom, the Quran has presented narrations in detail) have been mentioned here; these all were before Abraham-AS and they were known at the land of Arabia; this AAYAT also implies that there were other of nations too (at the land of Arabia or even beyond, before the times of Abraham-AS after these three) unto whom also, Allah had sent His Messengers; but only Allah knows about them and they also like the previous nations, showed disbelief to His Messengers; they all stopped the impression of the teachings of the Messengers of Allah by all ways possible though His Messengers had presented that with very sound arguments; they said plainly that they would disbelieve their teachings because they had extreme doubts about what the Messengers were calling to; the term used for sound arguments is AL-BAYYINAAT that denotes the clear reasoning to get to the true Belief in Allah, the true Lord, and in the judgment at AKHIRAT by the observation of the previous guidance that Allah had provided to the people; the last three AAYAAT of the Ruku provide the dialogue between the Messengers and the influential persons at their respective nations; Al-Hamdu Lillah; the first of them tells that the Messengers whom Allah had sent to them, asked them how could there be any doubt about Allah, the Maker of the heavens and the earth; He had invited them to accept the true guidance and He would forgive them all wrongs and He would allow them the respite till an appointed term to show betterment in all their attitudes; they replied that the

Messengers were just mortals like themselves and that they wish to turn them away from what their forefathers used to worship and that they should bring to them some clear sign so that it undoubtedly proves their claim; there were three things that they had said against them so the Messengers responded to the first that though they are nothing but mortals like them, but Allah bestows His favor on whom He pleases of His servants so they need to see the spiritual purity of His Messengers to which they guide them too and not their physique; and the Messengers responded to the third that it is not for them that they bring their nations some clear sign except by the clear permission of Allah; and their response had the subtle answer to the second that the true guidance comes from Allah only and the persons at their nations shall not take the directions of their forefathers for their guidance but give their attention to what Allah has provided to them; certainly upon Allah only, all the good believing persons would rely; Al-Hamdu Lillah; the last AAYAT of the Ruku expresses the fact that they told their respective nations whether they accept them or not, they would rely totally on Allah as He has indeed guided them by the true guidance in their ways; they only had to provide the message of Allah to them and they had done it; they would bear all the persecution that they receive in the fulfillment of this task with total patience; certainly upon Allah only, all the good reliant persons would rely; Al-Hamdu Lillah.

IBRAHIM-The Third Ruku

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

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

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

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

17. He will drink it little by little and will not be able to swallow it agreeably, and death will come to him from every quarter, but he shall not die; and there shall be vehement chastisement before him.

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

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

20. And this is not difficult for Allah.

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

The Ruku continues telling about how the disbelievers treated the Messengers of Allah in general; they told the respective Messengers in them that they would most certainly drive the Messengers out of their land except that they conform to their manner of living; so Allah revealed to them that Allah has decided to destroy these unjust persons totally and He would settle highly good persons after them; every one of them would fear standing in front of Him (at the Day of Judgment) and he would fear the warning that if he does not comply to the obedience of Allah, he would face the certain punishment (even at the life at the world); this tells about TAQWA that is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH at AKHIRAT and with that, they also must have such hope towards Him that He would keep them safe from the Satan totally at their life at the world; Al-Hamdu Lillah; so if he/she does not live as the righteous believer in the Truth (the fundamental teachings of Islam) with righteous deeds, he/she would lose the opportunity to show his/her worth for JANNAH and would be put into the hell-fire as Allah would certainly fulfill His word; Al-Hamdu Lillah; the Quran tells all of the mankind that Allah made the earth as an easy ground for them all to live in and made the heaven as the roof to all of them from which He sent waters upon the earth and took out fruits (& crops) of the earth by that for them as edibles; this is which they certainly see clearly so they must not take anyone equal

to Him in any of His attributes as He only has the ASL (true) authority; Al-Hamdu Lillah; the AAYAT tells about these unjust persons that they asked for judgment at the life at the world by the rejection of the Messengers of Allah so every insolent opposing person was disappointed as all of them were severely punished here and at AKHIRAT, they would be taken to the hell-fire; each person of them would be given such water to drink that would have blood and pus in it which he would drink in sips (that would neither go down the throat properly nor would it satisfy the thirst) and it would seem that the death is getting him from all sides and yet he would not die and there would be more of harsh punishment ahead of him; their works are as ashes which the wind blows hard upon some stormy day; they have no control of aught that they have earned so that is the extreme failure; this illustration tells that the deeds of the disbelievers are so worthless (i.e. ashes) that whenever some trial comes to them (i.e. the wind blowing hard) at some issue of life (i.e. the stormy day) by the will of Allah, they leave the guidance of Allah and as such their seemingly good deeds are totally lost to which they would get no returns at AKHIRAT; this is the extreme failure as the person thinks that he has accumulated so much of good deeds and actually he gets nothing in returns and this also tells that to believe in the Truth needs to obey Allah, the true Lord, in all of the principles that He has given for the issues of life; Al-Hamdu Lillah; AAYAAT 19 & 20 ask, "do you not see that Allah created the heavens and the earth with truth?; if He pleases He will take you off and bring a new creation; and this is not difficult for Allah"; so these all things protect the life of the

Man because Allah has commanded them to do so; if He intends to finish off the mankind and then bring some other creation instead of it, He would turn all things against it and that would be its end; this certainly is not difficult for Him; Al-Hamdu Lillah; the last AAYAT mentions that Allah has created this all so that He examines all of the mankind and every person would come before Allah; so when the disbelievers would enter the hell-fire, there the weak persons among them who used to follow their leaders among them at the world without question, would ask those leaders if they are able to avert from them any part of this chastisement of Allah?; but their leaders would say that if Allah had guided them, they would have then guided their followers so now everyone of them would get his extreme punishment whether he is impatient or not upon his punishment and there is no place for safety for any of them; this implies that when Allah has given all persons all the space at the world to live in accordance with His commands (and He has provided all facilities to them for that) then they would believe in Allah truly and they would obey Him with all fervor without care to any such thing which makes their life better at the world but which destroys their life at AKHIRAT that is the true life; Al-Hamdu Lillah.

IBRAHIM-The Fourth Ruku

22. And the Satan shall say after the affair is decided: Surely Allah promised you the promise of truth, and I gave you promises, then failed to keep them to you, and I had no authority over you, except that I called you and you obeyed

me, therefore do not blame me but blame yourselves: I cannot be your aider (now) nor can you be my aiders; surely I disbelieved in your associating me with Allah before; surely it is the unjust that shall have the painful punishment.

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

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

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

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

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

The first AAYAT of this Ruku tells that the Satan would deny at AKHIRAT any of his involvement in the punishment of the disbelievers with the statement that Allah had promised them right when He promised that the disbelievers would get the hell-fire but as for him, he had lied to them when he promised them about their well-being on his obedience; the Satan would tell them at AKHIRAT that he only enticed them and they complied to his call though he had no authority over them so they would not blame him for their severe punishment but they would blame their own selves for

it; the Satan would state that they must know that he is unable to ease their chastisement in any manner and they too have no authority to help him in any manner; the Satan would tell them that he did reject their act that they used to associate him with Allah before because (though he disobeyed Allah totally for which Allah punished him by the hell-fire forever), even he does not associate anything with Allah Whom he takes as the only Creator Who has all the true authority and he knows well that the unjust persons shall have the most painful punishment; note that this address of the Satan to the disbelievers at the hell-fire, would tell them most clearly that he actually had no authority at the world to force any person to wrongs but he only had the persuading power to wrongs by untrue reasoning and so those who took his word for their well-being erroneously (without any care to take the protection of Allah), did the most unjust act by their own free-will that actually had led them to the hell-fire; Al-Hamdu Lillah; the next AAYAT tells that the true believers who had always done the righteous deeds at the life at the world, would be entered in JANNAAT (the most beautiful gardens at the paradise) beneath which flow the beautiful streams where they would abide forever by the will of Allah, their true Lord; their greetings to each other there would be for peace, security and ease; Al-Hamdu Lillah; AAYAAT 24 & 25 tell that Allah gives the example for the goodly word (i.e. Islam) that it denotes the goodly tree (i.e. the Muslim person) which has its root firmly fixed (i.e. his firm belief in TAUHID) and its branches reach to the heavens (i.e. the righteous deeds that stem from the true belief to affect the coming true life

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

IBRAHIM-The Fifth Ruku

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

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

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

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

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

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

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

This Ruku tells about how Allah has set everything in favor of the human life because He has not only provided the human beings the true guidance by His Messengers for their

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

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

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

IBRAHIM-The Sixth Ruku

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

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

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

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

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

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

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

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

AAYAT-39 here); Al-Hamdu Lillah; the Muslims always have most highly respected Ibrahim-AS but this is most notable that even the disbelievers at Makkah at those times respected Ibrahim most highly; even the Jews and the Christians respect him most highly to this day; so he was (and is) one of the most respectable figures among them all by the blessing of Allah and so the Ruku tells this to the chiefs at Makkah that his respect does ask that they follow his guidance too which was to avoid taking anyone equal to Allah in authority and so they need to leave the worship of idols totally; Al-Hamdu Lillah; here we find that Ibrahim said about those who do not follow him that Allah surely is Forgiving and Merciful to them; note that Jesus-AS had said, "if You punish them, they are Your slaves, and if You forgive them then only You certainly are the Mighty, the Wise" (MA'EDAH-118 at its last Ruku); so the difference is that Ibrahim-AS was mentioning the disbelievers that would disobey him at the life at the world and there still would remain the chance for them if Allah wills that they come to the fundamental teachings of Islam at their lives but Jesus-AS was presenting his case at AKHIRAT where he mentioned those persons who had most erroneously believed in trinity at their lives at the world; Al-Hamdu Lillah; it is interesting to note that much about Ibrahim and Jesus is common among them though they have the space of about 2000 years between them; Al-Hamdu Lillah; Ibrahim further asked Allah, the true Lord, that He gives his offspring (which he has settled in a valley that is unproductive of fruits near His Sacred House KA'BAH) such TOFIQ that they keep up prayer and that He makes the hearts of some people yearn

towards them and that He provides them with fruits so they remain grateful to Him; so he asked Allah for three things and Ishmael too was with him in this DUA as he called Allah "O our Lord" here (at this AAYAT-37 and AAYAT ahead and at the last AAYAT of the Ruku); Al-Hamdu Lillah; he mentioned two of things here that reflect the guidance that Allah had asked the last Prophet PBUH to provide (at AAYAT-31 at the previous Ruku); that guidance was that "they should keep up prayer and spend out of what We have given them secretly and openly before the coming of the day in which there shall be no bartering nor mutual befriending"; so when Ibrahim-AS asked Allah to provide them fruits of all sorts, he also was asking for them to spend on the needy whatever they find as surplus to their needs in the way of Allah as that would tell that they are truly grateful to Allah; Al-Hamdu Lillah; Ibrahim acknowledged as the AAYAT ahead tells that "O our Lord - surely You know what we hide and what we make public, and nothing in the earth nor any thing in heaven is hidden from Allah"; this denotes that whatever good deeds the believers do, Allah knows well and He would certainly not waste their efforts; AAYAT-16 of Surah LUQMAN reports the words of LUQMAN which he had spoken to his son that "O my son! surely if any deed is the very weight of the grain of a mustard-seed, even though it is in rock, or in the heaven or inside the earth, Allah will bring it forth; surely Allah is Knower of subtleties, Aware"; in the last three AAYAAT of the Ruku, we find that Ibrahim praised Allah (as he was one of the most grateful persons to Allah) for His blessing on him that He gave him Ishmael and Isaac at so very old age and he asked for TOFIQ of reading

SALAH for himself and for all his good descendants (as SALAH is the thing that brings very near to Allah and keeps away from the unnecessary inclination to the worldly assets); he also asked for mercy from Allah for his own self, for his parents and for all the good Muslims; Al-Hamdu Lillah; note that in DUA, a good person is not disallowed to pray Allah in some of it for his own self and in some of it for other good persons with the best intention; note also that a good person with all his efforts in good deeds, would still ask for mercy from Allah for himself at whatever he has done and would still ask for TOFIQ from Him that he remains totally attentive to Him at all times ahead; Al-Hamdu Lillah.

IBRAHIM-The Last Ruku

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

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

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

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

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

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

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

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

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

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

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

The Ruku is explicit about the Day of Judgment; note that Surah IBRAHIM relates to asking of preference of AKHIRAT over the life at the world and this Ruku especially addresses that; the first couple of AAYAAT depict the disbelievers on that day that had led their lives with the preference of the life at the world over AKHIRAT as they read, "and do not think Allah to be heedless of what the unjust do; He only respites them to the day on which the eyes shall be fixedly open, hastening forward, their heads

upraised, their eyes not reverting to them and their hearts vacant"; this denotes what extreme anxiety their tensed position would present at that day that they would lose the awareness of others around and they would move in such manner to the grounds of HASHR (the gathering at the Day of Judgment) as they rise from dead which would seem extremely wild; the four AAYAAT ahead tell them about their manner of living at their lives at the world but the first of them starts by asking the Prophet PBUH to warn them about that day when they would clearly see their extreme punishment coming to them and then they would ask for respite to near term so that they respond positively to this call that warned them about this specific day and so that they follow the apostles without any reservation; the AAYAAT tell explicitly that they used to swear before that there will be no passing away for them by any calamity and they dwelt in the abodes of those who were unjust to themselves and they were well-aware that Allah had punished them severely so Allah had made them examples for all persons; but they did not reflect on the righteous manner of living their lives and even planned such plans that could have shaken the mountains (i.e. that could have provided most unexpected results if that remained unchecked so that they lived-on in accordance to their own manner of living) but all those plans became useless in front of the authority of Allah; so no one should ever think even that Allah would not fulfill His promise to His apostles; surely Allah is Mighty (so He makes the effect of all things better by His direct command according to His will), the Lord of retribution (so He would surely punish all the disbelievers not only at their lives at the

world but also at AKHIRAT); He truly has all authority; Al-Hamdu Lillah; the next four AAYAAT tell about some other matters on that specific day and the first one tells that the looks of the earth and even the looks of heavens would be changed; the first five AAYAAT of Surah INSHIQAQ tell about this by words that "when the heaven is split asunder; and obeys its Lord and it must; and when the earth is stretched; and casts forth what is in it and becomes empty; and obeys its Lord and it must"; so there would be some major change at the earth and at heavens for the set-up of that specific day; and every person would come there in the presence of Allah; on that day, those who would be extremely guilty would be heavily chained and their raiment would be of liquid pitch (which is obtained from a tree) that highly attracts the fire towards it; this all would happen because Allah would punish those persons most severely who had lived their lives at extreme disbelief; certainly, Allah would punish all such persons most swiftly according to His fair justice on that specific day i.e. the Day of Judgment; Al-Hamdu Lillah; the last AAYAT of the Surah reads, "this is a clear message for mankind in order that they may be warned thereby, and that they may know that Allah only is the One true Authority and that men of understanding may take heed"; so Allah has told explicitly to the mankind that the Quran is the message of Allah for all of them that they be warned by it not to put themselves into extreme trouble by disbelief and wrong deeds and that they may know that Allah only has all authority to judge them on their lives at the world, at AKHIRAT; they need to take care that they do not prefer the life at the world over AKHIRAT as that is the righteous

attitudes for all such men who reflect on the issues of life most sincerely; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:
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Surah HIJR
(Consists of 6 Ruku; MK-6)

HIJR-The First Ruku

1. Alif Lam Ra. These are the verses of the Book and (of) Quran that makes (things) clear.
2. Often will those who disbelieve wish that they had been Muslims.
3. Leave them that they may eat and enjoy themselves and (that) hope may beguile them, for they will soon know.
4. And never did We destroy a town but it had a term made known.
5. No people can hasten on their doom nor can they postpone (it).
6. And they say: O you to whom the Reminder has been revealed! you are most surely insane:
7. Why do you not bring to us the angels if you are of the truthful ones?
8. We do not send the angels but with truth, and then they would not be respited.

9. Surely We have revealed the Reminder and We will most surely be its guardian.
10. And certainly We sent (apostles) before you among the nations of yore.
11. And there never came an apostle to them but they mocked him.
12. Thus do We make it to enter into the hearts of the guilty;
13. They do not believe in it, and indeed the example of the former people has already passed.
14. And even if We open to them a gateway of heaven, so that they ascend into it all the while,
15. They would certainly say: Only our eyes have been covered over, rather we are an enchanted people.

Surah HIJR also starts with the MUQATTA'AAT (the 14 disjointed letters that are among the Arabic alphabets that come at the commencement of 29 SURAH in specific combinations); the first AAYAT tells that all AAYAAT of Surah HIJR are at LAHE-MAHFUZ (because all of the Holy Book Quran is present there; see Surah BURUJ-21 & 22) and they certainly also relate to the Quran that clarifies all the fundamental teachings of Islam; note that the most fundamental teachings of Islam are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of

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

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

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

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

still is very much active language of the world by the will of Allah and in fact, the Holy Book Quran receives, and has always received, the most-high value in the Arabic literature; note also that Allah protected the Muslims from the enemy when they had put the Holy Book Quran into practice individually and collectively with fervor and this tells in most clear terms that whoever and whatever relates to it, Allah would certainly provide security for all such as He has taken the provision of the security of the Quran as His responsibility; this also is undeniable fact (which also expresses its security that Allah has provided to it) that the disbelievers have always remained unable to imitate the Quran as it has amazing integrity not only in its meanings but also in its words; so the AAYAT implies that there is no need to take anything else but the Quran for the Guidance to the right path by the assistance of the SUNNAH and that tells most clearly that Muhammad PBUH was and is the last of Messengers of Allah to all peoples of the world, that come after him at any of times and at any of places in the world to live-on their lives; Al-Hamdu Lillah; the next four AAYAAT tell that Allah had sent many of His Messengers before him in all different peoples that had scattered upon all over the land; but whenever any of Messengers of Allah came to any of those peoples, they mocked him in different ways and so Allah made their inclination to mock the true guidance as common pattern of their response to the Messengers; so these disbelievers too would not generally believe in the true guidance that the Quran provides as such has been the manner of the previous peoples that have passed (and that manner has affected these disbelievers which ultimately led

many of those previous disbelievers to elimination); these disbelievers have reached such height of disbelief that even if Allah opens one of the gateways to the heaven just above and they keep mounting to its space, they would say unashamedly that their eyes are intoxicated, rather they have become enchanted; this tells that they are not ready to accept Islam even if they get any of the most valid reasons for its acceptance because they would give an aspect of doubt to such valid reasons even, and then they would continue on with their rejection of Islam; these last AAYAAT of the Ruku tell that if they do intend to believe in Islam, they would do it by the good teachings that Muhammad PBUH provides to them and if they ask to believe in Islam by some observation of their own, they actually indicate that they have no intention to believe; they need to leave all arrogance and surrender unconditionally to Allah as He only has all the true authority; Al-Hamdu Lillah.

HIJR-The Second Ruku

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

17. And We guard it against every accursed Satan,

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

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

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

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

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

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

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

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

The first three AAYAAT of this Ruku tell about many of mansions of heavenly bodies at the space as seen from the earth that Allah has beautified; that space has places in them (that are near to earth) that the angels guard so that the Jinn do not get access there and hear their conversation about some event to occur at the near future from which the Jinn would deduct some important happening to occur in general somewhere at earth; note that Allah created the Jinn from the fire mainly as He created the Man from the black mud that ultimately transformed to the sounding clay; they are among the three of creation that possess the awareness of the self; these three are Angels, Jinn and the Man and Allah has given the last two among them the free-will to apply in practice to gain the pleasure of Allah by that; Al-Hamdu Lillah; there are good and bad in Jinn just like human beings (though bad ones are much more in Jinn that are also called as SHAYATIN) and they possess the physical

strength much more than human beings; they do not attack men even when they are much stronger as angels are guarding the people by the command of Allah who are more powerful even in the physical strength than Jinn and moreover, men are given much more spiritual power than them indeed (see also the note on the fourth Ruku of Surah BAQARAH); however, if the Jinn become bold enough to approach the angels at the sky near the earth (to which they have access) and steal some of their conversation to get some idea of something to happen somewhere at the near future then as they run back with it to the earth, a flame follows them on their way back to eliminate them at the space before they return to earth; about the flame that manifests at the space, please note the issue as defined today that when a meteoroid enters the atmosphere of the earth at a speed in excess of 20 km/s, the heating due to the speed of that object towards the earth (because of its kinetic energy), produces the flame of light as it glows and leaves the trail of glowing particles at its passage; it is then commonly referred to as the "shooting star" (and if it collides with the ground, it is meteorite); note also that when many of meteoroids appear nearly at the same time and nearly at the same space in the sky, it is called the meteor-shower and this occurs even at the day-time; due to this phenomenon, the comment on these AAYAAT needs much insight yet I, MSD, insha-Allah would present their meaning without discard of the ancient commentaries upon it, with total attention towards Allah, the true Lord; Al-Hamdu Lillah; the notable points at this matter is that Allah has beautified the sky by stars at all places as seen from the earth at the night and it extremely pleases

the sight of the onlooker; the second point is that Allah has set angels at the guard at posts at the sky near to earth (so the pronoun denotes "SAMAA" i.e. the sky above at AAYAT-17 as in the previous AAYAT where it also denotes the sky above; however, AAYAT-17 implies the space near to earth) so that the evil Jinn do not approach the places therein and steal any of the conversation of angels that discloses some event of the near future to happen somewhere at the earth; the third point then is that the angels talk about some events to come (which they are not prohibited to talk about) as they know them because Allah has given that awareness to them; the fourth point is that the evil Jinn (i.e. Satan) that defy the commands of Allah, have the power to approach them, see them and hear them; the fifth point is then that they were disallowed their easy approach to angels since the most ancient times (as Surah JINN tells explicitly and we would see that very soon at our discussion ahead insha-Allah; note that even then they were disallowed any access to far-off distance i.e. Allah had bound them to remain much inside the solar system at their flight at space); the sixth point is that even if after the curtailment of their approach to angels, they do come near to their sites gathering their courage with boldness and then manage to steal some of their speech, the flame of the meteoroid follows them and destroys them at space; Al-Hamdu Lillah; the seventh point is that the AAYAT tells about the evil Jinn that they are accursed as they are burnt by the flames that get them; the eighth point is that the flaming meteors are at the space all the time falling towards earth so this means that the flame captures whatever is at its passage and the AAYAT implies

that it happens as the fact of the matter that they follow the Jinn running away to earth and it is not that they specifically target the Jinn only like the guided missiles (though there is some probability that they have inclination to them as the fire they manifest might have attraction to the fire that the Jinn have in their creation); keeping these points in view, the feasible interpretation of these AAYAAT is much possible insha-Allah; note that Surah JINN tells about the group of Jinn which had heard the beautiful AAYAAT of the Quran and there we find that they mentioned in their comments on what they heard, "and that we sought to reach heaven (SAMAA i.e. the sky above near to earth), but we found it filled with strong guards and flaming stars; and that we used to sit in some of the sitting-places thereof to steal a hearing, but he who would listen now would find a flame lying in wait for him (as he runs back to earth)" (JINN-8 & 9); this explains the fifth point that there was some period of time at the ancient times before the last Prophet Muhammad PBUH when the Jinn used to go to the sky near to earth with not much hardship and listen to the speech of the angels but then, the situation changed and Allah commanded the angels for more alertness at guard and the flames then multiplied highly in quantity; it certainly is not possible to approximate the period of time for it yet it might fall between 1000 BC (from whence the quantity of flames began to rise) and then it reached its height at the times of Muhammad PBUH; note that it is reported at some ancient writing (though this is not much authentic) that one of the good Muslims saw one of the Jinn alone at SALAH after much time of passing-away of the Prophet PBUH and he

was able to communicate with that Jinn after that Jinn had finished his SALAH who told him that he was one of those Jinn that were in that group which had heard Muhammad PBUH reciting the Quran and he also told him that before him, he had seen Jesus Christ-AS too (reported at SIFATUS-SAFWAH by Ibne-JAUZI); now, keeping these points in view, the AAYAAT at the beginning of Ruku say, "and certainly We have made BURUJ (mansions of heavenly bodies) in the heaven (the sky above as seen from earth) and We have made it beautiful to the onlookers; and We guard it against every accursed Satan (by the angels at posts at the sky near to earth so that the evil Jinn i.e. the Satan are unable to hear any significant event relating to future); but he who steals a hearing (from the conversation of angels at posts), so there follows him a visible flame (of meteoroids as he runs back to earth because the meteoroids are always falling towards the earth and they have increased much from the ancient times that mostly eliminate him at space)"; see also Surah SAAFFAAT-6 to 10 which also present the matter in the same manner as we find at these AAYAAT here where AAYAT-6 tells clearly that the sky related to this matter is the sky near to earth and the basic adornment of this sky is by KAWAKIB (that presumably indicates the planets of the solar system); so this is the feasible interpretation for these AAYAAT at HIJR that the study brings at fore but the last of statements to this all is that most certainly, Allah knows better; Al-Hamdu Lillah; all must always remember this fact that we read the Quran for the Guidance to the right path because the only aim of life, that the Man has (like all other creation of Allah), is to get the pleasure of Allah by total

surrender to Him and besides this, there is no other aim of life (see Surah ZAARIYAAT-56) and so whatever other things of knowledge that come to us by the Quran, they come as bonus to us so that we see the integrity at all things at the universe that truly recognizes Allah as the Creator of all things with all authority and that also truly realizes that He only is the true Lord; Al-Hamdu Lillah; note here that though Surah BURUJ mentions BURUJ at its first AAYAT (where Allah has taken the oath of them) yet Surah FURQAN explicitly mentions them at AAYAT-61 which says, "Blessed is He Who made BURUJ (mansions of heavenly bodies) in the heaven and made therein the lamp (i.e. the sun) and the shining moon"; note also that SAMAA (i.e. the heaven in singular) comes in the meaning of the sky above (which refers to the sky above as seen from earth or the sky above that is near to earth that includes even the space from where the rain descends); note also that at AAYAT-12 at Surah HA-MEEM AS-SAJDAH, it comes by the meaning of each of skies that are above where it reads, "then He ordained them seven heavens in two days and inspired in each heaven (SAMAA) its mandate; and We decked the nether heaven (SAMAA related to earth) with lighted bodies, and rendered it inviolable; that is the decree of the Mighty, the Knower"; Al-Hamdu Lillah; the next couple of AAYAAT here at HIJR that are 19 & 20 tell about the earth, "and the earth-- We have spread it forth and made in it firm mountains and caused to grow in it of every suitable thing (in due balance); and We have made in it means of subsistence for you and for him for whom you are not the suppliers"; these AAYAT tell clearly what many other of AAYAAT in the

Quran have also told explicitly with the expression of the fact that He has especially assigned the sun and the moon to work for the necessary safety of the mankind; we have seen that the last three AAYAAT of the fifth Ruku at Surah IBRAHIM tell us, "Allah is He Who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you; and He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day; and He gives you of all that you ask Him (i.e. whatever your sustenance needs); and if you count Allah's favors, you will not be able to number them; most surely (most of) the mankind is very unjust, very ungrateful" (Surah IBRAHIM-32, 33 & 34); note that the words "and caused everything to grow in it as MAUZUN (i.e. in due balance)" indicates that Allah has measured every crops that come by necessity for the human beings at earth and they also remain complementary to the earth itself as the word MAUZUN is related not only to crops but also to spreading forth of the earth and to making of mountains too; Al-Hamdu Lillah; Allah has provided ease at the earth for all of the mankind to earn their sustenance with moderate efforts when they coordinate to each other with care and not only for them but He has provided sustenance to all of His creation that is at waters, at earth or/and fly at above these areas (i.e. birds) with efforts that they are able to bear; Al-Hamdu Lillah; AAYAT-21 gives some detail for the word MAUZUN as it reads, "And there is not a

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

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

HIJR-The Third Ruku

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

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

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

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

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

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

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

33. He said: I am not such that I should make obeisance to a mortal whom Thou hast created of by clay that gives forth sound, from black mud that had altered.

34. He said: Then get out of it, for surely you are driven away:

35. And surely on you is curse until the Day of Judgment.

36. He said: My Lord -then respite me till the time when they are raised.

37. He said: So surely you are of the respited ones

38. Till the period of the time made known.

39. He said: My Lord -because Thou hast made life evil to me, I will certainly make (evil) fair-seeming to them on earth, and I will certainly cause them all to deviate

40. Except Thy servants from among them, the devoted ones.

41. He said: This is the right way with Me:

42. Surely, as regards My servants, you have no authority, over them except those who follow you of deviators.

43. And surely Hell is the promised place of them all:

44. It has seven gates; for every gate there shall be a separate party of them.

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

had blown the spirit unto him by His blessed command; Al-Hamdu Lillah; the supplementary note at the second Ruku of AARAAF suffices for the comments on this Ruku but I, MSD, would insha-Allah add some complementary remarks to that note as presented by this Ruku; note for the first four AAYAAT here that AL-INSAAN (the Man) means the first of mankind whom Allah created (i.e. Adam-AS) from sounding clay that had come forth by the black mud altered (as massive period of time passed on it); JAANN at the second AAYAT means the first of Jinn (that was created many centuries before Adam) whom Allah created by such fire that had extreme latent heat in it; the third AAYAT has the word BASHAR (the mortal i.e. mainly the physical form of human); note that the difference between INSAAN and BASHAR is that the former term includes also the spirit but the latter presents its body-form where there is not much concern to the spirit he has in him; note that Allah commanded the angels to prostrate to Adam (to give him utmost respect) after He refines his physique and after that, He blows His spirit unto him and not before; note also that Allah commanded them for this prostration to provide respect to Adam and not for his worship as that only is for Allah, the true Lord; further, note also that Muhammad PBUH, the last Messenger of Allah, had prohibited any such gesture even for the respect of someone and I, MSD, had noted this also at the comment on AAYAT-100 at the eleventh Ruku of Surah YOUSUF that "from the times of Muhammad PBUH, the last Messenger of Allah, the practical set-up of Islam does not allow to fall prostrate to any of the creation of Allah for any reason whatsoever though at the

times of Yousuf-AS, such prostration to show utmost regards to someone (without taking him equal in authority to Allah) was not prohibited"; Al-Hamdu Lillah; here, Allah mentions the material that He put to use in the creation of Adam as the AAYAT reads, "and certainly We created the Man by clay that gives forth sound, from black mud that had altered"; this was presumably the last position of the material for his creation of BASHAR after which Allah refined his physique and then blew His spirit unto him; note that the spirit is something inside that totally recognizes Allah as His Creator who always has all His attributes and realizes that He only is the true Lord of all creation; so the Man with his spirit, has all the connection to Him with all his humane feelings inside; Al-Hamdu Lillah; the material that Allah put to use was TURAB (mentioned at AALE-IMRAN-59 which was the pure sand that He took by His will) then He changed it to TEEN (mentioned at AN'AAM-2 which was the muddy clay that took place by His will as He mixed TURAB with pure water); then He changed it to HAMA-EM-MASNUN (mentioned here at HIJR-26 which was the black mud that had altered in shape by the change of TEEN by His will with extreme period of time); then at the last stage, He changed the material by His will to SALSAAL (mentioned also at HIJR-26 which is the sounding clay; at Surah RAHMAN-14, it is defined as the sounding clay that is refined for pottery); note here that all these mention the stages of his material in use that were pure sand, muddy clay, extreme black mud that had taken place by alteration of the muddy clay and finally the sounding refined clay by which Allah created Adam-AS by His will; so these are not the stages of

the man during his creation but the material of his creation had passed through such stages whereas each stage had most extreme period of time by the will of Allah; this is how the AAYAAT at places present it explicitly but after all said, the last thing to mention is that most certainly, Allah knows better; these four AAYAAT read, "and certainly We created the Man by clay that gives forth sound (i.e. the final form of the material for his physique which had resulted) from black mud that had altered; and the jinn We created before, of intensely hot fire; and when your Lord said to the angels - surely I am going to create a mortal by clay that gives forth sound, from black mud that had altered; so when I have made him complete (i.e. refined him in his parts) and breathed into him of My spirit, fall down (at that time only for his utmost respect) making obeisance to him"; Al-Hamdu Lillah; the next four AAYAAT read, "so the angels made obeisance, all of them together; but IBLIS (did it not); he refused to be with those who made obeisance; Allah said -O IBLIS -what excuse have you that you are not with those who make obeisance?; he said -I am not such that I should make obeisance to a mortal whom Thou hast created of by clay that gives forth sound, from black mud that had altered"; these AAYAAT tell that when Allah ordered the angels to give regards to Adam by prostration in front of him, they fell in prostration to fulfill the order given as they never disobey Allah; but there was a Jinn among them (as Surah KAHF tells explicitly) who did not obey this order; he was allowed to be in angels due to his obedience and worship of Allah but at this time, when with angels he also was included in this command, he showed extreme pride and refused to obey; Allah asked him why he

did not obey (so Allah gave him the chance so that he may ask for mercy & obey); in reply, IBLIS said that he was better as Allah had created him by fire and Adam, Allah had created by the sounding clay resulting from the black mud; this was the reason he gave and refused to obey; AAYAAT ahead till the last of Ruku tell about the punishment Allah gave him then and about his reaction to it; taking the comments from the supplementary note at AAYAT-11 of AARAAF, note that the AAYAAT here tell that Allah canceled the permission He had given to him to stay among the angels and He put His wrath upon him and gave the verdict on him for JAHANNUM (the hell-fire); hearing that verdict, IBLIS the Satan, got very angry and finding himself totally incapable of challenging Allah, the true Lord, he turned his anger towards Adam (the cause for his extreme insult there) and for his degraded position, for which he himself was to be blamed, he became the sworn enemy of the Man; this tells us an important thing that when the satanic person does wrong by his own doing, he puts the blame on someone else and tries to take his revenge due to his psyche of "I" and "me" from that person when that person seems to him lesser in power than him; he asked for the extension in time of his life that it may become very long so that he can misguide the people and make them also get the same verdict which he had received for his own self; however, Allah did not allow him to live at the life at the world up-to the day of the Resurrection as he had asked but allowed him his life up-to the day of the appointed time as AAYAT-38 presents the matter; this provides the hope that he would die much before the last day of the world insha-Allah; at that time, he

had said that he would try to take all of the mankind that Allah had created for His worship only, to the hell-fire except for those exceptional persons that are most committed to the commands of Allah; he knew that they have physical needs and if he guides them to physical pleasures at height, he would be able to pursue them towards their base desires (to remain obsessed in seeking the pleasures of the life at the world mostly with the wishful thinking that they already have achieved salvation at the Day of Judgment because they believe in such persons that would provide them their salvation there); though Allah gave him extension in time of his life yet He also told him that it is not that he would take all of them to his satanic manners but the fact of the matter is this that all would remain committed to Allah by ultimately asking Allah for His mercy on their wrongs (as the spirit inside the Man realizes the Truth clearly so most surely, he will not be able to misguide them to deviate truly from the way of Allah) but those who incline by his continuous pursuance to wrongs and then they deviate willfully to take his way without asking Allah for His mercy, they all will go with him in the hell-fire; the last AAYAT of the Ruku warns that the hell-fire has seven gates and for every gate there shall be a separate vast group of the disbelievers in the Truth according to the level of evil that they have put themselves upon; note that Surah NISAA states, "O you who believe - do not take the disbelievers for friends leaving away the believers; do you desire that you should give to Allah a manifest proof against yourselves?; surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them; except those who repent

and amend and hold fast to Allah and are sincere in their religion to Allah, these are with the believers, and Allah will grant the believers a mighty reward; why should Allah chastise you if you are grateful and believe?; and Allah is the Multiplier of rewards; Knowing" (NISAA-144 to 147); certainly, Allah only has all the true authority; Al-Hamdu Lillah.

HIJR-The Fourth Ruku

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

46. Enter them in peace, secure.

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

48. Toil shall not afflict them in it, nor shall they be ever ejected from it.

49. Inform My servants that I am the Forgiving, the Merciful,

50. And that My punishment-- that is the painful punishment.

51. And inform them of the guests of Ibrahim:

52. When they entered upon him, they said, Peace. He said: Surely we are afraid of you.

53. They said: Be not afraid, surely we give you the good news of a boy, possessing knowledge.

54. He said: Do you give me good news (of a son) when old age has come upon me? -- Of what then do you give me good news!

55. They said: We give you good news with truth, therefore be not of the despairing.

56. He said: And who despairs of the mercy of his Lord but the erring ones?
57. He said: What is your business then, O apostles?
58. They said: Surely we are sent towards a guilty people,
59. Except Lot's followers: We will most surely deliver them all,
60. Except his wife; We ordained that she shall surely be of those who remain behind.

The six AAYAAT at the start of the Ruku depict the pleasant life of those persons who had lived with TAQWA at the world that they would be at JANNAAT beneath which flow the beautiful streams; they would enter that wonderful place (the beautiful eternal gardens) in total peace without any fear; they would enjoy their sittings there at raised couches where they would talk pleasantly with each other without any grudge in their hearts as Allah would cleanse their hearts about each other if there were any complaints between them; so it is possible that the persons, who enter those beautiful eternal gardens, have some complaints to each other (due to their tense relations at the life at the world) yet that would not stay there and they would speak pleasantly face to face with each other; so they would have no troubles of any sort there from each other nor would they ever be ejected from those beautiful eternal gardens as Allah would care most highly for them; Al-Hamdu Lillah; note about TAQWA that it means the attitude of the heart that comes by the true Belief upon Allah with both fear and hope towards Him when the person has totally thrown away all the

worldly base desires and so that leads him to the most righteous deeds; all persons need to remember the event that relates to Adam-AS (and we have just read it in the previous Ruku for the third time) that when Allah sent him to the world, He told him that those among his descendants would get JANNAH, their actual dwelling place, who keep to righteousness in their belief and deeds but those who disbelieve and reject the true guidance, they would be put into the hell-fire; AAYAAT-49 & 50 ask Muhammad PBUH to inform all of mankind that Allah is Most Forgiving of their sins when they repent and He is Most Merciful to provide them all ease at the world and at AKHIRAT; but then they need to remember this too that His punishment too which He gives to wrong-doers, is most painful; so all the Muslims must have such hope to Allah that He would keep them safe from the Satan at all times and at all places as He cares for all persons even without their asking; however, with that, all Muslims must have fear of Allah too that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH (singular of JANNAAT); Al-Hamdu Lillah; Surah TOOR also notes the lives of the virtuous persons at JANNAAT at its first Ruku from AAYAT-17 to its last AAYAT (that is AAYAT-28) where we learn about the living manner of the true Muslims at AKHIRAT (as we find here at HIJR) that they would be at JANNAAT (the beautiful eternal gardens of paradise) and would be enjoying the happiness there; they would be totally happy there because of the blessing of Allah for them and because Allah saved them from the punishment of the hell-fire; they would be allowed to eat and drink with all

enjoyment there as they sit in couches that are set in rows because they had done the righteous deeds with the true belief; and Allah would wed them to HOORS (the most beautiful women at JANNAAT) who would have the most lovely wide eyes; note about HOORS that these fairest of women would be the dwellers of JANNAAT who would be included in the blessing for the virtuous men who achieve success at AKHIRAT and those righteous women too who had spent their lives in the most virtuous manner at the world, would enter JANNAAT where they would be transformed to most beautiful HOORS; these all good women would have purity in every manner and the women among them who receive it after their success at AKHIRAT, they would become companions to their respective husbands there so if the husband of a woman there is at the upper level, she would be raised to that level and if a woman is at the upper level there, her husband would be raised to that level so that they live-on together; note that the virtuous men would have more than one wife there but the virtuous women would remain attached to their respective husbands there; if the husband of any virtuous woman does not get his entry there, she would be married to one of the virtuous men who has received his placement there; this is due to the respective inclinations of both and Islam takes care to it not only for the life at the world here but also for the true life at AKHIRAT; Al-Hamdu Lillah; Allah would provide them the most wonderful fruits and the most fine meat there extensively as they desire; they would playfully challenge each other there by grabbing the cup of wine, but there would not be any foul talks in that nor any cause of sin; note

that consumption of the meat of birds (that have wings to fly with ease) at the world is not appreciable in Islam and note also that wines are totally disallowed at the world yet there at JANNAAT, Allah would provide that to them and that would be totally pure for all persons there as blessed foods and blessed drinks; Al-Hamdu Lillah; the next AAYAAT of the Ruku provide the event related to Abraham-AS when the angels came to him first when they were on the way to destroy the nation of Lot-AS by the command of Allah; note that I, MSD, have provided the necessary comments about this event at the supplementary note at AAYAT-69 that is in the seventh Ruku of Surah HOODH so please read that for the necessary comments on this Ruku of Surah HIJR that we study; Al-Hamdu Lillah.

HIJR-The Fifth Ruku

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

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

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

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

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

HIJR-The Last Ruku

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

98. Therefore celebrate the praise of your Lord, and be of those who make obeisance.

99. And serve your Lord until there comes to you that which is certain.

The last Ruku begins with the narration of the dwellers of the Rock (i.e. the people of SALEH-AS) who were destroyed by an earthquake because of their disbelief in the fundamental teachings of Islam; the previous Ruku told about the people of Lot-AS (who was the Messenger of Allah at the times of Abraham-AS) and about the people of SHOAIIB-AS (who was the Messenger of Allah after him) and this Ruku tells about the people of SALEH-AS who was His Messenger before him; the five AAYAAT at the beginning of the Ruku read, "and the dwellers of the Rock (i.e. THAMUD, the people of SALEH) certainly rejected the apostles (as to disbelieve in one of Messengers of Allah is to disbelieve in all of them as the good teachings of all of them were the same); and We gave them Our AAYAAT (among them was the amazing she-camel), but they turned aside from them (and even killed the she-camel); and they hewed houses in the mountains in security (as they had such strength & skill & secured space); so the rumbling (of the earthquake) overtook them in the morning (as Allah sends His punishment at hours when the disbelievers are most relaxed); and what they earned did not avail them (so their strength, skill and security could not help them against the severe punishment that Allah sent upon them)"; Al-Hamdu Lillah; the next couple of AAYAAT tell that Allah has created the heavens and the earth and all that

is between them with set principles for them; He has put it in their make that the Hour (the last day of the world) would certainly take place; therefore O Muhammad PBUH -live with forgiving attitude towards their disbelieving attitude as they certainly would face their doings; Allah has created all the creation and He certainly knows who would commit to what; note that when we Muslims need to say that Allah has created all things, we need to say it in the manner denoted here at AAYAT-85 that Allah only has created the heavens and the earth and what is between them; this is the manner He has provided us to mention all of His creation; Al-Hamdu Lillah; the AAYAT ahead says that Allah has provided Muhammad PBUH (and all true Muslims through him), with the highest of His blessings that is Surah FATIHA which is oft-repeated (at SALAH) and He has also provided the Holy Book Quran in answer to the plea of Muslims therein for the true guidance; Al-Hamdu Lillah; AAYAT-88 tells his virtuous attitude as the Messenger of Allah that he would show, as it reads, "do not strain your eyes after what We have given (from the worldly assets) certain classes of them (i.e. the disbelievers) to enjoy, and do not grieve for them (i.e. on their disbelief which would cause them extreme agony at AKHIRAT), and make yourself gentle to the believers (as they have accepted the true guidance that you have presented to them)"; Al-Hamdu Lillah; from AAYAT-89 to the last of the Surah, Allah asks Muhammad PBUH, the last of His Messengers, to fulfill his liability and provide the true guidance to all persons without any care to what attitude they take towards it; he needs to avoid such situation where the disbelievers get proximity to him yet he would provide

the true guidance to all persons as better as he can; Allah would save him from any physical trouble from all those disbelievers who mock the teachings of Islam but he needs to tolerate their adverse speech for now for which the cure is to praise Allah all the time by all good manner and to read on SALAH as much as possible; he would remain His committed slave right up-to the certain event (i.e. his death) that would come to him, and certainly forever to eternity; these AAYAAT read, "and say (O Muhammad PBUH) -surely I am the plain warner (like other of Messengers of Allah and I provide the warning) like as Allah sent down (i.e. in the Pentateuch) on the dividers (i.e. the Jews) because those were persons who made the Quran (i.e. its most good teachings especially the Ten Commandments and the commands of financial nature that were also present there at the Pentateuch) into shreds (taking the commands of Allah that they found easy to practice and leaving those of His commands that they found difficult to practice due to their attachment to the world); so, by your Lord (Who actually decides for everything that takes place at the world anytime anywhere), He would most certainly question them all (at the Day of Judgment), as to what they did (so they would most certainly face their wrong-doings); therefore declare openly what you are bidden and turn aside from the polytheists (never letting them have any proximity to you); surely We will suffice you against the scoffers (so they would remain unable to hurt you physically in such manner that you become unable to fulfill your liability); those are who have set up another god with Allah so they shall soon know (what extreme wrong they have committed themselves to); and surely We know

that your breast straitens at what they say; therefore (for the cure of this trouble) celebrate the praise of your Lord (all the time as much as humanly possible), and be of those who make obeisance (by reading on SALAH that he did use to read much more than obligatory especially at nights); and serve your Lord until there comes to you that which is certain (i.e. your death and even after that to eternity); Al-Hamdu Lillah.

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Surah NAHL
(Consists of 16 Ruku; MK-9)

NAHL-The First Ruku

1. Allah's commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him).
2. He sends down the angels with the inspiration by His commandment on whom He pleases of His servants, saying: Give the warning that there is no god but Me, therefore be careful (of your duty) to Me.
3. He created the heavens and the earth with the truth, highly exalted be He above what they associate (with Him).

4. He created man from a small seed and then he is an open contender.
5. And He created the cattle for you; you have in them warm clothing and (many) advantages, and of them do you eat.
6. And there is beauty in them for you when you drive them back (to home), and when you send them forth (to pasture).
7. And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Compassionate, Merciful.
8. And (He made) horses and mules and asses that you might ride upon them and as an ornament; and He creates what you do not know.
9. And upon Allah it rests to show the right way, and there are some deviating (ways); and if He please He would certainly guide you all aright.

The Surah starts with the statement that "Allah's commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him)"; the commandment here means His decision for the destruction of the polytheists if they do not comply to the Truth which Allah has provided to them by His last Messenger Muhammad PBUH, that would fall upon them as its time comes and that time is not far-away; Al-Hamdu Lillah; it tells about TAUHID which means that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord so the people should always obey Him in all His commands; Al-Hamdu Lillah; the next AAYAT complements it that when the people get His

message (i.e. by WAHI that He sends to His chosen Messenger, by angels generally by Gabriel-AS), they should accept it and be obedient to Allah because then if they do not comply to the message that He has provided to them, they surely would see the destruction soon; the term that the AAYAT uses is ROOH to mention WAHI i.e. revelation to His Messenger by His commandment; note that WAHI is a thing of AALAM-e-AMR (the world of Command) and not of AALAM-e-KHALQ (the world of creation) and angels and the human spirit are also related to AALAM-e-AMR; the human-physique is related to the earth and its food in essence comes from the earth but the human spirit has come from AALAM-e-AMR and so it needs WAHI to satisfy it truly; when the pure human spirit got acceptance at the court of Allah when Messengers were still coming to the world (but after the Last Prophet Muhammad PBUH, there is no Messenger to come and as such, the WAHI has ceased to come after him), Allah sent WAHI to such pure human spirit directly at heart (as with Jesus Christ-AS and this includes dreams too as with Abraham-AS) or talked to him from behind some veil not coming at fore (as with Moses-AS) or by sending an angel to him that addressed his spirit (as with Muhammad PBUH); all these three would be named as ROOH i.e. the pure human spirit, WAHI and Gabriel-AS (who is noted even in this very Surah NAHL as the holy spirit at AAYAT-102); note that the pure spirit of the Messenger recognized WAHI well when it got that and even the angel when it saw that, as they all belong to the same sphere of life that is AALAM-e-AMR (see also Surah SHURA-51 & 52); Al-Hamdu Lillah; the six AAYAAT ahead in the Ruku from

AAYAT-3 to AAYAT-8 tell that Allah has created all things of the world that secures the life of the mankind which also Allah has created as certainly He only is the Creator while all other than Him, is His creation only; Al-Hamdu Lillah; so this Surah i.e. NAHL asks high attention towards the examination that all persons are going through at the world to show that they truly deserve JANNAH for which Allah has provided all of them with all their necessary requirements; there are such AAYAAT in the Quran that have told clearly that Allah has made His creation to work for the benefit of the Man (see for instance Surah JATHIA-12 & 13 and Surah IBRAHIM-32 & 33 & 34) so that he finds convenience in virtuous living according to the fundamental teachings of Islam and here also, there is the indication to that; these AAYAAT read, "He created the heavens and the earth with the truth (i.e. set principles to follow), highly exalted be He above what they associate (with Him); He created man from a small seed and then he is an open contender (as many of them live such lives that challenge the obvious commands of Allah); and He created the cattle for you (sheep, goats, camels and cows); you have in them warm clothing (to save yourselves from the cold weather) and advantages (other than that as getting milk from them), and of them do you eat; and there is beauty in them for you when you drive them back (to home as even their walk seems pleasant), and when you send them forth (to pasture at the early part of the day); and they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Compassionate, Merciful; and (He made) horses and mules and asses that you might ride upon them and as an

ornament (though you would avoid the eating of them); and He creates what you do not know (for you to ride and as ornaments for you that would take place at the future)"; note about this last part that it allows some manifestation of beauty of some assets that are in the possession of the Muslim person but he needs to take care that it does not mean that he becomes show-off by their manifestation but it tells that whatever manifests normally in the ordinary living, it does not put any blame to him; also, the words "He creates what you do not know" are important as they note that there would take place such things for the riding of men and as their ornaments, which would provide ease to them in going to places by moving at high pace and even though these things seemingly came about by efforts of men but they needed the will of Allah to come about so these words mention them in the manner that "He creates what you do not know"; this was the best of expression then for vehicles that we find around at present with us and though the AAYAT allows their use but that issue certainly needs to follow the general rule that they would not become excessive in use; I, MSD, would mention air-planes especially (without providing any detail to it here) that we need to use them only for the travel to far-off places and not for the change in area at local places while we need to abandon space vehicles completely; Al-Hamdu Lillah; the last AAYAT of the Ruku tells about the will of Allah that He has set this world up to see how the person gives the examination that Allah has asked from him; the success at this exam (for which Allah has provided all answers at the Quran to make it an open-book exam) would bring him the most pleasant life in JANNAH at AKHIRAT

forever and the failure would be total loss for him that would lead him to the hell-fire; He could have made everyone to take the true guidance but due to the exam for which he has set up everything at the world, He would bring the true success only to His true slaves at the day when He would announce all of results; His ultimate judgment is at AKHIRAT, the Day of Judgment; Al-Hamdu Lillah.

NAHL-The Second Ruku

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

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

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

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

14. And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and you see the ships cleaving through it, and that you might seek of His bounty and that you may give thanks.

15. And He has cast great mountains in the earth lest it might convulse with you, and rivers and roads that you may go aright,
16. And landmarks; and by the stars they find the right way.
17. Is He then Who creates like him who does not create? Do you not then mind?
18. And if you would count Allah's favors, you will not be able to number them; most surely Allah is Forgiving, Merciful.
19. And Allah knows what you conceal and what you do openly.
20. And those whom they call on besides Allah have not created anything while they are themselves created;
21. Dead (are they), not living, and they know not when they shall be raised.

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

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

and that you may give thanks (for all these provisions that Allah has given you and whatever more you achieve by putting these provisions in use); and He has cast great mountains in the earth lest it might convulse with you (so they work as very long highly strong pickets to the earth), and rivers and roads (naturally) that you may go aright; and landmarks (along these rivers & roads that are often close to each other to guide you at your travel); and by the stars (the persons that are very good at navigation) they find the right way (in the physical sense)"; Al-Hamdu Lillah; note that there are many people at the world today who consider that what understanding they would get by physical means, they would rely upon that only; so they have much difficulty with AAYAAT that indicate mountains as the strong pickets to earth so that it does not convulse and with AAYAAT that indicate heavens as seven of them above and other of such matters that do not come in-line with their physical perception (at-least not to this time); as the good Muslims believe in the Quran with most high commitment (and all praise is to Allah for that) so for them, there is no such attitude of suspicion and they take them as mentioned; though there was and is nothing valid that the physical perception has put against the Quran yet it is the issue of principle that if anything challenges or poses to challenge the Quran, the reliance of the Muslims stands firm with the Quran only; certainly, all praise is for Allah only as He only is the true authority; Al-Hamdu Lillah; the last five AAYAAT of the Ruku present the fact plainly that Allah only is the true authority as He only is the Creator of all the creation and He only is the true Lord; these AAYAAT read, "is Allah then,

Who creates, like him who does not create?; (no one has the true authority except Him); do you not then mind?; (you must see that He has cared for you so much and then you show disbelief to Him and do not obey Him); and if you would count Allah's favors, you will not be able to number them (and this all He has provided to you without your asking so that you live your lives which also He has provided to you, at ease for the exam you are in); most surely Allah is Forgiving, Merciful (so the option still remains open for you to come to righteousness); and Allah knows what you conceal and what you do openly (so he forgives you on your weakness when you do have the true belief on Him as you repent towards Him silently without any inclination to major sins and He would care for your good deeds and He would give you the courage to accept the Truth openly); and those whom they call on besides Allah have not created anything while they are themselves created (so it is not right for you to take them as saviors to you at the Day of Judgment where everybody would face his/her doings totally alone); they are dead, not living, and they know not when they shall be raised (so even if they are most righteous, they are unable to hear you at their graves to advocate your plea to Allah and if Allah makes any of them hear that plea, they are still unable to give anything to you that you need because Allah only is the Creator of all creation and He only is the true authority)"; note that it is feasible to send DURUD to Muhammad PBUH (that is DUA to Allah for him) from anywhere and ULAMA often guide to this that angels take that to him (by the will of Allah) but it is not feasible to speak to him even, in the direct manner; he had told at the very beginning of his mission of spreading

Islam that he was not able to save anyone who does not take-up the Belief & the practice in Islam and that message remains noteworthy ever; Al-Hamdu Lillah.

NAHL-The Third Ruku

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

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

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

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

This Ruku has four AAYAAT in total and denotes the punishment that the disbelievers to Islam (who also have hypocrisy in them), get in the world and in AKHIRAT; the first AAYAT tells that "your Allah is one (Who only is the Creator of all and the only true Lord); so (as for) those who do not believe in the hereafter, their hearts are ignorant and they are conceited"; so the hearts of disbelievers to Islam gradually get much away from the Truth and that leads them to becoming most conceited with the loss of their respect among the good people around; note that the AAYAT ahead states explicitly that Allah does not appreciate these

conceited people so the result is that they lose their respect totally at the world and that they would get the severe punishment at AKHIRAT; so the next AAYAT states, "truly Allah knows what they hide and what they manifest; surely He does not love the conceited"; note that it seems that AAYAT-19 tells directly to repenting persons on their wrongs who find trouble in the manifestation of their righteous attitudes due to the adverse people around, that "Allah knows what you conceal and what you do openly" so it denotes the care of Allah for them and here AAYAT-23 states about the conceited persons that "Allah knows what they hide and what they manifest" to present their hypocrisy as they misguide the people who ask them about the teachings of Islam, by their extreme fibs; this is how it seems by the repetition and Allah knows better; the last couple of AAYAAT at the Ruku tell about their heinous sin that they misguide the people around when they are asked about the Islamic teachings due to some status they have among the people; these AAYAAT read, "and when it is said to them, what is it that your Lord has revealed? -they say (that these are) stories of the ancients; that they may bear their burdens entirely on the day of resurrection and also of the burdens of those whom they lead astray without knowledge; now surely evil is what they bear"; so they would be punished for their extreme evil totally and for this evil too that they misguided the persons who took their advice to decide for the rejection of the Islamic teachings as that also is counted as their own evil (though the rejecters of Islam would also get their own severe punishment at AKHIRAT to reject Islam even if they decided for that on the advice of those

hypocrites); that extreme punishment is the most extreme burden which they put on themselves and they would only realize the severity of that extreme burden at the Day of Judgment; certainly, Allah only is the true authority; Al-Hamdu Lillah.

NAHL-The Fourth Ruku

26. Those before them did indeed devise plans, but Allah demolished their building from the foundations, so the roof fell down on them from above them, and the punishment came to them from whence they did not perceive.

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

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

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

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

31. The gardens of perpetuity, they shall enter them, rivers flowing beneath them; they shall have in them what they

please. Thus does Allah reward those who guard (against evil),

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

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

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

The fourth Ruku of NAHL tells about the living of the bad persons and of the good persons, at the world and at AKHIRAT; the four AAYAAT at its start read, "those before them did indeed devise plans (to live their lives at the world smoothly with leisure as if they are to stay here), but Allah demolished their building from the foundations (by the severe punishment sent upon them when they rejected the explicit teachings of Islam that they received by the Messengers of Allah), so the roof fell down on them from above them (such was the outcome of their efforts on their care for ease in living at the world without care to AKHIRAT), and the punishment came to them from whence they did not perceive (because it took them by surprise as one of natural calamities and it destroyed them totally being the punishment from Allah upon them); then on the resurrection day He will bring them to disgrace and say - where are the associates you gave Me, for whose sake you became hostile?- (so at AKHIRAT too, they would get

extreme torment as they did not believe in TAUHID)- those who are given the knowledge (of the Quran and total belief in it) will say -surely the disgrace and the evil are this day upon the disbelievers (that are) those, whom the angels cause to die while they are unjust to themselves (though if anyone of them repents before death and believes righteously, he would save himself from the extreme torment at AKHIRAT); then would they offer submission -we used not to do any evil- but surely Allah knows what you did (so your lame excuse is unjustified and Allah does not accept the repentance at the time of death); therefore (you would) enter the gates of hell, to abide therein (forever); so certainly evil is the dwelling place of the proud (who thought that they are above all charges whatever they do)"; certainly Allah only is the true authority; Al-Hamdu Lillah; the next three AAYAAT that are 30, 31 & 32 tell about the believers and the good outcome to their efforts as they read, "and it is said to those who guard (against evil) - what is it that your Lord has revealed?-they say- Good (it is); for those who do good in this world is good, and certainly the abode of the hereafter is better; and certainly most excellent is the abode of those who guard (against evil as those are) the gardens of perpetuity, they shall enter them, rivers flowing beneath them; they shall have in them what they please (as Allah would provide there all things that they need); thus does Allah reward those who guard (against evil); those, whom the angels cause to die in a good state, saying that -peace be on you- (you would) enter the garden for what you did (by the blessing of Allah upon you all as Allah accepts those most virtuous deeds from you all)-"; Al-Hamdu Lillah; note that AAYAT-24 states about the

disbelievers that when they are asked about the teachings of the Quran, they take them as the stories of the ancients and AAYAT-30 states about the believers that when they are asked about the teachings of the Quran, they answer that they are the blessed teachings from Allah; this certainly is very significant difference among the disbelievers and the believers in Allah; even if some of the disbelievers take the trouble to learn about the teachings of the Quran, their attitude to them is that there were times when these teachings were practical yet they are impractical now at these times; but the true believers in Allah have no doubt that even in these modern times, the Quran is the only practical solution to all ills of the mankind that would provide the blessing to all peoples of the world only if they do believe it and strive hard to bring it into practice (in both the individual & the collective manners) keeping their total attention towards Allah, the true Lord; Al-Hamdu Lillah; the fact is that it needs its practical application now with the most highest of fervor to it when the world ignores the true authority of Allah in collective issues; all peoples here need to do it fast and I, MSD, tell this in most plain words that if they do not, they all certainly are doomed to destruction; please read also my writing "The Islamic Guidelines" that is available at the net for the better understanding of the practical application of the Quran at the present environment; Al-Hamdu Lillah; the last couple of AAYAAT at this Ruku read, "they do not wait aught but that the angels should come to them (at their deaths) or that the commandment of your Lord should come to pass (as the punishment that falls at the rejection of the fundamental

teachings of Islam when they get those teachings explicitly); thus did those before them (whom the punishment caught severely when its time occurred); and Allah was not unjust to them (as He gave them the ample time to accept the Truth presenting it with all clarity to them and with all ease at life), but they were unjust to themselves (by their rejection of the Truth); so the evil (consequences) of what they did afflicted them (as Allah punished them severely at the world) and that which they mocked (i.e. the punishment they would get at AKHIRAT due to their rejection of the Truth) encompassed them"; Al-Hamdu Lillah.

NAHL-The Fifth Ruku

35. And they who give associates (to Allah) say: If Allah had pleased, we would not have served anything besides Allah, (neither) we nor our fathers, nor would we have prohibited anything without (order from) Him. Thus did those before them; is then aught incumbent upon the apostles except a plain delivery (of the message)?

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

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

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

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

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

This Ruku guides to the fundamental teachings of Islam that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); the first AAYAT tells about the statement of the disbelievers that they said that if Allah willed, they and their forefathers would not have taken anyone equal in authority to Allah and they would not have designated anything without His permission as prohibited; note this most important teaching of Islam that though everything does take place by the will of Allah yet He does not accept it as an excuse from any of disbelievers; Islam commands all persons to see that they certainly have the free-will and this observation asks them to accept Islam by the free-will and do all works accordingly; Islam does not appreciate for Muslims to take up the philosophical detail to issues as the leanings of persons that are present at such argument might take hold of them;

they would believe in Islam in the simple manner as it presents in the Quran and put it to practice in the simple manner as it certainly is most simple to practice too; Al-Hamdu Lillah; note that one of the most authentic Ahadith relates to this matter that once SAHABA (the companions of the Prophet PBUH) were with him and he was scratching earth (as though in deep thought); then he raised his head to the heaven and addressed them that there is none among them about whom it is not determined if his seat is in the hell-fire or in the Paradise (JANNAH); they asked if they shall not place trust in Allah (and leave the deeds); note his answer to this that he told them to do their good deeds (with all fervor) because to everyone that only is made easy for which he is created (see the Book on Predestination at Tirmidhi); this implies that the Muslims would certainly believe in the will of Allah but they would work strictly according to the Islamic commands by their free-will (that they see plainly that they do have with them without any deep arguments) so as to gain the pleasure of Allah as that only is the aim of life; Al-Hamdu Lillah; note well that to present the will of Allah as an argument for safety at AKHIRAT is totally disallowed so the AAYAT gives no answer to this statement but states that such argument has been presented by those disbelievers too who were before these; it asks if the Messengers of Allah had any other task but to present Islamic teachings with total clarity, so that they understand that they have to accept those teachings (by their free-will that Allah has provided to them) as Allah has put them into an exam here at the world; note that Allah told clearly at AAYAT-9 of this Surah, "and upon Allah it rests to

show the right way, and there are some deviating (ways); and if He please He would certainly guide you all aright"; Al-Hamdu Lillah; AAYT-36 at this Ruku states that Allah has sent His Messengers to all nations that they would serve Allah as their Creator and obey Him in all the principles that He has given to them by His commands; this implies that they would not take the following of TAGHUT that leads them against the commands of Allah; note that TAGHUT is such representative of wrongs that advises the people against the commands of Allah knowingly, with whatever authority (to impress the people) it had managed to muster; so there were such persons among them who accepted the Guidance to the right path and there were others in them whom the error took hold of and they wandered away from the right path; as the AAYAT notes that all nations received the Messengers of Allah who guided them to the right path so it asks all observant persons who intend to see the matter that they travel through the land and they would see the consequence that the rejecters of the Truth faced when they disbelieved in the good teachings of the Messengers; Al-Hamdu Lillah; the next AAYAT tells Muhammad PBUH that He would provide the true guidance but it is not his domain to decide who takes that guidance; it is Allah who decides for that and He would never bring such wrong persons to the right path who go astray (and they are most happy with such error) and there never would be such helpers to them who would stand by them when Allah punishes them on their extreme error most severely; for the next three AAYAAT of the Ruku that are its last of AAYAAT, note that the majority of the disbelievers at Arabia believed in the Day of Judgment at

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

NAHL-The Sixth Ruku

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

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

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

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

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

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

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

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

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

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

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

statement is general which provides good tidings to all Muslims who change their native places to work better on Islam yet note about this that at that time, this happened afterwards when the Muslims left Makkah for Madinah at Hijrah (the migration) that proved to be the base for them to live their lives well upon Islam and thence, it spread all over the known world; Al-Hamdu Lillah; the AAYAT tells that the disbelievers do not know how Allah gives the virtuous life to the Muslims at the world and how He gives them the best of opportunity to gain all good deeds that lead them to excellence at AKHIRAT; this happens because they are patient to shun the base desires to get the worldly goods (& status) but they trust Allah totally that He would see to their necessities here so they would do better at AKHIRAT; Al-Hamdu Lillah; AAYAAT-43 & 44 state that Allah has provided the teachings of Islam by WAHI to men only (that were the best among the people) so they need to ask the followers of Torah about this if they are unaware of it; Allah provided them His message with such good signs that proved that they certainly are the Messengers of Allah and with scriptures even, before Muhammad PBUH; now, to him also, Allah has provided the same teachings of Islam most explicitly (in the Quran) so that he clarifies that to all peoples of the world especially how those teachings ask for practice at all times and at all places; Al-Hamdu Lillah; the three AAYAAT ahead tell the consequence of disbelieving in Islam and even of ignoring the teachings of Islam in practice, that Allah has all authority to punish such persons in any manner He intends even at the world; these AAYAAT read, "do they then who plan evil (deeds) feel secure (of this) that

Allah will not cause the earth to swallow them (by earthquake) or that punishment may not overtake them from whence they do not perceive (by deadly winds and other of natural calamities and even by the hands of other men)?; or that He may not seize them in the course of their journeys (by causing weakness in all that relates to their economics), then shall they not escape; or that He may not seize them by causing them to suffer gradual loss (of health and even lives much); for your Lord is most surely Compassionate, Merciful (to those who live-on after such punishments that numerous of persons around them receive, so that they avail the time they have and come towards Islam)"; Al-Hamdu Lillah; the next AAYAT guides to the simple observation that all persons see that shadows take different directions as the day progresses due to change of position of the sun at the day-time so it likens these directions to the postures of SALAH that as the Muslim person makes RUKU and SUJUD in it, these directions too present such obeisance to Allah; this implies that if any person considers himself too smart to get away with his wrongs, that would never happen as with all his free-will that Allah has granted him, he still is bound to the laws that Allah has set for the life; everything in the creation of Allah worships Him only as that is how they are created with no other choice yet the jinn and the mankind have the choice due to the free-will that Allah has granted them to accept or reject His true guidance for which Allah would see due results at the grounds of HASHR (the first day of AKHIRAT); the AAYAT says, "do they not consider everything that Allah has created?; its (very) shadows return from right and left, making obeisance to Allah while they

(themselves too) are in utter abasement"; the last couple of AAYAAT at the Ruku emphasize that all of the creation of Allah totally works according to His will and they all (specially the angels) give all compliance to the commands of Allah as they have no option to do otherwise and they do know well that Allah has all true authority to direct all His creation to the manner that He wills; there are three of His creation that possess the awareness of the self and these three are Angels, Jinn and the Man so note here that Allah has given the last two among them the free-will to apply in practice to gain the pleasure of Allah by that though even these two last ones are most certainly bound to His will totally; Al-Hamdu Lillah; they read, "and whatever creature that is in the heavens and that is in the earth (i.e. each of His creatures), it makes obeisance to Allah (only), and (among them also) the angels and they do not show any pride; they fear their true Lord above them and they do what they are commanded"; Al-Hamdu Lillah.

NAHL-The Seventh Ruku

51. And Allah has said: Take not two gods; He is only one (that only is Allah); so of Me alone should you be afraid.
52. And whatever is in the heavens and the earth is His, and to Him should obedience be (rendered) constantly; will you then guard against other than (the punishment of) Allah?
53. And whatever favor is (bestowed) on you it is from Allah; then when evil afflicts you, to Him do you cry for aid.
54. Yet when He removes the evil from you, lo- a party of you associate others with their Lord;

55. So that they become ungrateful for what We have given them; then enjoy yourselves; for soon will you know;
56. And they set apart for what they do not know a portion of what We have given them. By Allah, you shall most certainly be questioned about that which you forged.
57. And they ascribe daughters to Allah, glory be to Him; and for themselves (they would have) what they desire.
58. And when a daughter is announced to one of them his face becomes black and he is full of wrath.
59. He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust? Now surely evil is what they judge.
60. For those, who do not believe in the hereafter is an evil attribute, and Allah's is the loftiest attribute; and He is the Mighty, the Wise.

The seventh Ruku asks all persons to have utmost care not even to speak anything that is against the prestigious honor of Allah; the Ruku starts by the statement that implies for TAUHID that all persons must worship Allah only with such fear that honors Him as He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; AAYAT-52 says that whatever is in the heavens and the earth is His only and because He only is the true Lord so all persons must obey Him only in all principles at issues; never must anyone take such principles in issues that challenge His commands as that is against the attitude of TAQWA (i.e. the attitude of the

heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope towards Him that He would keep them safe from the Satan at all times and at all places); Al-Hamdu Lillah; the next three AAYAAT tell the disrespectful attitude of the disbelievers towards Allah that though Allah cares for them and removes afflictions from them as they cry only to Him for their aid, they disrespect Him still by taking others (that only are among His creation) as equal to Him in authority; these AAYAAT read, "and whatever favor is (bestowed) on you it is from Allah; then when evil afflicts you, to Him do you cry for aid; yet when He removes the evil from you, lo- a party of you associate others with their Lord (though some do come to Islamic teachings); so that they become ungrateful for what We have given them; then enjoy yourselves; for soon will you know"; AAYAT-56 tells that they even take out something from their worldly assets that Allah has provided to them, to give to the needy in the name of those whom they do not even know (whom they take as equal in authority to Allah) so most certainly, such persons who commit such heinous wrong would be asked most harshly about this at the time when their account would be presented to them at AKHIRAT; the next three AAYAAT that are 57, 58 & 59 tell again of another of their most disrespectful attitude against Allah that they mentioned angels as daughters to Allah though they considered the birth of daughters to them as an insult to themselves; their actual heinous crime was that they mentioned angels as daughters to Allah which was the most

disrespectful statement to Allah yet these AAYAAT point out as the manifest issue of the matter that they professed this when they took daughters as an insult to themselves; note that there are many of ULAMA who take the first pregnancy to be girl as better for the parents because AAYAT-49 of Surah SHURA mentions daughters before sons which reads, "the kingdom of the heavens and the earth is of Allah; He creates what He pleases; He grants to whom He pleases daughters and grants to whom He pleases sons"; now, these three AAYAAT at Surah NAHL read, "and they ascribe daughters to Allah, glory be to Him (certainly He is pure from such things); and for themselves (they would have) what they desire; and when a daughter is announced to one of them his face becomes black and he is full of wrath; he hides himself from the people because of the evil of that (as he takes it) which is announced to him; shall he keep it with disgrace or bury it (alive) in the dust?- now surely evil is what they judge"; the last AAYAT of the Ruku states, "For those, who do not believe in the hereafter is an evil attribute, and Allah's is the loftiest attribute; and He is the Mighty, the Wise"; this tells that these disbelievers need offspring (to carry on their names) but Allah certainly does not need any such things; certainly, no person is ever able to prove anything for Him that is against His glory; He commands all His creation as He wills and He decides about the impressions that would remain at the world and about those that He would eliminate; this is so because He certainly is Mighty (so He makes the effect of all things better by His direct command) and Most Wise (so He knows well what He has to retain from the effects of attitudes of all persons

and with that, He takes the world gradually towards all the right concepts by His will); He certainly is the true authority; Al-Hamdu Lillah.

NAHL-The Eighth Ruku

61. And if Allah had destroyed men for their iniquity, He would not leave on the earth a single creature, but He respites them till an appointed time; so when their doom will come they shall not be able to delay (it) an hour nor can they bring (it) on (before its time).

62. And they ascribe to Allah what they (themselves) hate and their tongues relate the lie that they shall have the good; there is no avoiding it that for them is the fire and that they shall be sent before.

63. By Allah, most certainly We sent (apostles) to nations before you, but the Satan made their deeds fair-seeming to them, so he is their guardian today, and they shall have a painful punishment.

64. And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) the guidance and the mercy for the people who believe.

65. And Allah has sent down water from the heaven and therewith given life to the earth after its death; most surely there is a sign in this for the people who would listen.

The Ruku starts with the statement that if Allah had taken men to task on their wrongs, He would not have left any of

the unjust creatures on the face of the earth; there are so much of wrongs here that if He did not show patience, He would have sent His severe punishment everywhere that would have caused not only the deaths of men but also of animals; but He does not will that way as He has brought men to life here so that they show themselves worthy of JANNAH by their righteous belief and good deeds according to it; He forgives much of their wrongs so that they reflect on themselves and come to the right path; so He provides ample time to all persons to show their true colors and when His set time comes to punish the wrong-doers severely, He gives no further time to them and destroys them totally as that is necessary to save the righteous persons to live upon the right path; Al-Hamdu Lillah; the next couple of AAYAAT tell about the disbelievers that they disrespect Allah and present their doings as the virtuous deeds without any shame saying that they would get all the good ahead as they deserve it; the Satan has made their wrongs seem most praiseworthy to them; these AAYAAT say, "and they ascribe to Allah what they hate (i.e. daughters) and their tongues relate the lie (to which they might be aware or not aware) that they shall have the good (because they take their deeds as good); there is no avoiding it that for them is the hell-fire and that they shall be sent before (many of other disbelievers to that at AKHIRAT); by Allah, most certainly We sent (apostles) to nations before you, but the Satan made their deeds fair-seeming to them, so he is their guardian today (at the world), and they shall have a painful punishment (at AKHIRAT)"; AAYAT-64 relates that Allah has provided this Holy Book Quran to Muhammad PBUH, His last Messenger, so that it

clears all the erroneous beliefs that the disbelievers have developed among them; all must see clearly that the fundamental teachings of Islam are TAUHID, AKHIRAT and RISALAT; Al-Hamdu Lillah; Allah has no daughters and He would certainly see at AKHIRAT the belief and the deeds of all persons by the good teachings that He had provided to all of them at the world so none of the disbelievers would be able to claim ignorance in his defense; note that the Quran notes this explicitly that Allah asks every person to know about the most basic fundamental teachings of Islam and the Muslims today are most liable to provide the message of Islam to all peoples of the world; note also that the Holy Book Quran is the only criteria for the righteousness in final terms as of now and certainly, that would manifest at AKHIRAT; it decides at the world for all the differences that arise among peoples while for the true believers, it certainly is the true guidance and the mercy from Allah at all times and at all places; Al-Hamdu Lillah; the last AAYAT at the Ruku tells, "and Allah has sent down water from the heaven and therewith given life to the earth after its death; most surely there is a sign in this for the people who would listen"; though its manifest simple meaning is that the consumption of the pure water keeps the physique of the mankind capable to function in the normal way yet this also means that as the water from the heaven gives life to the earth by the command of Allah so in the same manner, the command of Allah would raise the dead from the graves at the day of HASHR (the first day of AKHIRAT); it also tells that all such persons who are at a loss on issues but who ask to resolve their differences at the world from the Quran,

they do get the solution like the good rain from the heaven by which the earth revives; so for them if they really listen to it, the Quran is the sign that would provide the true guidance to them all at all troubles that they face here so that they make all things better for themselves for the Day of HASHR; Al-Hamdu Lillah.

NAHL-The Ninth Ruku

66. And most surely there is a lesson for you in the cattle; We give you to drink of what is in their bellies-- from betwixt the feces and the blood-- pure milk, easy and agreeable to swallow for those who drink.

67. And of the fruits of the dates and the grapes-- you obtain from them intoxication and goodly provision; most surely there is a sign in this for the people who ponder.

68. And your Lord revealed to the bee saying: Make hives in the mountains and in the trees and in what they build:

69. Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colors, in which there is healing for men; most surely there is a sign in this for the people who reflect.

70. And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; surely, Allah is Knowing, Powerful.

The Ninth Ruku has five AAYAAT and it indicates how Allah has provided wonderful liquids for the mankind to drink from

the cattle and from the fruits and from the bees that are clean milk, fresh juices & wines and honey that has medicinal properties for the people respectively; note that the previous AAYAT (that is the last AAYAT of the eighth Ruku) had noted that the pure water is one of the highest blessing for the mankind that keeps the life to functioning well physically and with the liquids mention here, these four actually are the liquids that would flow as streams at JANNAH (though Allah has prohibited wines here and He appreciates fresh juices only from fruits); AAYAT-15 at Surah Muhammad (PBUH) states that "the similitude of the JANNAH, which those who keep their duty (to Allah) are promised; therein are streams of water unpolluted, and streams of milk whereof the flavor does not change, and streams of wine delicious to the drinkers, and streams of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord"; Al-Hamdu Lillah; this Ruku commences by the observation that the milk that Allah has provided to the mankind is most wonderful for those who value the intake of liquids; they receive that from the bellies of the female of the cattle though in there is their feces and their blood too yet it makes way to the protuberance of their udders very clean and easy-to-drink for them all; about the liquids from fruits, the second AAYAT notes that from the dates and the grapes, people get both drinks as intoxication and drinks as the good fresh juices; note that the wines that are made by dates and grapes to lose senses ask HADD (the prescribed punishment of 40 lashes as mentioned at FIQH); this position stays for the wines of dates and grapes even if taken just a bit without getting into the drunken state as

Islam fixedly designs them as wines that Allah has totally prohibited to consume (see MA'EDAH-90); other such liquids that are known as wines (KHAMR; those related to SAKAR) ask HADD only if they lead the person to the drunken state though those that are recognized as wines are punishable by the laws of the Islamic lands even without the drunken state; however, note that the stream of wines at JANNAH would not cause the drunken state even if the residents of JANNAH take it in by much high quantity (see Surah TOOR-23); the AAYAT gives the beautiful final touch to it by the statement that "most surely there is a sign in this for the people who ponder"; note that the Quran has this most pleasant manner of speech that asks the man to give attention from inside to reflect on the teachings that Allah is providing to him; that would make him more committed to that teaching than if he takes it only as an issue related to ADL (the Islamic law); Al-Hamdu Lillah; AAYAT-68 & 69 tell about the works of the bee that provides honey to the mankind; these AAYAAT read, "and your Lord revealed to the bee saying- make hives in the mountains and in the trees and in what they (i.e. the people) build- then eat of all the fruits (and of all of flowers that also are the fruits of plants) and walk in the ways of your Lord (to gather the material you need for producing honey) submissively; there comes forth from within it a beverage of many colors (which men would take-out from hives without any harm to bees so that they gather again to produce more of honey), in which there is healing for men; most surely there is a sign in this for the people who reflect"; note that the milk is pure even when it comes from between the feces and the blood of the cattle;

the fresh juices of fruits are pure even when they are used for wines too; and the honey is wonderfully pure even when the bees literally vomit it to each other before finally depositing it at cells; Allah has made these things totally pure for the mankind and certainly Allah knows better; the AAYAT mentions "your Lord" as He has provided the mankind all convenience for the exam He takes of him so He asks for total submission from the mankind to His commands; note that the term for revelation at the AAYAT is derived from WAHI and here it means the knowledge that Allah has given to the bee so it is inherent for it; note that the command Allah gives to the bee is for the feminine gender as the workers among them are all female without exception; it transforms what it takes-in from the fruits (of plants i.e. flowers) into honey and secures it at hives; it has the beautiful sense of direction towards where it would find such things that would enable it to make its honey and even has the skill to convey that direction with the idea of distance to her sister-bees by relevant movements (and by relevant sounds) for which it takes even the assistance of the position of the sun; the AAYAT comments that the honey has medicinal properties to heal physical afflictions and it does have much high significance in the eastern medicine; here, it uses its varieties (that its colors denote) extensively in combination to different herbs & spices for different ills and it sure does satisfy the physical need in much good time; Al-Hamdu Lillah; AAYAT-69 states that "most surely there is a sign in this for the people who reflect" so I, MSD, would note some facts about the bees taken from different sources that also includes an informative booklet written on them;

note that in taxonomy, the specific name given to the bees (by its Genus and species) is *Apis mellifera*; it has the four-stage life cycle that relates to its class of insects (i.e. egg, larva, pupa, adult); it has three pairs of legs, six legs in total but the rear pair is specially designed with stiff hair to store pollen when in flying from flower to flower while its front pair of legs has special slots to enable it to clean its antenna; its wings are four in total of which the front and rear wings hook together to form one big pair of wings and unhook for easy folding when not flying; they have five eyes that are two large compound eyes and three smaller eyes in the center of its head; Al-Hamdu Lillah; they make hives to produce and store honey and create cavities inside their hives (and even the small ones in these hives might have twenty thousand bees while the bigger ones have them four times more than that); note that each of these cells that have six corners to it actually is the pot of honey; there are three types of bees inside the hive that are the queen-bee, male among bees (i.e. drones which have no sting and they do not gather nectar or pollen but they only mate with the queen-bee which then leads them to their early death and they are lesser than hundred in number at the small hive of twenty thousand bees) and the third are the female worker bees (which protect the queen-bee & the hive and also serve to gather nectar and pollen from fruits of the plants i.e. flowers with which they produce honey); the queen-bee rules the hive but loosely and it cares to see that the hive is built properly; the worker bees select it from amongst the eggs that are assigned to take the queen-bee from and then they specify one of the cavities (with the development of that cell to the

royal queen-cup) inside the hive for its living where they protect it fiercely and where it routinely gives eggs; the emergency queens are raised nearby where the next queen develops steadily that replaces the old queen when it faces frustration after few years of providing eggs (and runs away with its swarm if it is lucky, to avoid being killed by those worker bees who had served it recently); but the next queen too has to face challenge by other of emergency virgin queens (all make such noise that alerts them all when the time is ripe and also the worker bees to decide for the queen would-be); most of the emergency queens are killed by the one who ultimately gets her status of the queen-bee (while others escape in swarms); the queen-bee may live to seven years when she accumulates millions of sperms from drones mating with them at flight outside the hive and then she lays eggs at her royal cell selectively for the next few years of her life; the first small batch of these eggs brings forth such bees that one of them could immediately assume the role of the queen-bee on its death as the workers prepare that new one for it (when its position becomes evident) while the second batch brings forth the meager number of male drones; the third batch relates to providing the female worker bees in plenty; the queen-bee feeds on the royal jelly that the glands at the head of the young worker bees provide her so that she develops well for the royal task of giving eggs routinely while other bees have the nectar & the pollen mixed with crude honey only as their foods (though at the first few days of hatching, all of bees would get some of the royal jelly to devour); the male drones among the bees are extremely lazy and if they become totally incapable to mate

with the queen-bee (or the queen would-be) then the female worker bees throw them out of the hive to die there; the queen-bee continues giving eggs in hundreds daily (sometimes more than 1000 in a day) and the worker bees (that may be more than fifty thousand in quantity at any given time in a vast hive) in contrast to the male drone bees, work extremely hard to protect the hive; these female worker bees are those that go far-away places to get the nectar and the pollen while they also take care to keep the hive most clean for their work for which they bring forth the needed wax (which they produce by taking some sticky material from trees); these female worker bees are those that actually produce honey by what they bring from thousands of flowers of plants & crops and then they produce spoonful of honey (which comes forth after passing among them mouth to mouth) that they ultimately store at the hive but they are short-lived and their life span is to six weeks maximum; these worker bees protect the queen-bee at winter by remaining close to her so that she gets the necessary warmth to live-on; but it also is interesting to note that if the worker bees find the queen-bee incapable to provide eggs ahead, they come extremely close to her that increases the temperature to lethal height for her which ultimately gets rid of her; Al-Hamdu Lillah; the last AAYAT of the Ruku reads, "and Allah has created you, then He causes you to die (some of you early in life and some at ripe age), and of you is he who is brought back to the worst part of life (i.e. most extreme old age), so that after having knowledge (of many things) he does not know anything; surely, Allah is Knowing (Who has total knowledge of everything and He does not ever

lose His knowledge), Powerful (Who has all authority to apply His true knowledge in the most righteous manner)"; note that Allah is from all times to all times because He only has the true life with all of His attributes that are totally true to Him that He never loses so all of His attributes are of Him from all times to all times (QADEEM) and all of His attributes are His very own (ASL) and all of His attributes are limitless (LA-MEHDUD); certainly, He only is the true authority; Al-Hamdu Lillah.

NAHL-The Tenth Ruku

71. And Allah has made some of you excel others in the means of subsistence, so those who are made to excel do not give away their sustenance to those whom their right hands possess so that they should be equal therein; is it then the favor of Allah which they deny?

72. And Allah has made wives for you from among yourselves, and has given you sons and grandchildren from your wives, and has given you of the good things; is it then in the falsehood that they believe while it is in the favor of Allah that they disbelieve?

73. And they serve besides Allah that which does not control for them any sustenance at all from the heavens and the earth, and they do not have any power.

74. Therefore do not give likenesses to Allah; surely Allah knows and you do not know.

75. Allah sets forth a similitude: (consider) a slave, the property of another, (who) has no power over anything, and one whom We have granted from Ourselves a goodly

sustenance so he spends from it secretly and openly; are the two alike? (All) praise is due to Allah! Nay, most of them do not know.

76. And Allah sets forth a similitude of two men; one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who enjoins what is just, and he (himself) is on the right path?

The Ruku tells about such manifest blessings upon the mankind that makes him see that how much better he is among others by the sustenance Allah has provided to him; at those times, slavery flourished among men as one of aspects to life and though Islam directed in different manners that may lead to eliminate that system with time yet to abolish that with immediate effect was not possible and any efforts for such would have led to extreme chaos among the living manner of the people; it was then necessary to preserve the status-quo in this issue with the most benevolent attitude possible towards slaves; in that set-up of the living manner, the first AAYAT presents the example that manifestly, it would lead to extreme disorder if the owners of slaves bring them equal to their own-selves by providing them the worldly provisions they have (and releasing them to become free as themselves); it reads, "and Allah has made some of you excel others in the means of subsistence, so those who are made to excel do not give away their sustenance to those whom their right hands possess (i.e. their slaves) so that they should be equal therein (as that would cause much deprivation of their

own sustenance); is it then the favor of Allah which they deny? (this means that the disbelievers do understand that their slaves would respect them as their masters to keep the order in the set-up of life without any challenge to the possessions they have with them, but they deny giving respect to Allah as their true Lord by taking some persons among them as equal in authority to Him though all persons most certainly are slaves only to Him)"; Al-Hamdu Lillah; the next couple of AAYAAT indicate other of manifest blessings that relate to life (and the needs of the psyche of the mankind); Allah gave all persons the opportunity to live in jointly with their respective spouses (which Allah has provided to them in their own beings i.e. humankind) and children and grand-children by them and gave all of them enough of foods for their sustenance; so Allah has provided all needs of the psyche and all sustenance to the mankind so that each person gives his/her exam due upon him/her with all convenience without much worry about such needs of life yet what happens is that many of persons believe in the satanic notions so they disrespect Allah in spite of the convenience that He has provided to them in their due exam at the world; they leave all care to Allah by their submission to persons like them in the humankind, though those persons do not have anything in possession to give anyone any sustenance from the heavens and the earth, and those persons certainly do not have any ability to get those; Al-Hamdu Lillah; AAYAT-74 that is the next AAYAT prohibits to take anyone similar to Allah and the word used for similarity is AMTHAAL and it is plural for both MATHAL and MITHL (both of these denote similarity); note that the

disbelievers had the erroneous notion that as a king needs many persons to manage his administration for him so Allah needs such persons too; may Allah save all Muslims from such erroneous notions that led the disbelievers to extreme sinful things in belief and most incorrect deeds; Allah certainly has the true authority and He guides the heavens and the earth and all that is between them with that true authority and His word only is the command that brings results according to His will and He needs no one to enforce that command; as for the matters in the mankind and in the jinn (these both have the free-will to fulfill the examination that Allah has put upon them at the world), He takes them directly and He orders His angels as He wills about them yet the angels totally are bound to His command as all other creatures (except for the mankind and the jinn) and they have no free-will to bring anything by their own; the AAYAT implies that the Muslims would not use any of these terms in the expression for the meaning of similarity to Allah; however, there are some notable points that relate to these terms MATHAL and MITHL and presently our study would address those; the first notable point is that these both have delicate difference in the Quran as the term "MATHAL" also denotes "the attribute" in the Quran though "MITHL" only denotes "the similarity"; MATHAL occurs in this meaning of "the attribute" in the Quran besides other places at AAYAT-60 at this Surah NAHL that "for those who do not believe in AKHIRAT (the hereafter) is an evil attribute (MATHAL-US-SAW-WI), and Allah's is the loftiest attribute (MATHAL-UL-AALA); and He is the Mighty, the Wise" (and it occurs at ROUM-27 too, where also it occurs in the meaning of "the

attribute" and implies that all attributes of Allah are QADEEM, ASL and LA-MEHDUD); Al-Hamdu Lillah; the second point is that the term "MATHAL" also relates to expressing the similarity of some of His creation to some other of His creation by comparison so even though it means similarity as the term "MITHL" denotes, but its usage enfolds expressing the comparison between two of creation of Allah but "MITHL" relates to similarity in general; note the usage of both of these terms for this delicate difference at this Surah NAHL where AAYAAT-75 & 76 that are just ahead here, read about MATHAL that "Allah sets forth a similitude- (consider) a slave, the property of another, (who) has no power over anything, and one whom We have granted from Ourselves a goodly sustenance so he spends from it secretly and openly; are the two alike?- (all) praise is due to Allah- nay, most of them do not know; and Allah sets forth a similitude of two men; one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who enjoins what is just, and he (himself) is on the right path?" and at this same Surah, AAYAT-126 read about MITHL "and if you take your turn, then retaliate with the like (MITHL) of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient"; however, as mentioned, the Quran has strictly forbade the use of both these terms MITHL and MATHAL in the meaning of similarity for Allah; Al-Hamdu Lillah; the third notable point is that for the term "MITHL" that denotes the similarity only, the Quran says categorically at AAYAT-11 of Surah SHURA that "(Allah is) the Originator of

the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; nothing is like any similarity of Him (LAYSA KAMITHLE-HE SHAYE-UN); and He is the Hearing, the Seeing"; this AAYAT prohibits to use the term MITHL (i.e. similarity) for Allah with any of His creation and it prohibits even the term MATHAL for such expression in speech, by its implication; Al-Hamdu Lillah; the fourth point is that AAYAT-14 of Surah FAATIR tells that "none would tell you anything like Him Who is the Most Aware (MITHLU-KHABEER)" so the term MITHL occurs to deny any similarity to Him in providing the true insight to matters; Al-Hamdu Lillah; this detail explicitly tells that the Muslims would never use any of these terms MITHL and MATHAL in the meaning of similarity for Allah (as such care in speech is necessary to keep them to the manner of the expression of Quran); Al-Hamdu Lillah; the next couple of AAYAAT both provide such similitude that all persons note the blessings of Allah upon them and remain grateful to Him; the first of them i.e. AAYAT-75 compares a slave person to a free person; the former has no control over his possessions as being a slave-person, his assets belong to his master so he has to care for his permission to spend anything that is in his possession while the free-person has authority over his assets to spend it in the way he finds beneficial as he spends it secretly and openly for the pleasure of Allah and does not need to seek any permission; so the matter explicitly tells that they both are not equal and that asks the free-person to praise Allah much but as many of them take this as their rightful status, they do not understand; they must understand that Allah

only has provided them this status by His will and certainly, they need to praise Him much; Al-Hamdu Lillah; the second similitude at AAYAT-76 again compares a slave-person to a free-person but this time the AAYAT refers to such slave who has no sense of any goodness in him and he is such a dumb person (as he is deaf too) that he is unable to bring any benefits to his master; at the other side is that free-person who has the sense of justice in all matters of life and he remains to the right path by putting it into practice at his life extensively; they certainly are not equal as the free-person among them is much better in them; Al-Hamdu Lillah; these respectively tell that the Muslims have the true chance to spend their assets in the way of Allah as they are not slaves of their desires and that the Muslims have the true chance to spend their span of life by Islam that is the only just manner of life (to which they guide others and to which they remain committed themselves) as they are not the slaves of their desires so these both point out the goodness for the Muslims that respectively relate to benefits that they provide by their tangible assets and by their justice that also is among their assets though intangible; note that it is mentioned in an authentic Hadith that (besides other books of Ahadith) Tirmidhi has reported explicitly that the Prophet PBUH said that "envy is disallowed except in two cases; one towards the man whom Allah has given wealth and he spends of it by night and by day; other towards the man whom Allah has given the Quran (i.e. its knowledge) and he stands with it giving its right by night and by day"; Al-Hamdu Lillah.

NAHL-The Eleventh Ruku

77. And Allah's is the unseen of the heavens and the earth; and the matter of the hour is but as the twinkling of an eye or it is higher still; surely Allah has power over all things.

78. And Allah has brought you forth from the wombs of your mothers-- you did not know anything-- and He gave you hearing and sight and hearts that you may give thanks.

79. Do they not see the birds, constrained in the middle of the sky? None withholds them but Allah; most surely there are signs in this for the people who believe.

80. And Allah has given you place to abide in your houses, and He has given you tents of the skins of cattle which you find light to carry on the day of your march and on the day of your halting, and (He has given you) of their wool and their fur and their hair, household stuff and provision for a time.

81. And Allah has made for you of what He has created shelters, and He has given you in the mountains places of retreat, and He has given you garments to preserve you from the heat and coats of mail to preserve you in your fighting; even thus does He complete His favor upon you, that haply you may submit.

82. But if they turn back, then upon you is only the clear deliverance (of the message).

83. They recognize the favor of Allah, yet they deny it, and most of them are ungrateful.

This Ruku presents the fact explicitly that the mankind needs so many things for sustenance (which Allah has

provided to him) and he is bound to many things around, but Allah does whatever He wills as He needs nothing to enforce His commands and no challenge is possible against the manifestation of those commands; Al-Hamdu Lillah; the first AAYAT of the Ruku states, "and Allah's is the unseen of the heavens and the earth (so men shall not take Him as like themselves); and the matter of the hour (the last day of the world) is but as the twinkling of an eye (when it starts to take place) or it is higher still (i.e. even faster); surely Allah has power over all things"; Al-Hamdu Lillah; the next AAYAT shows the utmost weakness of the mankind as it reads, "and Allah has brought you forth from the wombs of your mothers-- you did not know anything (so the persons among the mankind learn their manner from the birth)-- and He gave you hearing and sight and hearts (that you may learn by all these and accept the Truth, the sense of which is inside you all) that you may give thanks"; note that the AAYAT mentions hearing first as that mostly applies to learning and then sight; by these, the person gets the realization of the Truth that is already inside him so he certainly needs to be thankful to Allah by acceptance of it totally; Al-Hamdu Lillah; the third AAYAT of the Ruku states, "do they not see the birds, constrained in the middle of the sky?- no one withholds them but Allah; most surely there are signs in this for the people who believe"; this AAYAT asks attention towards the creation around especially the birds that seemingly defy the gravitational force of the earth by flying at the heaven above; note that the Quran has presented the birds as related to most amazing feats at different places which includes the event that AAYAT-260 of BAQARAH

narrates when Abraham-AS asked Allah to show how He would raise the dead to life and upon that, Allah asked him if that is due to some lapse in his belief; he replied that he most certainly believes in the resurrection of the dead but he wants only to see how it would happen; He told Abraham to take four birds (unable to fly) and tame them the best he can; when he had domesticated them well, he would then keep the dead body of each one at different mounts near to each other; then standing somewhere nearby where his call reaches easily at all four places, he would call the dead birds the way he used to call them when they were alive; with no lapse of time, all of them would come running to him alive by the will of Allah; so this happened and it is notable that wherever birds are mentioned specifically in the Holy Book Quran, they present some miraculous performance, mostly in service to human beings; this is an interesting phenomenon and does show that Allah is fully capable to take His work from birds even as He wills and this also asks for clear observation to all who need guidance towards Allah; generally, the Muslims are fully aware of the amazing incident of ABA-BIL that happened just before the birth of the last Prophet Muhammad PBUH and Surah FEEL (i.e. Surah 105) presents that event; and Surah NAML tells us that HUD-HUD (i.e. Hoopoe-a bird in family of wood-peckers), brings an information that is something not known even to Solomon and the next AAYAAT tell us that he had brought information about the area of SABA (Sheba) that there a queen was ruling and they had their belief in the sun taking it as their lord and leaving the true Lord Allah; so the birds are doing a strange service to their own species and to human beings;

besides birds, the Quran tells the amazing things about the insects too so note that before this incident, this same Surah tells us that "until when they (Solomon and his armies with him) came to the valley of ants, an ant said -O ants - enter your houses, (that) Solomon and his hosts may not crush you while they do not know" (Surah NAML-18); this tells that even ants do have their own system of communication by which they send messages to each other; as the Surah does not mention that Solomon had heard the speech of the ant directly (because Allah had provided him the ability to understand the speech of birds only as we learn by AAYAT-16) so Allah made him aware of this communication among the ants and learning that, he showed his extreme gratitude to Him for this most impressive status that even the ants did care for; Al-Hamdu Lillah; this AAYAT here at NAHL also tells some wonderful aspect about birds that benefits the mankind which tells that "most surely there are signs in this for the people who believe"; Al-Hamdu Lillah; the next couple of AAYAAT at the Ruku present the two most important needs of the mankind besides foods that are their housing and their clothing; Al-Hamdu Lillah; these AAYAAT read, "and Allah has given you place to abide in your houses, and He has given you tents of the skins of cattle which you find light to carry on the day of your march (at travels or at migration) and on the day of your halting (where you camp in them), and (He has given you) of their wool (i.e. of sheep) and their fur (i.e. of camels) and their hair (i.e. of goats) household stuff (i.e. jackets, caps, blankets etc.) and provision for a time (as they have considerably long life for general use at housing or clothing and the people could use it

making cushions of them for their seats); and Allah has made for you of what He has created shelters (i.e. shades of trees and resting places on travel), and He has given you in the mountains places of retreat (caves and large cavities), and He has given you garments to preserve you from the heat (of the land of Arabia) and coats of mail (i.e. coats of armor) to preserve you in your fighting; even thus does He complete His favor upon you, that haply you may submit (without unnecessary worry about the physical needs and you all care for the true success at AKHIRAT towards which Muhammad PBUH, the last Messenger of Allah, is calling you)"; AAYAT-82 tells explicitly to Muhammad PBUH that he only has to provide the message of Allah in clear terms to them all and it is not upon him to see that they do accept it; when he has given the message, his liability is done; Al-Hamdu Lillah; the last AAYAT at the Ruku tell about the psyche of the disbelievers that "they recognize the favor of Allah (i.e. the Guidance to the right path which the Quran provides explicitly), yet they deny it, and most of them are ungrateful"; they have received the true guidance at home that is such NEMAT (great blessing; highest of favors) from Allah upon them but instead of its acceptance, they disbelieve in it; this tells how ungrateful they are and the next Ruku warns them of the consequence of their denial of this NEMAT at AKHIRAT; note that Allah mentions at AAYAT-89 that is the last AAYAT of that Ruku, about the Holy Book Quran that "We have revealed the Book to you explaining clearly everything, and the guidance and mercy and good news for those who submit"; Al-Hamdu Lillah.

NAHL-The Twelfth Ruku

84. And on the day when We will raise up a witness out of every nation, then shall no permission be given to those who disbelieve, nor shall they be made to solicit favor.

85. And when those who are unjust shall see the chastisement, it shall not be lightened for them, nor shall they be respited.

86. And when those who associate (others with Allah) shall see those whom they took as associates (to Him), they shall say: Our Lord, these are those that we took our associates (to Allah) on whom we called besides Thee; but they will give them back the reply that most surely you are liars.

87. And they shall tender submission to Allah on that day; and what they used to forge shall depart from them.

88. (As for) those who disbelieve and turn away from Allah's way, We will add chastisement to their chastisement because they made mischief.

89. And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these-- and We have revealed the Book to you explaining clearly everything, and the guidance and mercy and good news for those who submit.

The Ruku commences with the AAYAT that Allah would ask His Messengers to testify against their respective nations that they had provided the message of Allah explicitly to them; this is because the disbelievers do not plead for their defense due to their ignorance to the fundamental teachings

of Islam at the Day of Judgment; so the point to note is that every person has the clear recognition of the Truth inside (see AAYAT-172 of Surah AARAAF which also stops him to plead for his defense due to his ignorance at the Day of Judgment) and that was addressed beautifully by the Messenger of Allah by providing him the message of Allah from outside and now after Muhammad PBUH, the last Messenger of Allah, the Quran addresses that beautifully to all times ahead; so the Messenger of Allah would witness against all the disbelievers of the Truth in his nation that he had provided the message of Allah explicitly to all of them so his liability is totally done and the disbelievers are totally responsible of their doings now at this Day of Judgment; Surah NISAA, at AAYAT-41 that occurs at its sixth Ruku, also tells about this which reads, "how will it be, then, when We bring from every people a witness and bring you, O Muhammad PBUH, as a witness against these?"; Al-Hamdu Lillah; the AAYAT here tells that "then shall no permission be given to those who disbelieve, nor shall they be made to solicit favor" because the world only is the place of examination and that day which is the first day of AKHIRAT, is the Day of Judgment; Al-Hamdu Lillah; the next four AAYAAT (from AAYAT-85 to AAYAT-88) tell about the condition of the disbelievers at AKHIRAT which read, "and when those who are unjust shall see the chastisement, it shall not be lightened for them, nor shall they be respited (as that is the Day of Judgment where all results would come at fore); and when those who associate (others with Allah) shall see those whom they took as associates (to Him), they shall say: our Lord, these are those that we took our associates on

whom we called besides Thee; but they will give them back the reply that most surely you are liars (as after they had departed from the world, they had no awareness about what these disbelievers had made of them) and these (disbelievers) shall tender submission to Allah on that day; and what they used to forge (i.e. whom they took as associates to Allah) shall depart from them; (as for) those who disbelieve and (they also put their efforts on others to) turn away from Allah's way, We will add chastisement to their chastisement (increasing that) because they made mischief (i.e. they intended to bring the situation to such place where to work for the teachings of Islam becomes utmost difficult)"; the last AAYAT of the Ruku presents the same fact as the first AAYAT of the Ruku presented that the Messengers of Allah would testify against the disbelievers of their respective nations but this time, the AAYAT addresses Muhammad PBUH explicitly that Allah would call him to bear witness against the disbelievers of his people as Allah had made him the Messenger towards them and had given him the Quran to explain all necessary principles of Islam for all significant issues of life; he certainly had fulfilled his liability well and now the Quran remains the true guidance by which the Muslims would necessarily spread the teachings of Islam as they all are among the good following of Muhammad PBUH, the last Messenger of Allah; He tells about the Quran at this AAYAT that "We have revealed the Book (Quran) to you explaining clearly everything (of issues for life in principles), and the guidance (to the Truth) and mercy (at the world where they might err to see or practice something by Islam

unintentionally) and good news (of their true success at AKHIRAT) for those who submit"; Al-Hamdu Lillah.

NAHL-The Thirteenth Ruku

90. Surely Allah enjoins the doing of justice and the doing of good and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.

91. And fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast, and you have indeed made Allah surety for you; surely Allah knows the deeds you do.

92. And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly. You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation. Allah only tries you by this; and He will most certainly make clear to you on the resurrection day that about which you differed.

93. And if Allah please He would certainly make you a single nation, but He causes to err whom He pleases and guides whom He pleases; and most certainly you will be questioned as to what you did.

94. And do not make your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste evil because you turned away from Allah's way and grievous punishment became your (lot).

95. And do not take a small price in exchange for Allah's covenant; surely what is with Allah is better for you, did you but know.

96. What is with you passes away and what is with Allah is enduring; and We will most certainly give to those who are patient their reward for the best of what they did.

97. Whoever does the good whether male or female and he is believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did.

98. So when you recite the Quran, seek refuge with Allah from the accursed Satan,

99. Surely he has no authority over those who believe and rely on their Lord.

100. His authority is only over those who befriend him and those who associate others with Allah.

This Ruku starts by the AAYAT that ULAMA quote much at the sermon of Fridays as it tells explicitly how to live upon Islam; note that Muhammad PBUH is the Messenger of Allah to all persons that ever come to the world from his times to all times ahead as he is the last of all Messengers; after his death, the Muslims together have the liability to provide the message of Islam to all peoples of the world by the Quran (understanding it by Ahadith) and even if some of them do the task in the worthy manner that it deserves, the liability of all of them is done; note that the Quran gives the guidance for all issues of the life by principles and it reminds all the Muslims at the beginning of this Ruku that their attitude shall be compliance to it as they have committed totally that Allah only is their true Lord; the first AAYAT of the Ruku reads, "surely Allah enjoins the doing of justice

(ADL) and the doing of good (EHSAAN) and the giving (of amounts as their right on the Muslims) to the kindred; and He forbids indecency (so eliminate it by EHSAAN) and injustice (so eliminate it by ADL) and rebellion (so avoid it by practicing charity for near ones always); He admonishes you that you may be mindful"; for this, I, MSD, would present first some matter generally related to ADL and EHSAAN whereas ADL literally means "justice" and EHSAAN literally means "goodness of intention and deed"; note that the AAYAT starts by the command of Allah that "surely Allah enjoins....." so both of these are necessary to have at the Islamic environment for the implementation of the Islamic commands in all issues that are the commands of Allah; individually too, the Muslims would develop such attitudes that represent ADL and EHSAAN for the betterment of life yet they are highly important at the level of administration; certainly, the Muslims do not need to take actions that are sudden or imposed by force as Islam commands respect naturally that does not need such forced way to manifest itself so Insha-Allah, the Muslims would change the current society into an Islamic society by taking some necessary steps for elimination of injustice there and the necessary good attitudes would take place as a matter of natural inclination insha-Allah; note that Allah provides authority to Muslims as His AMANAT (Trust) to them that they must use to put Allah's commands into practice as much as possible; Al-Hamdu Lillah; the true Muslims accept Islam by all heart making the belief totally righteous, believing Allah as the only authority Who only has to be worshipped, truly obeyed and truly loved; and believing that the Messengers have

provided the message of Allah well and Muhammad PBUH was the last of them; and believing that AKHIRAT (the true life after the life at the world) has to come where the result for this life's belief and doings would come at fore; the true belief is the highest of blessing to the Muslim person but after that, the highest of physical blessing the man has received from Allah is his built and strength specially when he is at his youth while the highest of physical blessing the woman has received from Allah is her charm and beauty specially when she is at her youth; and for the betterment of deeds, the Holy Book Quran addresses these two blessings directly at places by asking to avoid injustice and shameful behavior; in-fact, AAYAAT-168 & 169 of BAQARAH provides the total Islamic Manifesto to apply for the conversion of environment to the Islamic environment well by addressing these two matters; they read, "O mankind! eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the Satan; lo- he is an open enemy for you; he enjoins upon you only the evil (injustice) and the foul (shameful deeds), and that you should tell concerning Allah that which you know not (assigning partners to Him in His authority)"; in the world that we have today, the strength of the man includes his official status too while attraction of the woman also includes her glamorous presentation of herself besides her natural beauty that Allah has provided her; note that the Man and the Woman are equal in matters of AKHIRAT yet in this world, she has been given in his shelter for her own advantage as her father has the responsibility to see to her economic needs and her security in all ways according to the teachings of the Holy Book Quran

before her marriage and her husband is liable for that after marriage so she would live in such bondage as daughter or as wife caring for the home with pleasure; accordingly, the man has to see that nothing objectionable by Islamic values takes place by the strength he has (and that might be his official strength) that leads to the occurrence of injustice and the woman has to see keeping to HEJAB that nothing adverse to Islamic values takes place by her natural beauty that attracts men which may lead the environment to shameful behavior; the Islamic administration would give attention at the environment for both of these matters by ADL (by the force of law) and EHSAAN (by guiding to the natural tendency towards virtues) respectively; the actual work to do is to guide attention towards the Holy Book Quran getting it into practice totally instead of going for material-gains & worldly-status; note that the western thinkers in the good-name of deep-thought, have tried to prove intentionally or unintentionally that the Man is only an animal; they have disregarded his spiritual existence totally (in fact under the influence of such thinkers, Taxonomy as of today, takes the Man as such); this indeed is an idiotic thought yet sadly I, MSD, remark that it has its adverse impression all over the world as of now and not a single notable person of high intelligence even among the Muslims, is challenging it fairly; in the previous couple of centuries since now (2020), some of these western thinkers tried to address the economic problem of the man to unreasonable proportion emphasizing the physical needs especially of foods and drinks as if they are animals only; some tried their best to illustrate the man as bound to his animal-desire (the sexual-drive) that this only

is the focus of actions that the man takes; some tried to focus on his wildness so they mentioned him as like animals that mark their individuality by being guards to their own territory (taking territories of others too by force if possible) even if that asks for high violence and killing the rival ferociously; some tried to justify the display of power for territories that animals present at times by their sudden actions, for the sake of "nationalism" (the meaning of which might be twisted on their necessity for the reason of committing injustice to weaker nations); some tried to present this idiotic thought that the man is but an animal unashamedly by discussion that the man is the descendant of some animal that took different forms with time and place to come to the physical status as of today because he had to survive against the force of environment and this conversion relates to the survival of the fittest; though this idiotic thought that the man is only an animal has never been proved and would never be proved for sure as his spiritual-feature is most clear to mark his difference so on the contrary, the expression of issues among the humankind all the time disprove it; Al-Hamdu Lillah; yet the repetition of this idiocy at gatherings of seemingly sober persons and no challenge to it there, have led to its taking grounds even among some of the learned; however this only demonstrates that the psyche of the man has still to learn much to avoid the direct attack from the Satan when he presents some high wrong with some matter that does have some truth in it; note that this idiotic thought was brought at fore by its professors when many of intelligent persons got to many of accurate physical laws clearly that were operating at life; against this idiotic

thought, Islam tells us that the Man is born between the angelic character and the animal character having both the aspects in his human character; he must either live at the angelic character by the spiritual development that is the asking of EHSAAN or either live at-least at the same human character at which he was basically born (named as FITHRAT) that is the asking of ADL; he must never live at the animal character and the point to note here is that he is allowed by Islam to fulfill his physical needs up-to necessity by valid means according to the Islamic viewpoint as that would let him remain on the human character with no adversity to that; note that the only state that Islam has forbidden to live upon, is the animal character; but it is precisely that which has been asked by the idiotic thought of one-sided worldly thinkers who left aside the guidance of Allah totally putting their total trust on their own minds; this leads to disintegration of the person accepting it at the individual level and to high chaos at the environment; note that such people would surely get what they deserve at AKHIRAT yet even in this world, the result to such thinking and to its acceptance is the punishment of hunger or/and all sorts of fear that is put on such people as these both are what animals have to deal with all the time; AAYAT-112 at the fifteenth Ruku of NAHL (that is just ahead) tells about this punishment to all those who are the rejecters of blessings of Allah; note that Allah has given the worldly-life to all persons as their examination so that they prove that they really deserve JANNAH by their true belief and by their righteous deeds as that only would bring the pleasure of Allah; it is not for any other reason so all persons need to

prove their worth to the task; Al-Hamdu Lillah; now coming to the comments on AAYAT-90, the first AAYAT of the Ruku, note that Allah commands for three things here and forbids three other things; the message here is that taking-up three good things in practice that comprise of all the righteousness would eliminate the three bad things in practice that represent all the satanic misguidance; so the AAYAT provides the indication that EHSAAN eliminates all of the shameful behavior and ADL eliminates all of injustice though the sequence to state this elimination is inverse for these two; the spending towards the needy among the near ones for the pleasure of Allah counters any thought that might lead towards hypocrisy that in turn, might lead towards challenging the commands of Allah; the message for this part here is that "INFAAQ" (spending amounts in the way of Allah from what Allah has provided) keeps away "NIFAAQ" (hypocrisy); Al-Hamdu Lillah; the next AAYAT denotes the importance of the fulfillment of the word that the Muslim person gives as his commitment; it says, "and fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast, and you have indeed made Allah surety for you; surely Allah knows the deeds you do"; note that all oaths that the Muslim person takes would care not to challenge the Islamic teachings in any manner; among them, those oaths are most important for the mankind that relate to business transactions that the men make among their-selves (which they have to fulfill mostly by ADL) and Allah sees their commitment; so if someone breaks these oaths, he commits such sin/crime that makes him highly unjust in his deeds; besides them, there are those important

oaths that relate to the marriage of the man and his wife as they commit to care for each other with trust among themselves (which they have to fulfill mostly by EHSAAN) and Allah sees their commitment; so if someone among the Muslims breaks these oaths by avoiding the announcement of the marriage or by avoiding the responsibility the person has towards the spouse or by avoiding the asking of the required trust among each other, then each of these things makes the person incline towards most shameful acts that he/she is accountable for at the court of Allah and that disgraces him/her amongst all the people around; may Allah guide all the Muslims to fulfill all their oaths among themselves in the finest of manners; Al-Hamdu Lillah; with this comment, please note also that this AAYAT addresses specially such Muslims who accepted it by all study and left all vague concepts they had before its acceptance and pledged with commitment that they shall adhere to Islam whatever comes; they shall fulfill its demands in their practice remaining totally attentive to Allah, the true Lord; Al-Hamdu Lillah; AAYAT-92 gives the similitude for those Muslim persons who break their oaths for their personal motives; it reads, "and be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly; you make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation; Allah only tries you by this; and He will most certainly make clear to you on the resurrection day that about which you differed"; note that there was an insane old woman at Makkah at those times who habitually used to spin the yarn well all the day long but at the end of the day, disintegrated it into pieces; providing her

as the instance to this matter, this AAYAT denotes that to break a valid oath is like the disintegration of yarn that is spun well; when some Muslim person breaks any of his significant oath for any personal motive, he affects his integrity in the most adverse manner and asks for the wrath of Allah upon him; and if any of the Muslim administrations has made some significant oath (or pact) at the administrative level and then takes the breach of it against the side that is committed to it (due to consideration towards such people who seem better placed than that side and they pursue them for such breach, at the worldly issues), it would bring the wrath of Allah in such manner that they would incur extreme mistrust of all peoples of the world in settlement of issues ahead; may Allah save all Muslims from such wrongs; Al-Hamdu Lillah; the last part of the AAYAT tells "and He will most certainly make clear to you on the resurrection day that about which you differed"; Al-Hamdu Lillah; all AAYAAT ahead at the Ruku provide some detail to the previous couple of AAYAAT and so three of them that are ahead tell, "and if Allah please He would certainly make you a single nation, but He causes to err whom He pleases and guides whom He pleases; and most certainly you will be questioned as to what you did; and do not make your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste evil because you turned away from Allah's way and grievous punishment became your (lot); and do not take a small price in exchange for Allah's covenant; surely what is with Allah is better for you, did you but know"; so He has made the world the place of examination where the difference of opinion would exist but

the Muslims need to care that there is no difference about the Islamic concepts that relate to principles in issues and according to their commitment to Islam, they would care to bring it to practice on the collective level with all decency possible as Islam commands total respect indeed from the inside of all men; any such administration, even if it claims to represent the Muslims, that intends that its people increase the number of challengers to Islam by their support to those who take-up concepts against Islam, they would gain nothing but extreme trouble at the Day of Judgment; Al-Hamdu Lillah; the breaches of pacts among nations (especially if any of the Muslim administrations is liable for it), would cause mistrust among each other and so retaliation to such breaches might lead to wars among nations and troubles to the common man to fulfill the commands of Islam; moreover, the ignorance of any of the Muslim administrations to the teachings of Islam in practice for the worldly cause, would give the most negative impression to spreading the message of Islam among all peoples of the world and so Allah would certainly punish such administration most severely; all Muslims need to see that they have committed to Allah to live upon Islam so as they fulfill their commitment, Allah would certainly provide them the highest of blessing even in the world; AAYAAT-96 & 97 guide attention of the Muslims on the individual level that most certainly, whatever worldly assets that they have, that would end (at their deaths) yet whatever of blessings that Allah would provide to them at AKHIRAT, that would stay-on with them; and Allah would provide them the best of returns to all of their good deeds (that would be ten times for each one) as Allah appreciates

sincerity to Him in all of good deeds; Al-Hamdu Lillah; Allah requires that all the good deeds that the person does, whether a man or a woman, he/she does it with sincere belief upon Allah remaining among the true Muslims so then Allah would provide him/her the most pleasant life at the world and would provide him/her the best of returns to all of his/her good deeds at AKHIRAT, the true life; Al-Hamdu Lillah; the last three AAYAAT of the Ruku ask Muhammad PBUH, and with him all the true Muslims, that as they recite the Quran, they need to seek refuge with Allah from the accursed Satan; they would seek this refuge of Allah in as simple words as possible with all inclination to purify their heart to get the true message of the Quran as better as possible; Al-Hamdu Lillah; the pursuance of the accursed Satan does not affect the true Muslims adversely as they believe in Allah most sincerely and rely on Him when they take-up any task to accomplish to gain His pleasure; he affects those only who lean towards his pursuance due to desires for worldly assets and due to associating others in the authority of Allah whom they erroneously take as their intercessors and whom they consider as able to save them from all troubles at the day of HASHR; note that the recitation of the Quran does not mean its reading only (which also is certainly necessary) but it also means to see its teachings with total belief on it and to put it into practice and spread its teaching to all peoples of the world so that they also put it into practice; Al-Hamdu Lillah.

NAHL-The Fourteenth Ruku

101. And when We change (one) AAYAT for (another) AAYAT, and Allah knows best what He reveals, they say- you commit forgery. Nay, most of them do not know.

102. Say: the holy-spirit has revealed it from your Lord with the truth that it may establish those who believe and as a guidance and good news for those who submit.

103. And certainly We know that they say: Only a mortal teaches him. The tongue of him whom they reproach is barbarous, and this is clear Arabic tongue.

104. (As for) those who do not believe in Allah's AAYAAT, surely Allah will not guide them, and they shall have a painful punishment.

105. Only they forge the lie, who do not believe in Allah's AAYAAT and these are the liars.

106. He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief-- on these is the wrath of Allah, and they shall have a grievous chastisement.

107. This is because they love this world's life more than the hereafter, and because Allah does not guide the disbelieving people.

108. These are they on whose hearts and their hearing and their eyes Allah has set a seal and these are the heedless ones.

109. No doubt that in the hereafter they will be the losers.

110. Yet surely your Lord, with respect to those who fly after they are persecuted then they struggle hard and are patient, most surely your Lord after that is Forgiving, Merciful.

The first AAYAT of this Ruku mentions that Allah changes one AAYAT for another AAYAT in command as He wills; due to this change, the disbelievers blamed the Prophet PBUH that he has committed forgery in presenting the Quran; the notable point about this is that this relates to the matter that we studied at Surah BAQARAH-106 where the word NUNSEHA (whatever We cause to be forgotten) tells about it; note that BAQARAH-106 says that "whatever AAYAT We abrogate or cause to be forgotten, We bring one better than it or like it; do you not know that Allah has power over all things?"; at this AAYAT the words MA-NANSAKH (whatever We abrogate) tell that Allah abrogates some of the previous commands that relate to Torah and the word NUNSEHA (whatever We cause to be forgotten) relates to the Holy Book Quran which means that Allah causes to cease some specific aspect of the command previously given in the Holy Book Quran by providing another AAYAT for that command; He brings this other AAYAT for His command by His will that has more ease in it for practice than the previous or it is very similar to it and He certainly has total authority for this; Al-Hamdu Lillah; Surah AA'LA reads that, "We will make you recite so you shall not forget, except what Allah pleases, surely He knows the manifest (in command), and what is hidden" (Surah AA'LA-6 & 7); its recitation still goes on as there certainly is no such AAYAT that Allah descended at the Quran and then He placed it out of its TILAWAT i.e. recitation, by any manner of abrogation; note that Shah WALIULLAH (d-1759 AD) has counted five places for this

change in his booklet FAUZUL-KABIR; he mentioned these five as (1) AAYAT-180 at BAQARAH that is changed in command by NISAA-11 & 12; (2) AAYAT-240 at BAQARAH that is changed by BAQARAH-234; (3) AAYAT-65 at ANFAAL that is changed by ANFAAL-66; (4) AAYAT-50 of AHZAAB that is changed by AHZAAB-52; (5) AAYAT-12 of MUJADILAH that is changed by MUJADILAH-13; Al-Hamdu Lillah; note that the abrogation of AAYAAT (that was previously at Torah) or the change about any of AAYAAT (at the Quran) occurs at commands only; for the example to this change in command, it is proper to see one of these five places so note the AAYAAT at ANFAAL that read, "O Prophet (PBUH) - urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand" (AAYAT-65); "for the present Allah has made light your burden, and He knows that there is weakness in you; so if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by Allah's permission, and Allah is with the patient" (AAYAT-66); Al-Hamdu Lillah; so AAYAT-65 of ANFAAL asks the Prophet PBUH to urge the Muslims for QITAL (the fight against the disbelievers) and gives this good tidings that even if the true Muslims are twenty in number only, they would be enough to win the field against two hundred of disbelievers; if the true Muslims that are hundred and they face a thousand of disbelievers, the Muslims would even then defeat them; the quantity of disbelievers would not stand against the quality

of the Muslims to fight them for the simple reason that they are not aware of the blessing of the Islamic teachings when they are in the practice of the true Muslims clearly; this AAYAT though statement, provides this as command that the Muslims (if they face disbelievers that are ten times more in quantity) have to fight them and they would not back-out from the combat though if the disbelievers are much more, then the Muslims have the option to withdraw their-selves from QITAL; the next AAYAT gives concession in the command and makes the Muslims liable to fight the disbelievers necessarily when at maximum they are double in number to the Muslims and beyond that, the Muslims have the option to withdraw; the reason for this concession is given at the AAYAT that they do have some weakness (in the power to fight) yet Allah would assist them if they do relate themselves to SABR (patience); please see the note at the thirteenth Ruku of BAQARAH too for this matter related to AAYAAT; Al-Hamdu Lillah; the next four AAYAAT clarify that this Quran is the word of Allah that He has sent to Muhammad PBUH by the most respectable angel Gabriel-AS (the holy-spirit); Allah has told at AAYAT-102 here about the beauty of the Quran to the Muslims as He has presented at AAYAT-89 too; Allah sent it with HAQQ (i.e. the Truth) to establish the practice of Islamic teachings among the Muslims so it is the Guidance to the right path for them at the world and certainly, the good news for them about the success at AKHIRAT; note that by AAYAT-89, we get the detail of HAQQ that it explains clearly everything for the life of the mankind (in essence) and there Allah mentioned it as mercy too towards the Muslims so this AAYAT-102

provides the detail for the mercy that it establishes the practice of Islamic teachings among the Muslims for their magnificent strength at the world; Al-Hamdu Lillah; AAYAT-103 tells that when the disbelievers could not challenge the Islamic teachings at the Quran, they tried to blame Muhammad PBUH that he had learnt these issues from some person; Allah replies by telling them that the person that they indicate in their blame is not an Arab and the Quran has presented these teaching in clear Arabic; note about this answer that though it implies attention to integrity of the Islamic teachings at the Quran too yet it actually points out that even the text of the Quran that provides those teachings, is miraculous as it is totally inimitable; certainly, those who disbelieve the Quran by such blames, Allah would never guide them to the right path and they certainly would face the most severe punishment; those who lie by their forgery are actually the disbelievers who have disbelieved in the AAYAAT that Allah has sent (and who blame the Prophet PBUH in different manners about them), and they actually are such liars who try to present erroneous teachings to misguide the persons around; the next AAYAAT from AAYAT-106 till the last of the Ruku present the attitudes of two types of the Muslim persons that happen to face such critical situation that threatens their lives directly; at such situation, only those Muslim persons would remain totally committed to Islam who are most attentive to Allah with all sincerity towards Him; Al-Hamdu Lillah; the four AAYAAT from 106 to 109 read, "he who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to

disbelief- on these is the wrath of Allah, and they shall have a grievous chastisement; this is because they love this world's life more than the hereafter, and because Allah does not guide the disbelieving people; these are they on whose hearts and their hearing and their eyes Allah has set a seal and these are the heedless ones; no doubt that in the hereafter they will be the losers"; AAYAT-106 indicate those who at the times of extreme crisis, leave Islam and go towards disbelief that they shall have grievous chastisement; but there is an exception that this AAYAT presents by the words to the effect that "not he who is compelled while his heart is at rest on account of faith"; note that there were such early Muslims who accepted Islam when the message of Islam reached them as Muhammad PBUH started providing it on the command of Allah to all people around; the disbelievers violently tortured those that were the weakest of those Muslims as they did not have any defense to offer against their tyranny; though many of them accepted death even at such times yet there were few of them who could not bear such torture and succumbed to the pressure upon them to leave Islam by saying disbelieving words against Islam; even among these few, the better number was of those who for the sake of their safety, said the disbelieving words but they actually believed Islam totally at heart; the exception at the AAYAT refers to such persons and there are accounts of such persons that they used to cry on such words that they uttered to safety that seemingly denoted disbelief but this AAYAT relieved them due to their plight at those times by acceptance of their true repentance; Al-Hamdu Lillah; the AAYAT tells about the other of these few who left Islam

(because of their inclination to their tribal manners or because of their expectation of getting high amounts of money or because of some status that they might receive at the world) when they were pressurized at their belief in Islam and showed no repentance on their doing ahead, that they would certainly see the most grievous chastisement; this would come to them as they preferred the world over AKHIRAT and Allah does not provide the true guidance to such disbelieving people; Allah has put seal upon their hearts because of their inclination to worldly things and upon their hearing ability and their seeing ability so they would remain oblivious to the true guidance ahead; note that when the hearing ability and the seeing ability does not lead to the acceptance of the Truth at heart then it actually means that they are not available to the person who seemingly has them; and so they certainly would be the losers at AKHIRAT; note that at those times, Islam highly needed such committed persons who would remain firm upon it even when they face extreme troubles so that they would ultimately challenge (and change) the situation of "might is right" that prevailed extensively at those times bringing it to the total commitment to Allah, the true Lord; Al-Hamdu Lillah; the last AAYAT of the Ruku tells that Allah cares for such persons who remain committed to Islam whatever comes as it reads, "yet surely your Lord, with respect to those who fly after they are persecuted then they struggle hard and are patient, most surely your Lord after that is Forgiving, Merciful"; Al-Hamdu Lillah; this not only soothes such person that AAYAT-106 had denoted as an exception by the words that "not he who is compelled while his heart is at rest on account of

faith" but it also expresses the good tidings to all those persons who come to Islam and stay firm on it, that due to their acceptance of Islam, Allah has eliminated all of their previous wrong doings and He would surely provide them such space ahead (which might be at other land than at which they had been living) that they would gain the best of deeds there as they remain totally attentive to Allah, the true Lord; Al-Hamdu Lillah.

NAHL-The Fifteenth Ruku

111. (Remember) the day when every soul shall come, pleading for itself and every soul shall be paid in full for what it has done, and they shall not be dealt with unjustly.

112. And Allah sets forth a parable: (Consider) a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's favors, therefore Allah made it to taste the utmost degree of hunger and fear because of what they wrought.

113. And certainly there came to them an Apostle from among them, but they rejected him, so the punishment overtook them while they were unjust.

114. Therefore eat of what Allah has given you, lawful and good (things), and give thanks for Allah's favor if Him do you serve.

115. He has only forbidden you what dies of itself and blood and flesh of swine and that over which any other name than that of Allah has been invoked, but whoever is driven to necessity, not desiring nor exceeding the limit, then surely Allah is Forgiving, Merciful.

116. And, for what your tongues describe, do not utter the lie, (saying) this is lawful and this is unlawful, in order to forge a lie against Allah; surely those who forge the lie against Allah shall not prosper.

117. A little enjoyment and they shall have a painful punishment.

118. And for those who were Jews We prohibited what We have related to you already, and We did them no injustice, but they were unjust to themselves.

119. Yet surely your Lord, with respect to those who do an evil in ignorance, then turn after that and make amends, most surely your Lord after that is Forgiving, Merciful.

This Ruku guides the attention to the fact that the day of HASHR would certainly take place when every person would plead for the safety of his/her own self and every person would certainly receive only what he/she deserves so there would be no injustice; after the mention of the Day of Judgment, the Ruku goes on to ask for care to eat only the allowed clean-to-take foods; note that the Quran has clearly told at places that the intake of anything affects the Man not only in physical sense but even in the spiritual sense and so it asks at places to take care about what he eats (see for instance AAYAAT 168 & 169 of Surah-BAQARAH); so the Muslims would incline to foods that are HALAAL (allowed to eat) and TAYYIBAH (clean-to-take-in) and for this, they must see the KITAB (the Quran) and the SUNNAH (the practical guidance of the Prophet PBUH by his words, his actions or/and his silence on some matter); the lack of even

one of these properties (that are HALAAL and TAYYIBAH in something seemingly edible) prohibits the intake of it; note also that Allah had commanded Adam & Eve to keep away from going near even to the tree that had the prohibited fruit for them on it; Al-Hamdu Lillah; AAYAT-112 gives the example of such town that had all security from enemy and the people there were living peacefully as they got all necessary commodities with ease for their subsistence in abundance from different places to it; but it happened that they ignored the practice of commands of Allah in their lives and inclined to living with luxuries rather than necessities and they went beyond comforts as they wanted all sort of worldly assets available that they could manage to get; they had no worry if that caused troubles to the fellow-beings and they became restless even with the peace that they had with them and developed such psyche that had the quest for more and more of the world; this ultimately led them to ignore the practice of commands of Allah and to become most ungrateful to Him; their lives became competition with each other for the world, to show that they have more worth to accumulate the worldly finances and it even became the pursuit to satisfy their animal desires; Allah provided them some trying situations that came as hunger or/and all sorts of fear to them as their manner of living was turning like the manner of animals at jungle and these both (extreme hunger and troublesome fear) are what animals have to deal with all the time; this was put on them so that they take the heed to the righteous manner of living and leave their inclination to the world; but they were so unjust that they did not take-up simplicity as their living manner even when a Messenger of

Allah came into them from their own selves to teach them the teachings of Islam (that ask for simplicity in the manner of living) and due to their disregard to His Messenger, Allah punished them most severely; Al-Hamdu Lillah; AAYAAT-114 & 115 at the Ruku ask to eat from all HALAAL (allowed to eat) and TAYYIBAH (clean-to-take-in) only and to remain totally grateful to Allah; but if the extreme necessity asks to eat from such things that are neither HALAAL nor TAYYIBAH then the person has to take it only for necessity and up-to necessity; these things include such animal (that is ordinarily allowed & clean-to-eat) that dies of itself; and blood and flesh of swine and that over which any other name than that of Allah has been invoked; the Muslims need to strictly avoid these things except where extreme necessity tells that the death would most probably occur if they do not take any of these though even then that would be to necessity only; and Allah would forgive the sin then as He certainly is Most Forgiving and Most Merciful (see also the first Ruku of Surah MA'EDAH); Al-Hamdu Lillah; the AAYAT ahead tells the Muslims not to decide for something as HALAAL and TAYYIBAH by own-selves because Allah only is the true authority; only KITAB and SUNNAH (that show the commands of Allah to fulfill as to get the pleasure of Allah) would decide about the foods and drinks to take-in as HALAAL and TAYYIBAH; to decide by own self in such manner about the foods and the drinks are nothing but lies that would benefit such liars in no manner; even if they enjoy these things by the effect of their lies for the time-being at the world yet they would ultimately face extreme punishment on their extreme lies in this crucial issue so they need to

avoid it strictly; Al-Hamdu Lillah; Allah tells at AAYAT-118 that Allah had prohibited some of foods and drinks on the Jews which He has told Muhammad PBUH before though some of them were even HALAAL and TAYYIBAH in general; note that AAYAT-146 of AN'AAM reads, "and to those who were Jews We made unlawful every animal having claws, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones: this was a punishment We gave them on account of their rebellion, and We are surely Truthful"; note also that Jacob-AS had prohibited the consumption of meat of camels upon himself at his times (only with the intention to get the pleasure of Allah) and Allah kept this prohibition too to remain among the Jews; Al-Hamdu Lillah; the last AAYAT at the Ruku gives concession to all those Muslims who had consumed any of the prohibited foods or/and drinks by ignorance; if their mistake is genuine where they had taken some prohibited foods or/and drinks, Allah gives them the recognition of their folly and gives them the space to better their position by avoiding all such wrongs ahead in whatever they consume when they are not yet seemingly near to their deaths; they need to accept the recognition early as that comes to them and compensate for their folly by avoidance of all such wrongs ahead with all commitment to the guidance that they had received explicitly; Al-Hamdu Lillah.

NAHL-The Last Ruku

120. Surely Ibrahim was an exemplar, obedient to Allah, upright, and he was not of the polytheists.

121. Grateful for His favors; He chose him and guided him on the right path.

122. And We gave him good in this world, and in the next he will most surely be among the good.

123. Then We revealed to you: Follow the faith of Ibrahim, the upright one, and he was not of the polytheists.

124. The Sabbath was ordained only for those who differed about it, and most surely your Lord will judge between them on the resurrection day concerning that about which they differed.

125. Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord knows best those who go astray from His path, and He knows best those who follow the right path.

126. And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient.

127. And be patient and your patience is not but by (the assistance of) Allah, and grieve not for them, and do not distress yourself at what they plan.

128. Surely Allah is with those who guard (against evil) and those who do the good (to others).

The last Ruku of NAHL starts by telling about Ibrahim-AS that "Surely Ibrahim was an exemplar (UMMAH), obedient to Allah, upright, and he was not of the polytheists"; UMMAH

actually has the meaning of "the people that have united upon a significant cause" so note that strictly according to Islam, there are two nations only in the world that are rejecters of the Truth and the believers of the Truth (see TAGHABUN-2); see also the comments at AAYAT-143 of Surah BAQARAH which tells, "and thus We have made you a medium nation (UMMAH) that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you" so this is one of the most important tasks of the Muslims as nation; even if only some of the people in the world remain as the believers in the Islamic teachings who practice it and provide it to others, they still would certainly remain whole nation in their own capacity and Ibrahim-AS alone represented the Muslim UMMAH at his time though soon after, his wife Sarah-AS and his nephew Lot-AS (who then became the Messenger of Allah) accepted the teachings of Islam with him; as the AAYAT mentions him as UMMAH so it points out that there would be the believers of the Truth who would fervently care for it in his descendants and that he had all virtues to height in him that Islam asks of all true Muslims (especially the ability by the blessing of Allah to provide the message of Islam to all peoples) yet it also informs that even if one man is at the right path, he truly is the whole UMMAH and he actually represents the standard to see how the virtuous person would live; Al-Hamdu Lillah; this clarifies that the Muslims of a specific place or of a specific time even if all of them are not included in the mention, they still are the UMMAH in their own capacity; it is such concept of unity that shows by any tangible substantial gathering of the good

Muslims anywhere even at these current times, so the beautiful concept of UMMAH in Islam renders it indivisible if the Muslims do understand it well as due to the true concept of "nation" by the Islamic viewpoint, there is no possibility for anyone to divide the Muslims into factions anywhere at any time; Al-Hamdu Lillah; note that even the disbelievers at Makkah at the times of Muhammad PBUH held Ibrahim in most high esteem (and the people of the Book too respect him most highly to this day) so the AAYAT mentions him that he believed in the Islamic teachings and that he did put into his practice; he taught those teachings only with total obedience to Allah with his total attention towards Him in all issues of life; and he certainly was not among the polytheists; Al-Hamdu Lillah; the AAYAT implies that when the disbelievers say that they do respect Ibrahim and they neither follow him in their belief nor in their practice so what kind of respect is this; AAYAAT-121 & 122 explicitly tell about him that "he was grateful for the favors of Allah (that he remained pleased without asking for abundance at whatever He had granted him)- He chose him (as His Prophet) and guided him on the right path (i.e. the path of Islam); and We gave him good (the most pleasant life) in this world, and in the next (i.e. AKHIRAT) he will most surely be among the good"; here the ILTIFAAT (change of the pronoun at statements in the Quran) is notable that in AAYAT-122, Allah speaks in the royal manner to express His true authority by the pronoun "We" that His will reigns truly everywhere at the earth and at the heavens and at all that is between them; Al-Hamdu Lillah; note that even when the Quran applies the ILTIFAAT, the meanings to the AAYAAT

still remain most obvious at such places; note also that we have just studied at AAYAT-97, "whoever does the good whether male or female and he is believer, We will most certainly make him live a happy life (at the world), and We will most certainly give them their reward for the best of what they did (at AKHIRAT)"; Al-Hamdu Lillah; the next AAYAT tells that Allah has provided the same message of Islam to Muhammad PBUH that He had given to Ibrahim-AS, that he would follow in the most committed manner and all of his UMMAH would too, to remain on the right path (as Allah clarified all the basics of that right path beautifully in the times of Ibrahim and they always were the same); and Ibrahim certainly was never among the polytheists; Al-Hamdu Lillah; AAYAT-124 tells that the Jews whom Allah had commanded to sanctify the day of Saturday (and they were the only ones that Allah had commanded for it), they disputed about it and disrespected it so Allah would settle all disputes among them at the Day of Judgment (see also the note at the eighth Ruku of BAQARAH); Allah brings this AAYAT here to tell that Allah did provide different commands even after Ibrahim though He had provided the basics of the right path most clearly to believe at his times; Al-Hamdu Lillah; AAYAT-125 tells about providing the message of Allah (to all peoples of the world with care to their respective inclinations) to which the Muslims have their extreme liability as of now after the death of Muhammad PBUH, the last Messenger of Allah; and the next three AAYAAT till the last of the Ruku (which also is the last of Surah NAHL) provide even more clarity to this matter; Al-Hamdu Lillah; AAYAT-125 reads, "(O Muhammad PBUH)- call

to the way of your Lord with wisdom (those learned persons who are most studious yet in need of getting the Islamic teachings) and with goodly exhortation (by addressing the good emotions in those persons who value the good feelings among the fellow beings), and have disputations with those (who would not even listen properly to the good Islamic teachings due to their negative manner to challenge everything that comes their way, even when the true Muslims provide all good reasoning for them to accept Islam in their benefit), in the best manner; surely your Lord knows best those who go astray from His path, and He knows best those who follow the right path (so you have the liability to providing the message of Islam to all peoples of the world and Allah only would decide who gets the true guidance)"; note that HIKMAT (i.e. wisdom) means such high intelligence that tells how to put the Islamic commands into practice so the Muslims would call the learned persons that have the inclination to HIKMAT, by the manner of HIKMAT (as that is the asking of ADL); and they would call those persons who have the sense that the world needs to live in peace where all persons care about the fellow beings with such good principles that they all apply at practice, by the manner of goodly exhortation (as that is the asking of EHSAAN); Al-Hamdu Lillah; AAYAT-126 & 127 relate to retaliation by the same level of offence if the last type of them come to challenge them practically in some most adverse manner; so AAYAT-126 asks all true Muslims to stand firm together against their adverse practical efforts to challenge Islam though it appreciates the preference to patience where it is possible on their wrong-doings and leave such persons on

their own (note that this Surah came to the Prophet PBUH at the MAKKI period); however, Allah commands the Prophet PBUH at AAYAT-127 especially to observe patience with the indication that though it is difficult in general yet Allah would give him the ability to observe it with easiness and asks him not to grieve upon their disbelief (by the concern why they reject these good teachings when he is providing these to them only so that they get highest of benefits by them) and guides him not to distress himself on whatever adverse plans that they make against the expression of his teachings (as Allah would certainly save him from all their adverse efforts as he fulfills his liability well) so unless they take some adverse action against Islam practically, the better thing for him is to avoid all such persons by ignoring them at this time as much as possible; Al-Hamdu Lillah; the last AAYAT of the Surah tells about all those that come to Islam by its total acceptance that they also become part of the Muslim UMMAH and Allah would care for all true Muslims who do care for the commands of Allah in all issues of life; it reads, "surely Allah is with those who guard (against evil that nothing adverse touches their true belief on Islam as they remain attentive to Allah) and those who do the good (deeds that benefit them highly and that benefit even others)"; so most certainly, these are such persons who would live the most pleasant life at the world, and Allah would most certainly give them their good reward in the best of manners for whatever good they did, at AKHIRAT; Al-Hamdu Lillah.

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

Here our study of NAHL ends; Al-Hamdu Lillah

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Surah BANI-ISRAEL (AL-ISRAA)
(Consists of 12 Ruku; MK-6 to 10)

BANI-ISRAEL-The First Ruku

1. Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing.
2. And We gave Musa the Book and made it a guidance to the children of Israel, saying: Do not take a protector besides Me;
3. O the offspring of those whom We bore with Noah; surely he was a grateful servant.
4. And We had decreed the command for the children of Israel in the Book: Most certainly you will make mischief in the land twice, and most certainly you will behave insolently with great insolence.
5. So when the promise for the first of the two came, We sent over you Our servants, of mighty prowess, so they went to and fro among the houses, and it was a promise to be accomplished.

6. Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band.

7. If you do good, you will do good for your own souls, and if you do evil, it shall be for them. So when the second promise came (We raised another people) that they may bring you to grief and that they may enter the mosque as they entered it the first time, and that they might destroy whatever they gained ascendancy over with utter destruction.

8. It may be that your Lord will have mercy on you, and if you again return (to disobedience) We too will return (to punishment), and We have made hell prison for the disbelievers.

9. Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward.

10. And that (as for) those who do not believe in the hereafter, We have prepared for them a painful chastisement.

Surah BANI-ISRAEL which is also named AL-ISRAA, records the event of ISRAA (i.e. when Allah took Muhammad PBUH on a journey at the night from Masjid-UL-HARAAM i.e. Makkah to the remote Masjid i.e. Jerusalem) at the opening AAYAT of the Surah; it was the strange journey that the Prophet PBUH made in the part of that night to Jerusalem in the company of Gabriel-AS upon BURAQ (the beautiful winged white little mule), and its second phase is mentioned as MIRAJ (ascension) to heavens from there where also

Gabriel accompanied him and Surah NAJM relates about it; he came back to Makkah the same night soon and his absence was not felt; it is highly feasible to observe the AAYAAT of Surah NAJM too which relates to the second phase of this amazing journey; Al-Hamdu Lillah; from the beginning of Surah NAJM to AAYAT-18, all these AAYAAT at the Surah read, "I swear by the star (the last one of them as the light dawns) when it goes down (i.e. fades away); your companion does not err (as Allah has provided safety to him from it in providing the message of the Quran), nor does he go astray (i.e. he does not have any inclination to change the Islamic teachings); nor does he speak out of desire (taking few teachings by choice and leaving others); it is naught but revelation (in the Quran) that is revealed which that (angel Gabriel-AS) who has extreme might, has taught him (by the command of Allah); that angel is vigorous; and he grew clear to view (when Muhammad PBUH saw him) and he is in the highest part of the horizon (in front of him); then he approached and came closer; so he was the measure of two bows or closer still (i.e. he was very near to him physically); and he (i.e. the angel) revealed to His servant (i.e. the servant of Allah) what he revealed (i.e. the AAYAAT of Surah MUDHDHATHIR); the heart (of Muhammad PBUH) was not untrue in what he saw (i.e. the angel in his true form); what- do you then dispute with him as to what he saw?; and verily he (i.e. Muhammad PBUH) saw him yet another time; (that was) at the farthest lote-tree (which was much more beautiful than how it is found at the world); near which is the garden (JANNAH), the place that is the resort (perhaps that was the place where Adam-AS and Eve-AS had

resided before their descent to earth); when that which covers covered the lote-tree (i.e. there were angels upon it); the eye did not turn aside (so he saw Gabriel clearly in his angelic form who remained the focus to his eyes), nor did it exceed the limit (so there certainly was no disrespect in his view of Gabriel); certainly he saw of the greatest signs of his Lord (so even though he did not see his Lord Allah, he did see many of His greatest signs there at his most holy visit there i.e. at MIRAJ)"; Al-Hamdu Lillah; these AAYAAT of NAJM tell that the belief of the Prophet PBUH on the Quran is based on his sight too as he has seen Gabriel-AS in his angelic form twice; they relate the incident of MIRAJ when the Prophet PBUH saw Gabriel-AS in his angelic form the second time near the lote-tree (that is the boundary at the seventh heaven from where no one is allowed entrance ahead) to where the Prophet PBUH had accompanied him; this incident happened couple of years before his migration to Madinah when in the company of Gabriel, he had gone from Makkah to the place of the mosque at Jerusalem at night (i.e. ISRA) and then from there, he went to heavens with him (i.e. MIRAJ) in the same night; note that Ahadith have given much detail to MIRAJ (though with exception to extremely few, all of them need scrutiny to their chains by which they are narrated or/and the text therein) and that was the time when Allah asked Muhammad PBUH to command the Muslims to read five SALAH daily (and it came to routine for Muslims at Madinah); Al-Hamdu Lillah; though ISRA was physical in nature (i.e. travel to Jerusalem) and it happened with most surprising velocity in terms of those times (as then it was at the distance of about a month from Makkah) yet the

ascension to heavens (MIRAJ) from there seems as the most amazing spiritual issue (but very real event) that is not easy to comment upon; note that I, MSD, would not touch any detail to its nature as certainly it has such spiritual aspect where silence is totally better rather than any discussion but with the clear acceptance that it certainly is very real in its nature; Al-Hamdu Lillah; note also that the Quran has told us that Allah made the wind take Solomon-AS most amazingly fast from places to places by His will as Surah SABA-12 relates, "And (We made) the wind (subservient) to Solomon, which made a month's journey in the morning and a month's journey in the evening, and We made a fountain of molten copper to flow out for him, and of the jinn there were those who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste of the punishment of burning"; the AAYAT tells with the mention about the mosque at Jerusalem that is "of which We have blessed the precincts" so much of area adjacent to it is where Allah has put His blessings upon (and many of Messengers had come at this area after Moses); as for ISRA & MIRAJ, its significance is that Allah brought this miraculous event that had two phases (physical and spiritual) for the Prophet PBUH because that was the time when the chiefs at the city of TA'IF had treated him most disrespectfully (which he had visited to get firm support for the spread of the message of Islam) and he had pleaded to Allah due to that adverse treatment; at that time too, he had shown total commitment to the task that Allah had given him saying words to the effect that if Allah does not will to disrespect him then he has no worry of how

the people treat him at present; Allah answered his plea beautifully by that event that when Allah has given him the task, He would see that he goes on with it at ease so he is most welcome to the nearness of Allah; within two years, he migrated to the city of Madinah conveniently that proved even better than TA'IF for the Islamic cause, where all the true Muslims then gathered to found the Islamic environment in practice; there just as he came to its doorstep, he was taken as the undisputed ruler of the place by the will of Allah; Al-Hamdu Lillah; the next couple of AAYAAT state that "and We gave Musa-AS the Book (Torah) and made it a guidance to the Bani-Israel, saying- do not take a protector besides Me; O the offspring of those whom We bore with Noah; surely he was a grateful servant"; so Allah had provided the true guidance at the five books (Pentateuch) clearly to Bani-Israel (the children of Israel) through Moses and had told them explicitly to fulfill His commands only as He only is the true Lord; this is the manner to remain grateful to Allah, the true Lord, and they shall adhere to it because this truly was the beautiful manner of living of Noah-AS all his life, who was the most notable ancestor of all persons that came to the world after him; Al-Hamdu Lillah; note here that Allah has used the word "ABD" (slave to Allah) for the Prophet PBUH at the first AAYAT and for NOAH too, at the third AAYAT; this tells among other things that every person needs to understand that his true status is to remain slave to Allah (being always grateful to whatever blessing He has provided to him) as that only would lead him to get more of His blessings and much nearness to Him; Al-Hamdu Lillah; though the Messengers of

Allah provided the same message of Allah to the people they were sent to, these three Messengers (Noah-AS, Moses-AS & Muhammad PBUH) have much in common with each other; they have the gap of 2000 years to each other; note that the next Surah i.e. KAHF also terms Muhammad PBUH, the last Messenger of Allah, at its first AAYAT as His ABD; these two Surah closely relate to each other as BANI-ISRAEL guides to AKHIRAT explicitly and KAHF tells about the inferior nature of the world except when the person leads his life by the Islamic principles; both Surah start by praising Allah, the true Lord; Surah BANI-ISRAEL mentions the Ten Commandments previously given in Torah in the manner that the Muslims would care for and guides the Muslims that they would fulfill the commands of Allah as the world is the place of examination where Allah has provided all facilities so that they work easily upon Islam; so it relates the event of the creation of Adam and asks to remain firm on the teachings of the Quran without giving any space to any of doubts; every person would answer for his doings at AKHIRAT and he would remain conscious to this at all times of his life; the Surah at the very beginning provides the destructive historical events to the Bani-Israel so that the Muslims reflect upon it and avoid all such doings that might lead to such destruction that came upon that people due to their challenge to the commands of Allah; Al-Hamdu Lillah; AAYAAT-4 to 8 relate about the history of the Bani-Israel that "and We had decreed the command for the children of Israel in the Book that most certainly you will make mischief in the land twice, and most certainly you will behave insolently with great insolence; so when the promise for the

first of the two came, We sent over you Our servants, of mighty prowess, so they went to and fro among the houses, and it was a promise to be accomplished; then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band; if you do good, you will do good for your own souls, and if you do evil, it shall be for them; so when the second promise came (then We raised another people) that they may bring you to grief and that they may enter the mosque as they entered it the first time, and that they might destroy whatever they gained ascendancy over with utter destruction; it may be that your Lord will have mercy on you, and if you again return (to disobedience) We too will return (to punishment), and We have made hell prison for the disbelievers" Al-Hamdu Lillah; note here that Allah mentions even the infidels that attacked Jerusalem as His slaves/servants because the will of Allah binds each and every person so it binds even the persons that are satanic in character; whatever happens certainly happens by the will of Allah; Al-Hamdu Lillah; Allah takes His work even from the wrong persons as He is leading all the creation at the heavens and at the earth and between them, though that does not mean that they get safety from the hell-fire as that only would come to them when they work with all heart to get the pleasure of Allah; Al-Hamdu Lillah; note the significant things that these AAYAAT provide to our study that are (1)-Allah had decreed about the Bani-Israel beforehand that they would make highest of mischief at the holy land of Jerusalem two times and at each of them, Allah would punish them most severely through such formidable enemy to them whom Allah would bring towards

them; (2)-Allah had decreed their destruction at some written material (that most probably is the book of destiny that is with Allah and He might have told them about it or might have not) because the term the Book is among the words that mean at places the Quran and even Torah and even the LOHE-MAHFUZ i.e. the book of Allah that have all things written in it including the matters of destiny; it also means the commands of Allah and even the Surah in which the word is placed (and in AAYAT-13 & 14 of this Surah BANI-ISRAEL, it denotes the account of deeds) so this tells that the context for it and for other such significant words is most important in getting the meaning of the word; (3)-Allah punished them the first time through the forces of Babylonia that had extreme wild nature when Nebuchadnezzar attacked them (and that happened about 800 years after Moses-AS and about 600 years before the advent of Jesus Christ-AS) and spread destruction all over the land by the will of Allah so it was the first of the most destructive event for the Bani-Israel when they had become most extremely disobedient to Allah; (4)-they remained in slavery for decades at Babylonia until when in 538 BC, Cyrus the Persian (who is mentioned as the ZUL-QARNAIN and who had conquered Babylonia the previous year), allowed them to resettle at Jerusalem; we would learn about him more as we read the next Surah insha-Allah; (5)-they regained their authoritative position with high increase in number and got the worldly possessions and the support of male children again in the times ahead; the difference at their circumstances went on while they resided at Jerusalem (where they again declined gradually to the same immoral

ways of living ultimately) and it happened that the Romans took over the place (63 BC) few decades before the miraculous birth of Jesus Christ but they allowed the Bani-Israel to live-on there with their own ruler posted upon them at the place yet under the strict Roman supervision; -6-it happened that when Jesus-AS appeared in them as the Messenger of Allah, they completely rejected his status and asked their ruler that Romans had appointed for them at the place (i.e. Pontius Pilate who was under the Roman emperor Tiberius) to give him the capital punishment; -7-it happened that they were unable to put any trouble on Jesus (as Allah took him up to Himself; see NISAA-158) yet due to their rejection of that great man who was among the most esteemed Messengers of Allah, they were punished most severely the second time within few decades of his departure from the world (i.e. his ascension to heavens); -8-Allah, the true Lord, punished them most severely by the hands of the Romans and though seemingly that came about because they had rebelled against the Romans yet it came as their second most severe punishment after about forty years of his departure, that Allah had written upon them due to their extreme disrespect to one of the most esteemed Messengers of Allah; -9-Allah, the true Lord, permitted the formidable forces of the Romans to enter the place of the mosque and they did destroy the whole place around in such destructive manner by His will that drove the Bani-Israel away from there decisively for many centuries; this is what the AAYAT implies when it says, "(We raised another people i.e. Romans) that they may bring you to grief and that they may enter the mosque as they (the Babylonians) entered it

the first time, and that they might destroy whatever they gained ascendancy over with utter destruction"; -10-Allah, the true Lord, tells them that there still is the chance for them to save their spiritual integrity now by the acceptance of the Quran but He warns them explicitly that if they do not take its teachings into practice, He would punish them again most severely; it is history now that they did not accept the last Prophet Muhammad PBUH but challenged him on his call towards Islam, because he was among the descendants of Ishmael-AS and not of Isaac-AS; Allah then deposed them of their status of the chosen people to spread the message for the Islamic teachings and He raised the true Muslims to that position as we have studied at the eleventh Ruku of BAQARAH; Al-Hamdu Lillah; interestingly, the Muslims had also faced two most difficult times at their history after Muhammad PBUH and the first among them was the period when the eastern wild forces of Chenghez Khan destroyed the vast area under the control of the Muslims when they killed extremely huge number of Muslims and reached Baghdad at 1258 AD where they mercilessly killed the last Caliph of Abbasid administration; however, their descendants came to Islam afterwards as they were extremely fierce warriors yet lacked the manner to run the vast administration that they had received by the wars against the Muslims while the Muslims did not endorse their wild manner of living in practice; the second was the period when the western imperial forces colonized the areas of Muslims but ultimately due to wars amongst their-selves had to retreat from all such areas but after much loss to the vast resources of the Muslims and after the adverse set-up

of geographical areas among them that might cause strife amongst them rather than seeing to peace amongst them and all peoples of the world; so it still has its impact upon the world even after its end and the only manner to answer that impact is to keep away from such peoples that caused it as much as possible after providing them the message of Islam; this is more of necessity as of now as it has tried to weave a system of collective living by taking different views of their thinkers and this system of living is much adverse to the Islamic teachings as it has all inclination to secularism to keep the good moral teachings away from the working of administration (to cause all injustice to the fellow beings) and it has all inclination to the concept that the Man is but an animal (to cause all the shameful behavior among the masses); Allah certainly is the true Lord Who eliminates all injustice and all the shameful behavior when the Muslims remain most attentive to Him keeping firm to the Quran so He would certainly end all the adversities that the wrongs of imperialism has caused to the world as of now; the Muslims need to take the assistance of SABR (which means to stop from all wrongs by efforts having all trust in Allah and denotes the attitude of patience on troubles that develops to discard the interest towards the worldly possessions except for what is necessary for subsistence) and SALAH (which means to read the prayers to Allah that leads to the total attention to Allah so that they get His pleasure and achieve the true success at AKHIRAT); these both SABR and SALAH that respectively keep away from all base desires and strengthen the attention towards Allah to get His pleasure, are easy to take for those only who understand well that

they have to answer for their belief and their deeds at AKHIRAT (the eternal life ahead of this life at the world); see comments on AAYAAT-45 & 46 of Surah BAQARAH; Al-Hamdu Lillah; the last couple of AAYAAT introduce the Quran with words that "surely this Quran guides to that which is most upright (i.e. the right path for all peoples of the world) and gives good news to the believers who do good that they shall have a great reward; and that those who do not believe in the hereafter, We have prepared for them a painful chastisement"; so these AAYAAT explicitly tell the Bani-Israel to accept the teachings of the Quran with all commitment and they also tell all the peoples of the world that now when Allah has provided the Quran to the mankind, it is the only true guidance that assures salvation to them all and they need to accept it with all commitment; Al-Hamdu Lillah; for the Muslims, it tells explicitly that when they have believed in Islam truly then they need to do all good deeds that it asks to put into practice, by HIKMAT (the true wisdom); they would always remember that they would stand at front of Allah at the grounds of HASHR, the first day of AKHIRAT, and their lives need to show this good belief explicitly; Al-Hamdu Lillah.

BANI-ISRAEL-The Second Ruku

11. And the man prays for evil as he ought to pray for good, and man is ever hasty.

12. And We have made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek

grace from your Lord, and that you might know the numbering of years and the reckoning; and We have explained everything with distinctness.

13. And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day such book which he will find wide open:

14. Read your book; your own self is sufficient as the reckoner against you this day.

15. Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray: nor can the bearer of a burden bear the burden of another, nor do We chastise until We raise an apostle.

16. And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.

17. And how many of the generations did We destroy after Noah- and your Lord is sufficient as Knowing and Seeing with regard to His servants' faults.

18. Whoever desires this present life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell-fire; he shall enter it despised, driven away.

19. And whoever desires the hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted.

20. All do We aid-- these as well as those-- out of the bounty of your Lord, and the bounty of your Lord is not confined.

21. See how We have made some of them to excel others, and certainly the hereafter is much superior in respect of excellence.

22. Do not associate with Allah any other god, lest you sit down despised, neglected.

The Ruku starts with the comment on the general psyche of the man that says, "and the man prays for evil as he ought to pray for good, and man is ever hasty"; note that this Ruku guides the mankind that the life at the world is mere examination and it is not such place that the man has obsession for it to gain its success as his worthy goal; the opening AAYAT denotes that he inclines towards such benefits that he might seemingly get early and in this pursuit, there are such persons who ignore the good teachings of Islam; when they take-up such pursuits, they rather bring evil upon them as even if they do get some worldly possessions, they would lose the values that benefit at AKHIRAT, the true life; the AAYAT also implies that the man must be cautious in whatever he says so as not to ask Allah for anything by emotions at spur of the moment that is adverse to Islamic teachings; and he must not ask Allah for anything by extreme anger that brings some trouble to his near ones if Allah accepts his plea which grieves him afterwards; may Allah save all good persons from asking Allah for anything by ignoring the Islamic teachings that proves evil to them; Al-Hamdu Lillah; the next AAYAT tells about the night and the day that Allah had made them as two signs to the mankind so He makes the night pass away (as

darkness ends at the dawn of the day) and brings the day as lighted; this difference is so that the night assures the time of rest for the man that he keeps himself gathered with peace in temperament and that the day assures that he earns for the necessity of his living and keeps the account of the passing years and reckoning of the settlement of issues; Al-Hamdu Lillah; AAYAAT-13, 14 & 15 state about the examination of all men (and all women) at their lives at the world; these AAYAAT read, "and We have made every man's actions to cling to his neck (so those stay with him even to the resurrection day), and We will bring forth to him on the resurrection day such book which he will find wide open (which would have the complete record of his account in it); read your book (so even the persons who committed wrongs at the world, would be unable to ignore it and would have to read it); your own self is sufficient as the reckoner against you this day; whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray: nor can the bearer of a burden bear the burden of another (though if he misguides people, he would get the punishment for that too as that also would be his own wrongdoing), nor do We chastise until We raise an apostle (so that all persons get the message of the fundamentals of Islam and do not plea their innocence on the basis of ignorance; note that their liability is valid at these current times even if the message gets to them by the Quran or/and by the Muslims)"; Al-Hamdu Lillah; these AAYAAT tell explicitly that the life at the world is an examination for every person, male or female, and they would see their written account of deeds fairly at the Day of Judgment in which there would certainly

be no injustice as Allah has provided some beautiful manner to record all deeds of every person that remain attached to that person and he would himself vouch for its authenticity at that day; Al-Hamdu Lillah; note that AAYAT-10 to 16 of Surah INFITAAR read, "there are above you guardians (angels); generous and recording; they know what you do; the righteous verily will be in delight; and the wicked verily will be in the hell-fire; they will burn therein on the Day of Judgment; and will not be absent thence"; and AAYAT-49 of Surah KAHF reads, "and the book shall be placed, then you will see the guilty fearing from what is in it, and they will say- woe to us; what book is this- it does not omit a small one nor a great one, but numbers them (all); and what they had done they shall find present (there); and your Lord does not deal unjustly with anyone"; and AAYAAT-6 to 12 of Surah INSHIQAQ read, "O man- surely you must strive (to attain) to your Lord, a hard striving until you meet Him; then as to him who is given his book in his right hand, he shall be reckoned with by an easy reckoning, and he shall go back to his people joyful; and as to him who is given his book behind his back, he shall call for perdition, and enter into burning fire"; so these AAYAAT elaborate on this place at Surah BANI-ISRAEL as they clearly relate to this place; Al-Hamdu Lillah; the six AAYAAT in this Ruku from AAYAT-16 to AAYAT-21 state, "and when We wish to destroy a town, We send Our commandment (i.e. Allah provides ways to them to disobedience to see how they respond to it) to the people of it who lead easy lives, but they transgress therein; thus the word (of destruction) proves true against it, so We destroy it with utter destruction; and how many of the generations

did We destroy (when they disrespected the Messenger whom Allah had sent to them) after Noah-AS (including the people of HOODH, SALEH, Lot and SHOAIIB; Salaam on all the Messengers)- and your Lord is sufficient as Knowing and Seeing with regard to His servants' faults (so He knows totally well of their wrongs and so He punishes them by the most appropriate punishment that they deserve); whoever desires this present life (of the world), We hasten to him therein what We please for whomsoever We desire (so even for them, Allah decides what to give at the world and how much and to whom), then We assign to him the hell-fire; he shall enter it despised, driven away; and whoever desires the hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted (as Allah accepts all the good deeds done with sincere belief in Him); all do We aid-- these as well as those-- out of the bounty of your Lord (at the world), and the bounty of your Lord (here) is not confined; see how We have made some of them to excel others, and certainly the hereafter is much superior in respect of excellence (so the excellence here over many of persons is not the sign of their higher placement at AKHIRAT which only depends on TAQWA as we would study at KAHF explicitly)"; Al-Hamdu Lillah; note that TAQWA is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope towards Him that He would keep them safe from the Satan at all times and at all places; so every person would care to live as righteous believer in the

fundamental teachings of Islam with righteous deeds so that he/she does not lose the opportunity to show his/her worth for JANNAH at AKHIRAT and so that he/she is not put into the hell-fire as Allah would certainly fulfill His word; Al-Hamdu Lillah; the last AAYAT tells that the actual dwelling for the man is at AKHIRAT as the life at the world is the examination only for the man; He must care to get the best at that life by his good efforts at this life keeping care towards Allah, the true Lord; for this, he certainly needs to care that he does not take anyone equal to Him in authority as this is such evil thing that brings extreme shame to him and at AKHIRAT, he becomes most despised and most neglected as he lands in the hell-fire there; the AAYAT reads, "do not associate with Allah any other god, lest you sit down despised, neglected"; every person needs to remember that the life at the world is an examination for him and he needs to live it in the good manner that ultimately provides him the true success at AKHIRAT by the blessing of Allah, as that only is the true life of the man; Al-Hamdu Lillah.

BANI-ISRAEL-The Third Ruku

23. And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) "Ugh" nor chide them, and speak to them a generous word.

24. And make yourself submissively gentle to them with compassion, and say: O my Lord- have compassion on them, as they brought me up (when I was) little.

25. Your Lord knows best what is in your minds; if you are good, then He is surely Forgiving to those who turn (to Him) frequently.

26. And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.

27. Surely the squanderers are the fellows of SHAYATIN (plural of Satan) and the Satan is ever ungrateful to his Lord.

28. And if you turn away from them to seek mercy from your Lord, which you hope for, speak to them a gentle word.

29. And do not make your hand to be shackled to your neck nor stretch it forth to the utmost (limit) of its stretching forth, lest you should (afterwards) sit down blamed, stripped off.

30. Surely your Lord makes plentiful the means of subsistence for him whom He pleases and He limits (those means for him whom he pleases); surely He is ever Aware of, Seeing, His servants.

This Ruku and the next one provide the commands of Allah to the Muslims that He had given to the Bani-Israel through Moses as the Ten Commandments; however there are few additions to those here for the Muslims while Sabbath is not mentioned here as for Muslims, Friday is most holy among days; Surah AN'AAM had provided these Commandments at its last but one Ruku and I, MSD, would provide translation from there at this place; Al-Hamdu Lillah; AAYAAT-151 & 152 at Surah AN'AAM read, "say O Prophet PBUH- come I will recite what your Lord has forbidden to you- (remember) that you do not associate anything with Him (this covers the

First, Second and the Third Commandments) and show EHSAAN (kindness) to your parents (the Fifth Commandment) and do not slay your children for (fear of) poverty, We provide for you and for them (the Sixth Commandment in part) and do not draw nigh to indecencies, those of them which are apparent and those which are concealed (the Seventh Commandment) and do not kill the soul which Allah has forbidden except for the requirements of justice (the Sixth Commandment), this He has enjoined you with that you may understand (end of AAYAT 151); and do not approach the property of the orphan except in the best manner until he attains his maturity (the Eighth Commandment in part; this asks to avoid the unjust taking of any property especially of the weaker persons in a given society) and give full measure and weight with justice - We do not impose on any soul a duty except to the extent of its ability (the Eighth Commandment and the Tenth Commandment and note that giving the full measure and weight also means to care about the rights of others that they have on the person including especially his relatives, neighbors and all people in touch in the best possible way according to its Tafsir); and when you speak, then be just though it be (against) a relative (the Ninth Commandment) and fulfill Allah's covenant (these Commandments); this He has enjoined you with that you may be aware (of righteous deeds)- (end of AAYAT 152)"; read also the note at the Nineteenth Ruku of Surah AN'AAM for the elucidation of this Ruku at study; note that the Muslims are bound to obey Allah by the Quran and by the SUNNAH of the Prophet Muhammad PBUH, the last Messenger of Allah, as the

Islamic commands have that as basis to them; so we Muslims understand totally well that these Commandments relate directly to us Muslims and we would care to practice them as the Islamic Commands only; Surah BANI-ISRAEL asks the Muslims to give attention to fulfill all these commandments in practice as it asks to care for AKHIRAT; the first three AAYAAT of the Ruku guide to care about TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord) and keep the attitude of EHSAAN towards the parents (especially if anyone or both of them become old); they would not say even any such word to them that hurts them because at that age, the person becomes touchy (and they had cared for him at the time of his infancy when he used to trouble them by this and that); they would ask Allah for mercy for their parents with submissive gentleness with the acknowledgment that their parents did bring them up with all care that was possible for them when they were children; so now they would do for their parents whatever possible for them and if any of them had asked something that is genuinely out of their reach, they would speak with kindness to that parent and Allah would care for their genuine excuse if they really are virtuous; from the next AAYAT to the last AAYAT of the Ruku, the Surah guides to spend upon the near to kin and the needy and the wayfarer (who has lost his savings at the foreign place in crucial situation) as they have all rights on such Muslims who are fully able to help them out; note that the Muslims are like brothers to each other (see Surah HUIJURAAT-10); however, they need to exercise control over their expenditure that it occurs due to necessity of the

occasion and that it occurs to the necessity only; note that when the Muslim person spends his amounts at places where he has no necessity to spend then this is squandering of amounts i.e. TABZEER (and the AAYAAT here warn against this attitude in very strict manner as they call them the brothers of all satanic persons, especially when they ignore to spend on genuine necessities which is to provide the worthy amounts to the needy persons, that they have in excess); and if he spends more amounts than what the genuine necessity asks for, then it is extreme wastage of amounts i.e. ISRAAF which also the Quran does not appreciate as Allah provides the ruling at AAYAT-31 of Surah AARAAF, "O Children of Adam- wear your beautiful apparel at every time and place of prayer- eat and drink- But waste not by excess, for Allah loves not the wasters" (see also AN'AAM-141 and FURQAN-67); Al-Hamdu Lillah; AAYAT-28 tells that if the virtuous Muslim person hopes that Allah, the true Lord, would provide him such good amounts soon that would be in such excess of his necessities that he would be able to assist those who are near to kin and those that are needy and the wayfarer, then it is feasible for him to avoid expenditure on them for the present due to retaining of some amounts for his own necessities ahead but with the kind words to them to wait-on for some period of time ahead; but it is not feasible for him at any time in general to make his hand shackled to the neck (that is not to spend anything for the liability of the near ones and needy and the wayfarer due on him when he is able to do so) or to stretch his hand forth to such limit of providing their needs where he himself incurs deficiency in meeting his own

necessities and sits afterwards blamed on his excessive feeling to assist others (and his careless attitude might lead others to fear to help-out the relevant persons as due upon them); the last AAYAT of the Ruku points out that all persons that help each other, they are not the actual source of help amongst them (so they ought to do whatever possible for them without any burden upon them); it is Allah Who provides ease at the life at the world when He provides the means of subsistence for him whom He pleases but He also limits (those means for him whom he pleases); surely He is ever Aware of His servants and sees how they do their deeds (so He takes the examination of all persons as He deems fit); most certainly, He only is the true authority; Al-Hamdu Lillah.

BANI-ISRAEL-The Fourth Ruku

31. And do not kill your children for fear of poverty; We give them sustenance and yourselves (too); surely to kill them is a great wrong.

32. And go not nigh to fornication; surely it is an indecency and an evil way.

33. And do not kill any one whom Allah has forbidden, except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided.

34. And draw not near to the property of the orphan except in a goodly way till he attains his maturity and fulfill the promise; surely (every) promise shall be questioned about.

35. And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.

36. And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that.

37. And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height.

38. All this-- the evil of it-- is hateful in the sight of your Lord.

39. This is of what your Lord has revealed to you of wisdom, and do not associate any other god with Allah lest you should be thrown into hell, blamed, cast away.

40. What- has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying.

This Ruku continues to guide towards the fulfillment of the commandments of Allah with this guidance too that all persons need to live without arrogance and with compliance to all commands of Allah, the true Lord; the fact to note is that arrogance is certainly the disregard to the hearing and the sight and the heart that Allah has provided to the mankind for attaining the Truth so the ignorance to comply to the commands of Allah is against the asking of wisdom; Allah commands at these AAYAAT not to kill children because of such poverty where the guardians feel unable to provide for their sustenance; Allah tells them that He actually provides for them and even for you people so it is extreme injustice to kill (or intend to kill) any of children;

note that this command implies that the current manners of the birth control highly challenge the Islamic manner of living (though there is some tolerance to them if the man only takes-up any such measure on necessity that is other than the total blockade of his matter so as to avoid pregnancy to his wife); Allah asks here not to go near even fornication (and adultery) as that is extreme shameful act that leads to much evil doings; note that even the consent at both sides does not make it valid and it still remains most extremely shameful to both sides; note also that trying to control the birth rate and falling into an extremely shameful act have much connection to each other; Islam asks for highest of purity when it guides to morality that the Quran presents, and so all persons especially the Muslims need to avoid all injustice and all shameful acts to which their nearness even is most blamable; we have studied that Allah had ordered Adam-AS & Eve-AS not to go near even, to the tree that had the prohibited fruit on it and the eating of which led them to lose their clothing in front of each other (see the supplementary note at the second Ruku of AARAAF); Al-Hamdu Lillah; He commands ahead at the Ruku not to kill anyone who is innocent, except for a just cause (i.e. by the ruling of the Islamic law or at justifiable JEHAD; see also the note on the thirteenth Ruku of Surah NISAA) and not to go near to the property of the orphan except in a goodly way (where the sustenance of his own and of the orphan does ask validly for it) till he attains his maturity; Allah commands to fulfill all pledges that the man has taken and here Allah has specially mentioned such pledges that ask to care for the life, property and honor of the weak persons around; Al-

Hamdu Lillah; Allah asks also to give full measure when the person measures things that need taking their measurement, and weigh with true balance when he weighs things that need taking their weight; note that giving the full measure and weight also means to care about the rights of others that they have on the person including especially his relatives, neighbors and all people in touch in the best possible way; Allah forbids all persons ahead to speak anything without any knowledge as that amounts to using the ability of hearing and seeing in erroneous manner which leads to deducing results in the most incorrect manner; this prohibits giving testimony without the firm knowledge about the issue or talking about somebody without worthy information about him; with that it also prohibits to deduce results when the person is not much studious about learning the true guidance for which he needs to ask the good people having the good knowledge about it; we have read at Surah AARAAF-179 about the disbelievers that "they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear; they are as cattle, nay, they are in worse errors; these are the heedless ones"; Allah had sent His Messengers to guide towards the fundamental teachings of Islam but many of the disbelievers disbelieved by ignoring their teachings so such disbelieving persons have such eyes that they do not use to see the Truth and such ears that they do not use to hear about it; that is why their hearts do not attach to it and they live on with such attitudes that denote that they are completely oblivious to it; so they are like the cattle in animals that go on eating their provisions without much care to observe the

surroundings that might lead them to understand the dangers that might fall upon them; in fact, they are even more oblivious as the cattle do raise their heads occasionally when they ruminate while these disbelievers go on with their pursuit of the worldly things without any care to see the right path for their true success; this attitude of taking the way by own understanding is mostly because such persons take themselves as most capable of getting to facts (the psyche of I, my, me) and these three AAYAAT that are 36, 37 & 38, strictly guide not to become arrogant; these AAYAAT read, "and follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that; and do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height; all this-- the evil of it-- is hateful in the sight of your Lord"; Al-Hamdu Lillah; these all teachings (that are the commandments of Allah) are the true wisdom as all persons need only that to put into practice and the foremost of this true wisdom is that all persons care that they do not associate any other equal in authority with Allah, the true Lord; that wrong is such extreme wrong that because of that, they certainly would be thrown into hell, blamed and cast away; the last AAYAT of the Ruku states to make the extreme wrong of the disbelievers manifest upon them that for themselves, they prefer sons but for Allah, they take angels as His daughters; so the disbelievers not only take others as associates in authority with Allah, they disrespect Him even more when they commit this most extreme wrong; may Allah save all Muslims keeping them all into His shelter from the Satan so that they keep totally

away from this most extreme wrong by getting the highest of blessing of Allah, the true Lord; Al-Hamdu Lillah.

BANI-ISRAEL-The Fifth Ruku

41. And certainly We have repeated (warnings) in this Quran that they may be mindful, but it does not add save to their aversion.

42. Say: If there were with Him gods as they say, then certainly they would have been able to seek a way to the Lord of power.

43. Glory be to Him and exalted be He in high exaltation above what they say.

44. The seven heavens declare His glory and the earth (too), and those who are in them; and there is not a single thing but glorifies Him with His praise, but you do not understand their glorification; surely He is Forbearing, Forgiving.

45. And when you recite the Quran, We place between you and those who do not believe in the hereafter a hidden barrier;

46. And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord alone in the Quran they turn their backs in aversion.

47. We know best what they listen to when they listen to you, and when they take counsel secretly, when the unjust say: You follow only a man deprived of reason.

48. See what they liken you to! So they have gone astray and cannot find the way.

49. And they say: What- when we shall have become bones and decayed particles, shall we then certainly be raised up, being a new creation?

50. Say: Become stones or iron,

51. Or some other creature of those which are too hard (to receive life) in your minds! But they will say: who will return us? Say- He Who created you at first; still they will shake their heads at you and say: When will it be? Say- maybe it has drawn nigh.

52. On the day when He will call you forth, then shall you obey Him, giving Him praise, and you will think that you tarried but a little (while).

The Ruku starts by the statement that the Quran repeats the issues in its message at different places specially it gives the warnings at many of Surah to the disbelievers that Allah would punish them most severely if they reject the fundamental teachings of Islam; they have settled into their disbelief because of their arrogance instead of taking heed to the warning; they do not see the fact glaring at them that if there had been others equal in authority to Him as they say, they would have challenged Him and this would have upset all the setup of the creation; glory be to Him and exalted be He in high exaltation above what they say; Al-Hamdu Lillah; AAYAT-44 states explicitly that "the seven heavens declare His glory and the earth (too), and those who are in them (so no one challenges Him); and there is not a single thing but glorifies Him with His praise, but you do not understand their glorification (so all of creation praise Him

truly though the jinn and the mankind have to praise Him by their efforts and even they are bound to the will of Allah); surely He is Forbearing, Forgiving"; so, even if any of the mankind do not understand how they praise Allah yet all of His creation, even those that seem lifeless, they all do praise Him in their own specific manner; Al-Hamdu Lillah; the punishment of such arrogant disbelievers at the world is that Allah puts hidden barrier between you- O Prophet PBUH- and them who do not believe in AKHIRAT, that remains unseen and He puts covering to their hearts that they do not get the message of the Quran as even what they hear of it, they hear it in the way that they are unable to understand it truly; so whereas everything of His creation praises Him, these disbelievers are such persons whom also Allah has provided the true guidance by the Quran yet they fall into erroneous attitude; when you O Prophet PBUH mention your Lord alone in the Quran they turn their backs in aversion (as they intend to listen about those whom they take as equal to Him in authority); but certainly He only is the true authority; Al-Hamdu Lillah; Allah states plainly that He knows (when these disbelievers act as they are listening to the guidance that you provide- O Prophet PBUH) that they intend to get something on which they can put some blame upon you by their manner of thinking and they intend that the people get the impression that even when these persons listen to all this intently yet they do not see anything worthy to accept; they say amongst them to the persons who do develop any inclination towards the Islamic teachings that they are following such person who has some spell upon him; look at this most disrespectful attitude that they take towards you

O Prophet PBUH so they have gone so far away from the true path that now they would never find it ever to gain the true guidance; the last four AAYAAT of the Ruku read, "and they say- what- when we shall have become bones and decayed particles, shall we then certainly be raised up, being a new creation? - say (that) become stones or iron, or some other creature of those which are too hard (to receive life) in your minds- but they will say- who will return us? - say (that) He Who created you at first; still they will shake their heads at you and say- when will it be? Say (that) maybe it has drawn nigh; on the day when He will call you forth, then shall you obey Him, giving Him praise, and you will think that you tarried but a little (while at the world)"; these AAYAAT tell that the disbelievers are so much ignorant of the spiritual issues that they are totally incapable to perceive how they would rise from the dead when they would seemingly be bones and decayed particles; so Allah answers that whatever seemingly they become even if they are under stones or iron becoming part to them (or even become attachment to some other material), Allah would still raise them up for the final Judgment; He created them the first time and He would return all persons to life again; Al-Hamdu Lillah; even then, they would continue with their objections (shaking their heads in disbelief towards you) that when this would be- so O Prophet PBUH tell them that it might be very near (and only Allah knows its exact time so they need to accept the fundamental teachings of Islam rather than worry about its timing); when Allah calls all persons to the Judgment, they would respond running to the grounds of HASHR (and even praising Allah then) where they would see that this Day of

Judgment is very much longer than their lives at the world; that day of HASHR (i.e. the Day of Judgment) would certainly come to all persons of the world as they rise from the dead; certainly, Allah only is the true authority; Al-Hamdu Lillah.

BANI-ISRAEL-The Sixth Ruku

53. And say to My servants (that) they speak that which is best; surely the Satan sows dissensions among them; surely the Satan is an open enemy to man.

54. Your Lord knows you best; He will have mercy on you if He pleases, or He will chastise you if He pleases; and We have not sent you as being in charge of them.

55. And your Lord best knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others, and to DAWUD We gave a scripture.

56. Say: Call on those whom you assert besides Him, so they shall neither control the removal of distress from you nor (its) transference.

57. Those whom they call upon, themselves seek the means of access to their Lord-- whoever of them is nearest-- and they hope for His mercy and fear His chastisement; surely the chastisement of your Lord is a thing to be cautious of.

58. And there is not a town but We will destroy it before the day of resurrection or chastise it with a severe chastisement; this is written in the Divine ordinance.

59. And nothing could have hindered Us that We should send signs except that the ancients rejected them; and We gave

to THAMUD the she-camel-- a manifest sign-- but on her account they did injustice, and We do not send signs but to make (men) fear.

60. And when We said to you: Surely your Lord encompasses men; and We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their great inordinacy.

The Ruku guides to see the necessary attitudes at different occasions with care that Allah only is the true Lord; Al-Hamdu Lillah; the first couple of AAYAAT ask the Muslims not to lose patience when the disbelievers disrespect them without any care to listen to the true guidance that they provide to them in good manner; this impatience would only give the Satan the chance to make distance between the Muslims and the disbelievers that they would become unable to provide the true guidance to the disbelievers; it is their right upon the Muslims that they learn the true guidance and for this, the Muslims need to show the necessary patience; O Prophet PBUH- you (and all the Muslims) would always remember that they have to provide the message to the disbelievers as that only is their liability and Allah appreciates the intent efforts of all Muslims to bring the disbelievers to Islam yet Allah only would provide acceptance to them to give them mercy if He wills for it or otherwise to punish them if He wills; Al-Hamdu Lillah; the next AAYAT tells that Allah knows well about all that are at the heavens and at the earth so He had appointed the most virtuous men

only to provide His message for guidance, who might be or might not be at some distinctive status by the worldly possessions and who might bring many of persons to that guidance by the will of Allah or might not if Allah wills otherwise; He has given preference to some of His Messengers on others of them when the standard to preference relates to the acceptance of the people whom they call towards the fundamental teachings of Islam; Allah had made DAWUD-AS (David) one of the kings among the Bani-Israel and Allah made him His Messenger to Bani-Israel too and Allah gave him ZABUR (the Psalms) too; this statement provides the message that it is the will of Allah whom He brings at forth as His Messenger and what He provides to him from the worldly assets, yet it also implies that by the will of Allah, Muhammad PBUH, the last Messenger of Allah, would also become the ruler of Arabia soon and the Quran that Allah has given him, would always remain the Guidance to the right path after him; Al-Hamdu Lillah; note that it is disallowed to speak about the preference of any of Messengers over all of them as some have distinction in some manner and some have distinction in other; though the Muslims do give preference to Muhammad PBUH, the last Messenger of Allah, yet that is an overall consideration and he has forbidden explicitly to speak it out as we see at the authentic Ahadith and the Quran has not mentioned this issue in explicit manner; Al-Hamdu Lillah; note also that no one among the Messengers have been unsuccessful in his task as his liability was to provide the message of Allah to his people without any concern whether they take it or not and everyone of them fulfilled his liability

well by the blessing of Allah; Al-Hamdu Lillah; AAYAAT-56 & 57 asks the Prophet PBUH to tell the disbelievers that even if they call those whom they take as associates to Allah, they are totally unable to remove any distress from them and they are even unable to change its impression to minimum; in-fact, they (the angels) are so virtuous that they seek nearness to Allah remaining conscious whoever of them gets closer to Him and they hope for all good from Allah for all good persons and fear the chastisement to fall, from Allah to all evil persons; note that these virtuous persons whom the disbelievers called as associates to Allah also included such jinn too who had accepted Islam most sincerely and they were totally attentive to Allah; that extreme chastisement that falls upon the wrong-doers who do not repent on their wrongs, is certainly such thing that all do need to fear it; the next couple of AAYAAT that are 58 & 59 read, "and there is not a town but We will destroy it before the day of resurrection or chastise it with a severe chastisement; this is written in the divine ordinance; and nothing could have hindered Us that We should send signs except that the ancients rejected them; and We gave to THAMUD the she-camel-- a manifest sign-- but on her account they did injustice, and We do not send signs but to make (men) fear"; Al-Hamdu Lillah; note that the town mentioned here in general terms are all such towns that go into the highest of disobedience of Allah so Allah would punish them all by very severe chastisement even at the world; however, it is most probable that this indicates a town of some specific area but it is not feasible to comment on this here by this assumption and the best of comments at this here certainly is that Allah

knows better; Al-Hamdu Lillah; Allah tells explicitly that when Allah sent such sign that manifested as the clearest of miracles from Him, the people who got it showed extreme disrespect to that; due to this, Allah rejected all demands of the disbelievers to provide miracles; note that when the disbelievers did not accept the message of Allah in spite of seeing miracles clearly then Allah punished them with the most severe of chastisements even at the world; one of the clearest examples for this is the she-camel that Allah provided to THAMUD, the people of SALEH-AS, but they disrespected it (and killed her) which led to their utmost disaster; Allah provides such amazing signs only that they cause the necessary fear inside the people who get them and so they comply to the commands of Allah; Al-Hamdu Lillah; in the last AAYAT of the Ruku, Allah tells that the objections of the disbelievers must not worry the Prophet PBUH as Allah has all control of all peoples of the world and He knows totally well how to lead the world to its destiny ahead; note that the disbelievers said that they saw him weaker in them by the worldly possessions and they said that he must provide them such sign from Allah that they specify to him; Allah tells here that He has shown the Prophet PBUH amazing vision at the MIRAJ that is trial to all men and He has also made the cursed tree i.e. ZAQQUM at the hell-fire as trial that is mentioned in the Quran (see Surah SAFFAAT-62 to 66); if they need signs, these two are signs too that Allah mentions to them so that they accept the Prophet PBUH as the true Messenger of Allah and so that they see that Allah has set the cursed tree i.e. ZAQQUM by His will at the hell-fire so that they fear Him and comply to

His commands yet all this good call to Islamic teachings, lead the disbelievers only to highest of impiety; note that the AAYAT uses the word RU'YA (the vision) for whatever that Muhammad PBUH, the last Messenger of Allah, saw at MIRAJ so this word implies that his ascension to heavens (MIRAJ) is certainly the most amazing spiritual issue which is difficult to comment upon yet very real event of his life and certainly, Allah knows better; Al-Hamdu Lillah.

BANI-ISRAEL-The Seventh Ruku

61. And when We said to the angels: Make obeisance to Adam; they made obeisance, but IBLIS (did it not). He said: Shall I make obeisance to him whom Thou hast created of dust?

62. He said: Tell me, is this he whom Thou hast honored above me? If Thou should respite me to the day of resurrection, I will most certainly cause his progeny to perish except a few.

63. He said: Be gone- for whoever of them will follow you then surely hell is your recompense, a full recompense:

64. And beguile whomsoever of them you can with your voice, and collect against them your forces riding and on foot, and share with them in wealth and children, and hold out promises to them; and the Satan makes not promises to them but to deceive:

65. Surely (as for) My servants, you have no authority over them; and your Lord is sufficient as Protector.

66. Your Lord is He Who speeds the ships for you in the sea that you may seek of His grace; surely He is ever Merciful to you.

67. And when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safe to the land, you turn aside; and man is ever ungrateful.

68. What! Do you then feel secure that He will not cause a tract of land to engulf you or send on you a tornado? Then you shall not find a protector for yourselves.

69. Or, do you feel secure that He will (not) take you back into it another time, then send on you a fierce gale and thus drown you on account of your ungratefulness? Then you shall not find any aider against Us in the matter.

70. And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created.

This Ruku narrates the event of the creation of Adam & Eve for the fourth time here at its five beginning AAYAAT as Surah BANI-ISRAEL asks all the mankind to care for the only true aim of life that is to gain the pleasure of Allah by the true belief and the righteous deeds according to it if they intend to live safe so it asks them to care towards AKHIRAT; it has occurred seven times in the Quran that are at the fourth Ruku of Surah BAQARAH then at the second Ruku of Surah AARAAF; and the other five places are Surah HIJR-28 onwards, this place i.e. Surah BANI-ISRAEL-61

onwards, Surah KAHF-50, Surah TA-HA-116 onwards and Surah SUAD-71 onwards; note that we have studied it in detail at the supplementary note that I, MSD, provided at the second Ruku of Surah AARAAF (for AAYAT-11) and that suffices here for it quite fine insha-Allah; however, I would add for AAYAT-64 here that Allah told the Satan that if he thinks that he is able to make his adverse impression on some person by his screaming at the top of his voice, he might even take that against him so that he falls into the desires for the worldly status; note that mostly this screaming takes place at occasions where emotions run high that happens at the death of some near-one or at such mixed gatherings (mostly at concerts) where the music plays fast songs with little care to the Islamic moral values; if he gives-in to this adverse impression of the Satan, it would lead him ultimately to lose control over the better usage of his property and the better upbringing of his children; the Satan had said that he would try to take all of the mankind that Allah had created for His worship only, to the hell-fire except for those exceptional persons that are most committed to the commands of Allah; he had plans to lead the mankind to physical pleasures at height so that they give-in to their base desires seeking the worldly status only but Allah told him that it is not that he would take all of them to his satanic manners but the fact of the matter is this that all would remain committed to Allah by ultimately asking Allah for His mercy on their wrongs (as the spirit inside the Man realizes the Truth clearly so most surely, he will not be able to misguide them to deviate truly from the way of Allah) but those who incline by his continuous pursuance to wrongs and then they deviate

willfully to take his way without asking Allah for His mercy, they all will go with him in the hell-fire; Al-Hamdu Lillah; the next four AAYAAT of the Ruku tell about how Allah had cared so much even for the disbelievers among the mankind that they might get their necessary sustenance with total ease so they are able to fulfill the liability to attain the pleasure of Allah; these AAYAAT address the disbelievers that "your Lord is He Who speeds the ships for you in the sea that you may seek of His grace; surely He is ever Merciful to you; and when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safe to the land, you turn aside; and man is ever ungrateful; what- do you then feel secure that He will not cause a tract of land to engulf you or send on you a tornado?- then you shall not find a protector for yourselves; or do you feel secure that He will (not) take you back into it another time, then send on you a fierce gale and thus drown you on account of your ungratefulness? then you shall not find any aider against Us in the matter"; so these ask them to see their attitudes that even they understand well that Allah only would save them in all troubles that they face, yet they do not even consider to obey Him only as their true Lord unless He puts them into some troublesome trial; He certainly is in full control of matters and He is able to finish off the disbelievers whenever He wills (and no one is able to challenge Him certainly) yet He cares to give them the space to see their issues and come to accepting the fundamental teachings of Islam; so these AAYAAT ask them to observe the plain facts and seek the Truth by that clear observation; Al-Hamdu Lillah; the last AAYAT emphasizes the matter that

Allah told at the beginning of the Ruku by the narration of Adam that He had commanded the angels to make obeisance to Adam and they all made obeisance except for IBLIS (who was among the jinn yet due to His obedience to Allah, He had allowed him to sit among the angels); it reads, "and surely We have honored (among all creation) the children of Adam (that have believed in the Islamic teachings), and We carry them in the land and the sea (so that they would earn their living easily in the righteous manner), and We have given them of the good things (that affect their lives positively and they always live in peace), and We have made them to excel by an appropriate excellence over most of those whom We have created (as they need to put their potential ability to excel i.e. to rise ahead near to Allah)"; note that Allah has created the man at the status between animals and the angels so he would fall even below the level of animals if he takes the wrong ways and lives-on doing the wrongs; but he would rise above many of angels as he takes-up the true belief and lives-on with all virtuous deeds according to that true belief; Al-Hamdu Lillah.

BANI-ISRAEL-The Eighth Ruku

71. (Remember) the day when We will call every people with their Imam; then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with a whit unjustly.

72. And whoever is blind in this, he shall (also) be blind in the hereafter; and more erring from the way.

73. And surely they had tempted to turn you away from that which We have revealed to you, that you should forge against Us other than that, and then they would certainly have taken you for a friend.

74. And had it not been that We had already established you, you would certainly have been near to incline to them a little;

75. In that case We would certainly have made you to taste a double (punishment) in this life and a double (punishment) after death, then you would not have found any helper against Us.

76. And surely they had tempted to unsettle you from the land that they might expel you from it, and in that case they will not tarry behind you but a little.

77. (This is Our) course with regard to those of Our apostles whom We sent before you, and you shall not find a change in Our course.

This Ruku asks all to pay attention highly towards AKHIRAT that the world is the place of examination and the result to it would come at the day of HASHR (i.e. the first day of AKHIRAT); there, Allah would call all persons according to their results (the account of deeds that the AAYAT mentions as IMAMEHEM which literally means their leader); note that Surah YA-SEEN-12 mentions even some written material as IMAM which is clear from the context there and so it is feasible to take this term here as the written material which means the account of deeds; so those who had lived their lives at the world with care for the commands of Allah, they would be given their written account of deeds in

the right hand so they would read that with pleasure and they would see that they have not been dealt unjustly even as little as FATIL (the light fiber that enfolds the seed of a date); they would be given the result in better manner for their good deeds that they did sincerely for Allah as we have seen at places at the Quran so they would receive the good result ten times minimum to each of them (so Allah would treat them by the manner of EHSAAN); and those who had lived by evil manners at the world, they would be given their written account of deeds at the left hands at their backs as they would be tied; they would see that they have caused most extreme trouble to themselves and they would ignore it; but Allah would compel them to read it as we have studied at AAYAT-14 of this Surah; they would not have any more of wrongs in it but what they had committed at the world and their result would count each of their wrongs as single one only (so Allah would treat them by the manner of ADL); Al-Hamdu Lillah; the next AAYAT tells that the person who had remained blind at the world, he also would be blind there at the grounds of HASHR and that would be more troublesome to him; his blindness at the world was that he could not see the right path to accept the fundamental teachings of Islam though he got the message of Allah time and again; so there too, he would remain blind as he would not find any way to get safety from the most extreme trouble there in which his wrongs at the world would have put him in; Surah NISAA-173 tells that "then as for those who believe and do good- He will pay them fully their rewards and give them more out of His grace; and as for those who disdain and are proud, He will chastise them with a painful chastisement; and they shall not

find for themselves besides Allah a guardian or a helper"; Al-Hamdu Lillah; to understand the expression of AAYAAT-73, 74 & 75, note that when the disbelievers saw that Muhammad PBUH, the last Messenger of Allah, is gradually getting most positive response for his call towards Islam, they offered him that both sides decide what he would say from the Quran and what he would leave and they would tolerate his TABLIGH (the call towards the teachings of Islam) so that they all live at peace; they were even ready to provide him the status as one of chiefs among them and high amounts of money and the opportunity to marry any woman at Makkah he intends to; it is notable that when Allah takes someone as His Messenger from some people to guide them, He provides him safety from all physical and spiritual adversities that might become such hindrance to him that he becomes unable to provide the message of Allah to his people; so, because of this safety that Allah had provided to him, the Prophet PBUH refused their offer then & there; these AAYAAT address this event that read, "and surely they had tempted to turn you away from that which We have revealed to you, that you should forge against Us other than that, and then they would certainly have taken you for a friend; and had it not been that We had already established you, you would certainly have been near to incline to them a little; in that case We would certainly have made you to taste a double (punishment) in this life and a double (punishment) after death, then you would not have found any helper against Us"; these AAYAAT imply that he did the right thing by the rejection of their offer in clear terms but he has to remember that it was because Allah has provided him the

safety as His Messenger as the punishment for any other attitude would have been most severe; Allah states this so that all Muslims understand that even Muhammad PBUH saves himself from adversities by the blessing of Allah on him Who has provided him the safety from all adversities; we have studied at eleventh Ruku of Surah-AARAAF that when the chiefs in the people of SHOAIB had threatened him that if he does not come back to their way of life, they would turn him away from the land, he had replied, "indeed we shall have forged a lie against Allah if we go back to your religion after Allah has delivered us from it, and it befits us not that we should go back to it, except if Allah our Lord please - Our Lord comprehends all things in His knowledge; in Allah do we trust: Our Lord - decide between us and our people with truth; and You are the best of deciders"; so he did not say that I am very capable to save myself but he took the shelter of Allah only with the recognition that He only is the true Lord; note also that we have studied at AAYAT-65 at the previous Ruku where Allah tells the Satan that "surely (as for) My servants, you have no authority over them; and your Lord is sufficient as Protector"; Al-Hamdu Lillah; the last couple of AAYAAT of the Ruku tell that they had devised the plan to your exile from Makkah and if they do get it, Allah would not let them remain at Makkah for much time so He would punish them most severely; this is the set ruling of Allah that if the people of His Messenger reject him or cause him to leave the land, they are punished most severely even at the world; we see this at different places in the Quran where it provides the events of the five significant Messengers (Noah, SALEH, HOODH, Lot;

SHOAIB; Salaam on all of them); and we have read the Pharaoh and his forces were given extreme chastisement even at the world as the Pharaoh intended to disrespect Moses-AS and to keep the Bani-Israel to most humiliating slavery at the land (see the first four AAYAAT of the last Ruku of this Surah) and the Bani-Israel themselves were severely punished at 70 AD after they had rejected and had tried to humiliate Jesus-AS (in which they were unsuccessful) after about forty years of his ascension alive to heavens; Al-Hamdu Lillah; note that the disbelievers at Makkah caused such trouble for Muslims that led to Hijrah (their migration from Makkah to Madinah) and Allah spared their lives only because they did not force the Prophet PBUH (and even the Muslims) upon this migration as he had made it on the direction of Allah; so at the ninth year of Hijrah, the Quran asked the disbelievers to accept Islam or if they did not intend to accept Islam, then to leave Arabia and go away to anywhere else in the four months at progress from the days of HAJJ at that year (see the note at the first Ruku of Surah TAUBAH); Al-Hamdu Lillah.

BANI-ISRAEL-The Ninth Ruku

78. Keep up prayer from the declining of the sun till the darkness of the night and the morning recitation; surely the morning recitation is witnessed.

79. And during a part of the night, pray TAHAJJUD beyond what is incumbent on you; maybe your Lord will raise you to the position of great glory.

80. And say: O My Lord- make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee power to assist (me).

81. And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).

82. And We reveal of the Quran that which is healing and mercy to the believers, and it adds only to perdition of the unjust.

83. And when We bestow favor on man, he turns aside and behaves proudly, and when evil afflicts him, he is despairing.

84. Say: Everyone acts according to his manner; but your Lord best knows who is the best guided in the path.

The Ruku starts with the guidance that the Muslims read SALAH that they would offer from the declination of the sun from the mid-heaven to the darkness of the night so this includes ZUHR & ASR (that are the SALAH at afternoon and the late afternoon respectively) and MAGHRIB & ISHA (that are the SALAH just after the sunset and at late night when the light is no more at the horizon respectively); Al-Hamdu Lillah; the AAYAT mentions FAJR (the SALAH at the early morning before the sunrise) separately as it is the most important among the five SALAH; note that AAYAT-238 of BAQARAH also stresses the reading of the SALAH of FAJR and the AAYAT here states that it surely is the time when the morning recitation in the SALAH is highly witnessed (by the angels going up to the heavens ending their duty at the earth and by the angels coming down from the heavens there to fulfill their duty ahead); Al-Hamdu Lillah; AAYAT-79 asks

the Prophet PBUH that he would also read TAHAJJUD (that is the SALAH late after the midnight which the Muslim person says after rising from sleep) as the sixth obligatory SALAH as that would provide him the merit to get the position of great glory (MAQAM-MEHMUD) that is his glorious status to recommend the sinful Muslims to JANNAH that had risen as Muslims by belief at the day of resurrection; Al-Hamdu Lillah; AAYAAT-80 asks Muhammad PBUH, the last Messenger of Allah, to ask Allah for the easy entrance at Madinah and for the easy departure from Makkah and to ask Allah to grant him highest of assistance by this Hijrah; note that this plea actually tells that the Prophet PBUH needs to ask Allah for all convenience in his migration at this moment of time when the disbelievers are making most high mischief at Makkah, that they do not become able to affect his decision for leaving to Madinah adversely by their dictation and he follows the direction of Allah only; the last part gives the good tidings that Allah would provide him the beautiful status of command under His direction even at the world (and he received that good status as he entered Madinah); Al-Hamdu Lillah; AAYAT-81 provides another good tidings that Allah would lead the situation in such manner after the Hijrah to Madinah that the Truth would manifest openly among the masses and the falsehood would vanish totally so the Prophet PBUH needs to recite this at the Quran; note that at the conquest of Makkah at the 8th year of Hijrah in the holy month of Ramadan, the Prophet PBUH entered the KA'BAH and destroyed all the idols there; he was reciting this AAYAT there all the time; Al-Hamdu Lillah; the last three AAYAAT of the Ruku read, "and We

reveal of the Quran that which is healing (of the badness of previous deeds by its guidance) and mercy (forgiveness from Allah) to the believers (as they recognize the value of this beautiful favor of Allah to the mankind), and it adds only to perdition of the unjust (as they ignore its good teachings); and when We bestow favor on man (who thinks that he is most able to do his will), he turns aside and behaves proudly (as his attitude to the Quran shows clearly as if he is not in any need of the true spiritual guidance), and when evil afflicts him (due to such sinful ignorance), he is despairing; say- everyone acts (i.e. has attitudes) according to his manner (SHAKILA; as everyone does such deeds, that might be good or that might be evil, where he finds convenience for himself); but your Lord best knows who is the best guided in the path (as He keeps those, who ask His shelter from the Satan, always to the right path)"; He certainly is the true authority; Al-Hamdu Lillah; note that the AAYAT states that every person works in accordance to his SHAKILA (i.e. the rule of conduct; the space he has for practice according to his own abilities; the individual ability to manage the affairs of his belief and his deeds); so Allah would judge everyone at the Day of Judgment according to his own individual SHAKILA; Al-Hamdu Lillah;

BANI-ISRAEL-The Tenth Ruku

85. And they ask you about the Spirit. Say: The Spirit is one of the commands of my Lord, and you are not given aught of knowledge but a little.

86. And if We please, We should certainly take away that which We have revealed to you, then you would not find for it any protector against Us.

87. But on account of mercy from your Lord-- surely His grace to you is abundant.

88. Say: If men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others.

89. And certainly We have explained for men in this Quran every kind of similitude, but most men do not consent to anything but denying.

90. And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us.

91. Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out.

92. Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us).

93. Or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book which we may read. Say: Glory be to my Lord; am I aught but a mortal apostle?

The Ruku starts by the AAYAT that tells about the Spirit that the human mind is unable to perceive it; the AAYAT takes-up the issue of the Spirit as the Jews at Madinah had asked the chiefs at Makkah to ask the Prophet PBUH about it; note that there are two of worlds that are AALAM-e-

AMR (the world of Command) and AALAM-e-KHALQ (the world of creation); note also that WAHI (the revelation from Allah especially the Quran), Angels and the Human Spirit are related to AALAM-e-AMR; the human-physique is related to the earth and its food in essence comes from the earth but the human-spirit has come from AALAM-e-AMR and so it needs commitment to WAHI to satisfy it truly; when a pure human-spirit got acceptance at the court of Allah when Messengers were still coming to the world, Allah sent WAHI to such pure human-spirit directly at heart (as with Jesus Christ-AS and this includes dreams too as with Abraham-AS) or talked to him from behind some veil not coming at fore (as with Moses-AS) or by sending an angel to him that addressed his spirit (as with Muhammad PBUH); see Surah SHURA-51 and note here that after the Last Prophet Muhammad PBUH, there is no Messenger to come and as such, the WAHI has ceased to come after him; the pure spirit recognized WAHI well when it got that and even an Angel when it saw that, as they all belong to the same sphere of life that is AALAM-e-AMR; note that even the human-spirit, though it is His command, is the creation of Allah, the true Lord; Al-Hamdu Lillah; the next four AAYAAT relate more about the Quran that if Allah had willed, He would have taken all that He has provided to you O Muhammad PBUH in the Quran and then you would have become unable to get anyone to plead to Allah in this matter; AAYAT-87 adds that whatever you get as the revelation from Allah, is His blessing to you as the care Allah has for you is certainly great (and He has shown His care to all the mankind by providing you the Holy Book Quran); this tells that those disbelievers who intend to make divisions in

the Quran as they tell you to take some of it and leave the other, Allah would not let them get their way; Al-Hamdu Lillah; you tell all peoples of the world that even if all of the mankind and all of the jinn gather to challenge the Quran to produce something like it, they would totally remain unable to do it though they might work against it together; Allah has provided all peoples by the Holy Book Quran all the good tidings for all the righteous persons and all the warnings to all the wrong-doers yet the majority of them remains disobedient; note that the Quran challenges those who reject the Quran (as they take it as something that Muhammad PBUH has presented by his own self) to produce something like it even by taking the assistance of their close allies in this task; that certainly is not possible as the Quran comprises not only of meanings but also of words; though there is no way that anyone might imitate the meaning of the Quran keeping integrity in all that he presents yet this challenge also relates to the words of the Quran; Allah has set these words in such ways at its text that no one is able to imitate that in any way; for instance, note that the Quran tells us about Jesus Christ-AS that "the likeness of Jesus in the sight of Allah is as the likeness of Adam; He created him of dust then He said unto him - Be - and he is" (Surah AALE-IMRAN-59); this not only is correct by the meaning as Allah gave life to both of them by the direct command of KUN (BE) but it also is valid in the sense that the Holy Book Quran presents the names of both 25 times each at its text; Al-Hamdu Lillah; this set-up that Allah has provided for it, certainly has its own presentation and the most notable point here is that this challenge relates to both its words and its

meanings and both of them are totally inimitable in any man-made work; Al-Hamdu Lillah; the last four AAYAAT of the Ruku tell that the disbelievers present the conditions which they think is the requisite to the call towards Islam; note that they asked for these conditions as if they are ready to believe in Islam if the Prophet PBUH fulfills these conditions which they would take as the signs to his claim that he has received the true guidance from Allah; these AAYAAT read, "and they say- we will by no means believe in you until you cause a fountain to gush forth from the earth for us (as they thought that the Messenger of Allah would provide the worldly benefits to them); or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out (as they thought he would necessarily be one of rich persons); or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (as they thought that if they reject him, they would get immediate punishment or the Day of Judgment would come upon them instantly due to their rejection of Islam); or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book which we may read (as they thought that not only would he be well-off at the world but he also would be able to visit Allah whenever he wills); say- glory be to my Lord; am I aught but a mortal apostle? - (so this was the simple answer given to them on their demand which means that the very basis for such demand is erroneous as these certainly are not the requisite to his claim)"; Al-Hamdu Lillah.

BANI-ISRAEL-The Eleventh Ruku

94. And nothing prevented people from believing when the guidance came to them except that they said- What- has Allah raised up a mortal to be an apostle?

95. Say: Had there been in the earth angels walking about as carefree settlers, We would certainly have sent down to them from the heaven an angel as an apostle.

96. Say: Allah suffices as a witness between me and you; surely He is Aware of His servants- Seeing.

97. And whomsoever Allah guides, he is the follower of the right way, and whomsoever He causes to err, you shall not find for him guardians besides Him; and We will gather them together on the day of resurrection on their faces, blind and dumb and deaf; their abode is hell; whenever it becomes allayed We will add to their burning.

98. This is their retribution because they disbelieved in Our AAYAAT and said- What- when we shall have become bones and decayed particles, shall we then indeed be raised up into a new creation?

99. Do they not consider that Allah, Who created the heavens and the earth, is able to create their like, and He has appointed for them a doom about which there is no doubt? But the unjust do not consent to aught but denying.

100. Say: If you control the treasures of the mercy of my Lord, then you would withhold (them) from fear of spending, and man is niggardly.

The first AAYAT of this Ruku indicates that the disbelievers not only presented their erroneous demand so that they take Muhammad PBUH as the Messenger of Allah but many of them also had the false notion at the back of their minds that the Messenger ought to be an angel among them to guide the mankind; the next AAYAT refutes that in the most clear terms by asking the Prophet PBUH to tell them that if there had been angels living upon the earth carefree to the commands of Allah, He would certainly have sent an angel to them for their guidance; note that this statement is mere supposition about angels to denote the error of the disbelievers because the angels do not disobey Allah in any of His commands and this statement actually implies that the mankind needed the most virtuous man as His Messenger to guide them; Al-Hamdu Lillah; at AAYAT-96, Allah asks the Prophet PBUH, "say (as the conclusion to this discussion) that Allah suffices as a witness between me and you (because he has provided the best of men as His Messenger for guidance); surely He is Aware of His servants (that they need the guidance)- Seeing (the best of manners for their Guidance to the right path)"; Al-Hamdu Lillah; the next couple of AAYAAT relate that the actual task to do for the man is to learn sincerely about the commands of Allah as whomsoever Allah guides to the right path, he only is the follower of the right path, and whomsoever He causes to err, no one shall find for him any guardians besides Him, the true Lord; those who have fallen into the most erroneous notions taking them into their lives, Allah would punish them most severely as He would gather them together on the day of resurrection on their faces, blind and dumb and deaf; their

abode is the hell-fire where Allah would provide more of heat to them (by the change of their skins) as it comes to fade little; we have studied at the eighth Ruku of NISAA that those who reject the signs of Allah that He had provided to them (and those signs are the book, the HIKMAT and the good authority to practice them), Allah would soon enter them into the hell-fire and as their skins are thoroughly consumed, He would change them to other skins so they taste on the torment; note that the feelings relate to the skin and if that turns senseless, the torment would not be felt as the message for the pain to the brain is disrupted; they would see this torment because they denied the Day of Judgment even though the Messengers told them about it explicitly but they responded by saying when they shall have become bones and decayed particles, how shall they be raised up then into a new creation?; AAYAT-99 answers their doubt about the resurrection that they need to see that Allah has created the heavens and the earth because even their observation to that also is worthy to tell them that He certainly is able to create their like and He certainly has appointed for them the set timing to account for all their deeds; but the unjust do not consent to anything but denying of facts; the last AAYAT of the Ruku implies that Allah has given ample space to the Man to see his attitudes and come to the fundamental teachings of Islam; He provides sustenance even to the disbelievers so that they see to their physical needs and so that they get His message to accept and save themselves from the torment at AKHIRAT; He has no fear of the exhaustion of His resources as the men have so if they get some say to provide the true guidance, they would not have

given any of that to anyone thinking by their idiocy that it would finish by that good usage (and would bring some other persons to stand at their status); so undoubtedly, such man is most niggardly; the AAYAT reads, "say (O Prophet PBUH)-that if you (disbelievers) control the treasures of the mercy of my Lord (that enable people to live by all commands of Allah to save themselves), then you would withhold (them even, though it does not reduce by usage) from fear of spending, and (such) man is (most) niggardly"; certainly Allah only is the true authority; Al-Hamdu Lillah.

BANI-ISRAEL-The Last Ruku

101. And certainly We gave Musa nine clear signs; so ask the children of Israel. When he came to them, Pharaoh said to him: Most surely I deem you, O Musa, to be a man deprived of reason.

102. He said: Truly you know that none but the Lord of the heavens and the earth has sent down these as clear proof and most surely I believe you, O Pharaoh, to be given over to perdition.

103. So he desired to destroy them out of the earth, but We drowned him and those with him all together;

104. And We said to the Israelites after him: Dwell in the land: but when the second of the warnings came to pass, We gathered you together in a mingled crowd.

105. And with truth have We revealed it, and with truth did it come; and We have not sent you but as the giver of good news and as the warner.

106. And it is Quran which We have revealed in portions so that you may read it to the people by slow degrees, and We have revealed it, revealing in portions.

107. Say: Believe in it or believe not; surely those who are given the knowledge before it fall down on their faces, making obeisance when it is recited to them.

108. And they say- Glory be to our Lord- most surely the promise of our Lord was to be fulfilled.

109. And they fall down on their faces weeping, and it adds to their humility.

110. Say: Call Him (by His name) Allah or call Him (by His name) RAHMAN (the Beneficent); by whichever you call Him, He has the best names; and do not utter your prayer with very raised voice nor be silent with regard to it, and seek the way between these.

111. And say: (All) praise is due to Allah, Who has not taken anyone as son and Who has no partner in the kingdom, and Who needs no helper to save Him from any disgrace; and proclaim His greatness magnifying (Him).

The last Ruku of BANI-ISRAEL starts by the statement that Allah had sent Moses-AS to the Pharaoh with nine of signs that were the proof to him that Moses is providing him the message of Allah (see the supplementary note at the fifteenth Ruku of Surah AARAAF); but he did not pay heed to the warning to him and so Allah drowned him and his forces; afterwards, He chose Bani-Israel for the task to remain committed to and to spread the fundamental teachings of Islam and they had that significant status for

about two thousand years ahead when He deposed them and provided that significance to the Muslims; Al-Hamdu Lillah; note that this Surah tells all of the mankind to prepare themselves for AKHIRAT as that is the true life and to see that they do not ignore the commands of Allah at the world as Allah would punish them most severely at such disrespect to His commands when they have received it clearly, even at the world so the narration of this event at its last Ruku indicates this matter explicitly; Al-Hamdu Lillah; note that at the last part of AAYAT-104, Allah states that He had told the Bani-Israel that He would bring them together at the land when the second of the warnings came to pass and we have studied this at the first Ruku of this Surah (for AAYAT-7); Allah punished the Bani-Israel through Romans due to their rejection of that great man Jesus-AS who was among the most esteemed Messengers of Allah; note that AAYAT-8 tells them for their future that if they again return (to His disobedience), He will return (to their punishment) too; Al-Hamdu Lillah; the five AAYAAT ahead tell about the Quran that it is the only book now that guides to the right path which He has provided by Muhammad PBUH, His last Messenger, to all peoples of the world; Allah sent it to him with full protection that it does reach him with the true guidance that it has and even after this time, it would always remain the true guidance to all of the mankind (and even all of the jinn) in the protection of Allah; certainly, the Messenger PBUH has done his task well as the giver of the good news (to all the true Muslims that they remain committed to Islam) and as the warner (to all the disbelievers that they accept Islam before their deaths);

AAYAT-106 states, "and it is Quran which We have revealed in portions so that you may read it to the people by slow degrees, and We have revealed it, revealing in portions"; so Allah has made it easy to read (by division of Surah) that you O Prophet PBUH (and in your following, all Muslims) find feasible to present its message clearly to all peoples of the world and for that benefit, He has even descended it (i.e. all its Surah) to you by space in time; Al-Hamdu Lillah; AAYAT-107 asks the Prophet PBUH to tell the disbelievers that now when they have received the Islamic teachings by the Quran, it is their choice whether they accept it or not and that choice would decide their status at the true life at AKHIRAT; the AAYAAT here tell about the sincere persons that had the knowledge of Torah that these sincere persons are surely those who are given such knowledge which asks them to accept the teachings of the Quran and make obeisance towards Allah when it is recited to them; they show all respect to Allah as they know well that He only is their true Lord and they also acknowledge that He has fulfilled His promise; AAYAT-109 reads, "and they fall down on their faces in weeping, and it adds to their humility"; note that Allah has mentioned at Deuteronomy that "I will raise-up from them a Prophet, from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him" (Deuteronomy; chapter-18, verse-18); Muhammad PBUH, the last Messenger of Allah, clearly is the most worthy match to this verse; Al-Hamdu Lillah; AAYAT-110 tells that when the Muslim person calls Allah, he may call Him by any of His names; note that there are ninety nine names of Allah but the Muslims need to

care not to call Him by any such name that tells about His anger except where he pleads Allah to put His wrath upon the extreme unjust wrong-doers; the AAYAT also tells to recite the Quran moderately in SALAH i.e. neither with much loudness in voice nor with such low voice that is near to silence; the reciter of the Quran would also see that no one is troubled by his recitation especially at such occasions where the people have gathering to fulfill other of their needs; the last AAYAT of the Surah presents TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); Al-Hamdu Lillah; it reads, "and say that all praise is due to Allah, Who has not taken anyone as son and Who has no partner in the kingdom, and Who needs no helper to save Him from any disgrace (as there is no way that any disgrace comes to Him); and proclaim His greatness magnifying (Him)"; Allah certainly is pure of all such relations and He certainly is the only true authority; Al-Hamdu Lillah.

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

Here our study of BANI-ISRAEL ends; Al-Hamdu Lillah
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Surah KAHF
(Consists of 12 Ruku; MK-9)

KAHF-The First Ruku

1. (All) praise is due to Allah, Who revealed the Book to His servant and did not make in it any crookedness;
2. Rightly directing, that he might give warning of severe punishment (BAASAN-SHADEEDA) from Him and give good news to the believers who do good that they shall have a goodly reward,
3. Staying in it for ever;
4. And warn those who say: Allah has taken a son;
5. They have no knowledge of it, nor had their fathers; a grievous word it is that comes out of their mouths; they speak nothing but a lie;
6. Then maybe you will kill yourself with grief, sorrowing after them ('ALA-AASAREHIM), if they do not believe in this announcement (i.e. the message of the Quran).
7. Surely We have made whatever is on the earth an embellishment for it, so that We may try them (as to) which of them is best in works;
8. And most surely We will make what is on it bare ground without herbage.
9. Or, do you think that the Fellows of the Cave and the Inscription were of Our wonderful signs?
10. When the youths sought refuge in the cave, they said: Our Lord- grant us mercy from Thee, and provide for us a right course in our affair.
11. So We struck silence on their ears in the Cave for a number of years.
12. Then We raised them up that We might know which of the two parties was best able to count the time for which they remained.

This Surah guides specially to the fact that the Muslims need to see that the life at the world of all persons is for his/her examination to which the result would come at AKHIRAT; note that I, MSD, had written the TAFSIR of Surah KAHF about 10 years back that I had completed at 19th of Ramadan 1431 (August 30, 2010); it was because of its significance at the present times where the people have related much of their lives to seeking the worldly benefits, even though there are great number of TAFSIR that are indeed great in quality too, that ULAMA have written for Surah KAHF specifically; that was the first of my significant writings on the Islamic teachings in these current times and so its TAFSIR here is the revision to that work; Surah KAHF, the Eighteenth Surah, is located physically at the center of the Holy Book Quran and in grave ills that we Muslims face today it is the medicine that is able to return us our lost spiritual strength to fight all evil at this last period of the world; the Holy Prophet Muhammad PBUH told us to recite it every Friday so that we Muslims remain safe from the great FITNAH (trial & trouble) of DAJJAL (Antichrist) that would surface at the last period of the world's life; note that there is silent consensus among most of the ULAMA that this period in the world's life is its last as all minor signs of the HOUR have taken place and many of the major ones have also come to pass; the Quran in AHZAAB-33 gives an indication that the period in which Allah has selected Muhammad PBUH as His last Prophet is the period of first JAHILIYAT (ignorance of the true

spiritual guidance) and as this term FIRST is relative, there has to be another JAHILIYAT and undoubtedly, this current period is that; the Prophet PBUH was able to change it to the shining period of the mankind by the permission of Allah as he brought the teachings of the Quran in practice at the environment in which Surah KAHF relates most highly to the defense from DAJJAL; certainly, the Quran only would change this second JAHILIYAT to the shining period too that would present all good morality insha-Allah; this is the matter of our study and I would presently apply myself to it; may Allah help us all to understand the Quran with wisdom and help me most in my good effort to guide towards it; Al-Hamdu-Lillah; the Surah narrates four interesting events and each of them gives the message in its own way that the life at the world must not be given such attention that it becomes a barrier to remembering AKHIRAT, the true life after this life; but before taking them up, we must note some general points relating to its placement; the first to note is that it relates to its previous Surah BANI-ISRAEL as that Surah tells the story of past about how the children of Israel disobeyed Allah and so how the wrath of Allah fell on them, while Surah KAHF, guides towards the future though Allah provided it near the time of HIJRAT (i.e. the migration to Medina so most probably it descended in the ninth year after Muhammad PBUH became the last of His Messengers); also, at the end of both, Allah the Most High, has commanded to keep away from SHERK (that is to take anyone equal to Him in authority) and this command to avoid SHERK in every way, manifests in the Holy Book Quran many times at all places as it is the biggest sin in all sins; for the closeness of

the Holy Prophet PBUH to Allah the Most High, Allah has used the term "ABD" (the true servant of Allah) and though he is mentioned as "ABD" at other places too yet there are only two places besides this that ABD is used for him in the first AAYAT of the Surah; one is the previous Surah BANI-ISRAEL, where in the first AAYAT the Quran has narrated the travel of Muhammad PBUH to Masjid-e-Aqsa in just one night and the other is Surah FURQAN; note that MAULANA MANAZIR AHSAN GAILANI in his book DAJJALI-FITNAH (troubles due to Antichrist) which he wrote at the middle of the previous century in Urdu, has reasoned from the beginning six AAYAAT of KAHF that as the believers in Christianity took Jesus Christ (Salaam on him) as the son to the true Lord Allah believing in trinity, it then started a chain of events that would lead to terrible war in the coming time; so according to his writing, this chain of events started two thousand years ago and now it has come to show its final effect; he remarks that the present-day Christianity is not based on the teachings of Jesus Christ-AS but it is based on the directions of Paul so his analysis leads to the view that the West would be responsible for an amazingly great war because the belief about trinity with the belief that to have faith in Jesus Christ is quite enough for salvation without any practical application of that faith, led in history to absolute authority of their religious personnel as there was much absence of some clear sketch of the religious society and its demands in Christianity; they used their authority harshly as history tells us providing for revolt against them and even against religion; their adamant negative attitude led to the total rejection of religious adherence by many of the people

at the west; he concludes that this has provided grounds for the moral deterioration and as scientific development goes on with arrival of technical devices and control over force of matter in different ways with man in this situation of illusion about his power, it would lead to that great war which the Surah points out by the terms BAASAN-SHADEEDA (the terrible war as the severe punishment to their erroneous speech about Allah) & 'ALA-AASAREHIM (their markings that means the results that were and would be caused by assigning a son to Allah); note that this coming deadly war can still be stopped at this moment of time as the Holy Book Quran points out here by the word "IF" at AAYAT-6; so if the Muslims ask on together all peoples the attention towards the message of the Quran and they do accept its most basic teachings en-masse by the blessing of Allah, it would eliminate the probability of the coming deadly war insha Allah (if Allah wills); the most basic teachings of the Holy Book Quran are three that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); note that the people that were before Muhammad PBUH, if they believed the Messenger sent to them as their true guide whom Allah had sent for their righteous direction, they did fulfill their liability about RISALAT insha-Allah; note also that to believe in one of the Messengers of Allah is to believe in all of them and to reject one of them is to reject all of them as all

provided the same guidance in essence; Al-Hamdu Lillah; the second general point to note about this Surah is that though any Surah in the Holy Book Quran that have high number of AAYAAT deals with different events, commands, future matters (though always with a sequence and an integrity), yet this Surah that has 110 AAYAAT with 12 Ruku is focused on a single matter (that is the futility of the life at the world and the consistency of the life in the coming world) and provides different events related to that very matter and as such has the beautiful integrity of its own; it has told us four interesting events to convey its message well that have interesting similarities on which I, MSD, would comment insha-Allah (if Allah wills) in this writing at appropriate places; as we study Surah KAHF repeatedly, we find that it asks us emphatically to note that whatever the eyes see might not be the whole truth; Al-Hamdu Lillah; the third general point to note is that it informs clearly that if a person is weak in worldly status yet he has total trust in Allah that He would better his worldly matters and that person goes on to fulfill His commands as much as possible even at the expense of his worldly possessions, he would surely find ease in his physical & material requirements; though the four interesting events narrated in the Surah inform about this well even individually, yet the placement of the event of the persons of KAHF (Cave) first in the Surah that had literally nothing with them when they left for the intended cave and the event of ZUL-QARNAIN, the great just ruler with so much worldly resources at his control, in the last, also conveys the same message by sequence of narration, though by historical perspective, ZUL-QARNAIN

precedes the persons of KAHF; the fourth general point to note is that it is located at the center of the Holy Quran though it is the eighteenth Surah in sequence and the Holy Quran has 114 Surah in total, yet the ninety six that are after it, have many Surah that have few AAYAAT only so by the count of letters, it has the word that is at the center of the Holy Book Quran; it is interesting to note that this middle word that comes at this Surah is WAL-YATALATTAF (and he should be gentle; courteous; considerate); this was asked of the one from those seven sleepers of the cave, that was being sent to bring some edibles from the city at the time when all seven had awoke, and probably their ferocious dog too, from a sleep of many years not knowing how much time they had slept and were feeling extremely hungry; he was told to be gentle in conversation and attitude as not to ask attention of anyone so the identity of the seven does remain concealed and they are not forced to leave their belief on what they had found out to be the Truth; now, the point to note is that the word points out to everyone to be gentle in attitude when the time is of FITNAH (test & trial) and the life of the great man & messenger Muhammad PBUH gives the same message as he was amazingly tolerant at Mecca when he was chosen as the Prophet of Allah and when he had to face a fierce opposition by the chiefs of Mecca as there, he was spreading the teachings of Islam when he was weaker in physical force though at Medina, he was commanded to take up weapons for defense and even for attack when and where necessary; this is the attitude that we have to develop and adhere to, at the times of DAJJALI-FITNAH as we have to see to "Safety First", before we

proceed to terminate the FITNAH; let us now examine the events that comprise the Surah and that provide the teaching that has the total ability to eliminate the impression of DAJJAL (the Antichrist); Al-Hamdu-Lillah; after telling about the consequence of assigning a son to Allah the Most High, Allah tells in two AAYAAT about the earth; the first one tells about its present position that whatever is upon it has been created to give it a beauty & attraction so as to see who becomes obsessed by its charm and who understands that this is for his trial in the world so he must avoid getting involved in it except for his basic human needs that he has to attain, only caring about his spiritual beauty; the second one tells about its future status when the Judgment occurs, that Allah would make it a barren land and would stretch it to become a plain ground and then on that, all the human beings would have to answer for their belief and for their doings in front of Allah, individually; this is the subject that the Surah focuses on indicating that the right concept for the life is keeping this world at necessity and keeping the most high attention to the coming world as that corrects the attitude of the person when he truly believes in Allah the Most High; this is not only the message of Surah KAHF but it indeed is the message given by all of the Holy Book Quran, from the beginning to the end; just after these two AAYAAT, the event of sleepers of KAHF (Cave) is narrated; AAYAT-9 to AAYAT-12 give a brief introduction to them that they were few young men who took shelter at a specific cave (because the emperor had decreed to kill them if they do not leave the basic Islamic teachings and come back to their wrong belief); these AAYAAT inform that these were few young

men (seven; as the learned commentators on the Holy Book Quran, tell us) who intended to take refuge in the specific cave and they had asked Allah's Mercy and Guidance for the action that they should take at that crucial moment of time; note that they also are named as ASHABUR-RAQIM (the fellows of inscription) and that probably is because their names were inscribed at their cave after they woke from their sleep; accepting their plea for safety, Allah put them to sleep for many years (SINEENA-ADADA) in that cave and then awoke them to see if they realize that it is now many years since the time they went to sleep and that Allah had heard their plea to Him by this amazing way for their safety; Al-Hamdu Lillah; please note here that on the basis of ABJAD (the rule that tells about numbers that are assigned to the Arabic Letters), I, MSD, was able to make an interesting observation here in Surah KAHF by the blessing of Allah, about the term "SINEENA-ADADA" (many of years that is historically mentioned as 195 years by the lunar calendar) that occurs at this place in Surah KAHF; the Arabic letters that comprise this term are SEEN the number of which is 60, NOON the number of which is 50, YA the number of which is 10, AIN the number of which is 70, DAAL the number of which is 4 and ALEPH the number of which is 1; now the significant thing is that if we total these numbers, the sum is 195 and seeing the translation of AAYAT-11 that reads "We struck silence on their ears in the Cave for SINEENA-ADADA", it is totally clear that the Holy Book Quran did point out their period of sleep though veiled, in this AAYAT as it has denoted (again in a concealed way) their total being seven with their dog as eighth, in AAYAT-22; the

sleepers being seven in number, is well detected by the MUFASSIREEN (the good commentators on the Quran) by the blessing of Allah, yet they still need to get the term "SINEENA-ADADA" better; in the last AAYAT of the Ruku, Allah tells us that "then We raised them up that We might know which of the two parties was best able to COUNT the time for which they remained"; Al-Hamdu Lillah.

KAHF-The Second Ruku

13. We relate to you their story with the truth; surely they were youths who believed in their Lord and We increased them in guidance.

14. And We strengthened their hearts with patience, when they stood up and said- our Lord is the Lord of the heavens and the earth; we will by no means call upon any god besides Him, for then indeed we should have said an extravagant thing.

15. These our people have taken gods besides Him; why do they not produce any clear authority in their support? Who is then more unjust than he who forges a lie against Allah?

16. And when you forsake them and what they worship save Allah, betake yourselves for refuge to the cave; your Lord will extend to you largely of His mercy and provide for you a profitable course in your affair.

17. And you might see the sun when it rose, decline from their cave towards the right hand, and when it set, leave them behind on the left while they were in a wide space thereof. This is of the signs of Allah; whomsoever Allah guides, he is the rightly guided one, and whomsoever He

causes to err, you shall not find for him any friend to lead (him) aright.

The Ruku relates about these seven young men in some detail who had believed the Truth and Allah had provided them the true guidance; Allah gave them the strength to assist each other in their true belief with sincerity; they all declared that whatever comes, they would remain firm upon the true belief to which Allah has guided them because to believe anyone as equal to Him in authority is extreme enormity; they all saw clearly that their people have taken gods other than Him to worship but they are totally unable to bring forward any clear authority for that (as Allah has asked the mankind to believe in TAUHID only) so that is ample proof that their people are most wrong in their belief as they invent falsehood against Allah; they decided to take shelter at some specific cave that some of them knew well so that they remain safe from the persecution from their people; note that whatever historical record is available now about these seven, it tells us that they belonged to Ephesus (or AFSOS in Urdu, that is located at the present-day Turkey close to its present-day major city Izmir, near to the Aegean Sea) and that they slept for a bit more than 195 years by the Lunar calendar (i.e. from around 250 AD to 440 AD) from the times of the Roman Emperor Decius (249-251 AD; i.e. DAQIANOS in Urdu), who was notorious for relentless persecution of the true Christians who believed in the One True Lord, and that they awoke at the time of Emperor Theodosius the Younger (408-450 AD) after a sleep of 195 years and that comes to

about 135 years (by the Lunar calendar) before the birth of the Last Prophet Muhammad PBUH (birth 572 AD); the cave was located in such manner that as the Sun rose, the sunlight kept to the right of it and as it set, the sunlight kept to their left and they were in its hall inside; Allah provided this to them so that they might sleep in total relaxation and this was the authority of Allah that He saves His believers even in such amazing way; Al-Hamdu Lillah.

KAHF-The Third Ruku

18. And you might think them awake while they were asleep and We turned them about to the right and to the left, while their dog (lay) outstretching its paws at the entrance; if you looked at them you would certainly turn back from them in flight, and you would certainly be filled with awe because of them.

19. And thus did We rouse them that they might question each other. A speaker among them said: How long have you tarried? They said: We have tarried for a day or a part of a day. (Others) said: Your Lord knows best how long you have tarried. Now send one of you with this silver (coin) of yours to the city, then let him see which of them has purest food, so let him bring you provision from it, and let him behave with gentleness, and by no means make your case known to any one:

20. For surely if they prevail against you they would stone you to death or force you back to their religion, and then you will never succeed.

21. And thus did We make (men) to get knowledge of them that they might know that Allah's promise is true and that as for the hour there is no doubt about it. When they disputed among themselves about their affair and said: Erect an edifice over them-- their Lord best knows them. Those who prevailed in their affair said: We will certainly raise a masjid over them.

22. (Some) say: (They are) three, the fourth of them being their dog; and (others) say: Five, the sixth of them being their dog, making conjectures at what is unknown; and (others yet) say: Seven, and the eighth of them is their dog. Say: My Lord best knows their number, none knows them but a few; therefore contend not in the matter of them but with an outward contention, and do not question concerning them any of them.

The Ruku starts by the statement to the effect that if anyone would have seen them in their sleep, he would have thought that they are awake; Allah made them twirl & twist while they slept so that they do not get sores and their vicious dog slept near the entrance as if on guard so if anybody peeked on the scene, he was sure to run away in fear so in this way, their physical safety was ensured from inside and from outside; then Allah awoke them and one of them asked naturally how much time they had slept and at this three of them (the word used is QALU that is used for more than two persons by Arabic grammar) answered a day or just a part of it while the other three said that Allah knows better about their stay (again the word used is QALU); then

they asked one of them to bring some good edibles (allowed & pure) giving him some of the money they had and asking him to be gentle so as not to ask attention of anyone lest they are found and put to death or made to accept the evil by cruel force; here we see that they had taken some necessary amount of money with them and this clarifies that it is not against TAWAKKUL (trust on Allah) to provide necessary resources for basic human needs but the heart must know that the true Provider for all things is only Allah the Most High; also, another important point to note here is that the word at the center of the Holy Book Quran occurs here and that is WAL-YATALATTAF (and let him remain gentle); but due to his strange outfit and alien manners that were about two centuries old, he got high attention of the people and so they did find the persons at the cave; however, the attitude of the people had changed as Theodosius, who was at reign at that time, was not hostile to their belief (in-fact, it is mentioned that he was pleased by this strange event as the differences about life after death that were at height at that time ended when everyone saw this strange event plainly) and these seven persons related to the cave were given the most high respect; it is mentioned that they did not live for long then and all of them died soon, remaining in the cave, near to which the people at the administration made a place to worship Allah; note that Allah does not give any positive or negative remark after telling this act of theirs about making that place there yet many ULAMA have clarified according to Ahadith (the sayings, deeds and guidance given by the Holy Prophet Muhammad PBUH) that this act of theirs was not appreciable and in fact it indicates

that those people revered their pious persons wrongly; going ahead, AAYAT-22 tells about their dispute on their number and indirectly points out that they were seven and eighth was their dog, as Allah does not contradict this statement but states that "say- my Lord best knows their number; none knows them but a few"; He calls their other two statements as "making conjectures at what is unknown" which respectively said that they were three, their dog is the fourth and that they were five, their dog is the sixth; certainly Allah only is truly Knowing of all matters and He truly is the Most Wise; Al-Hamdu Lillah.

KAHF-The Fourth Ruku

23. And do not say of anything: Surely I will do it tomorrow,
24. Unless Allah pleases; and you remember your Lord when you forget and say: Maybe my Lord will guide me to nearer course to the right than this.

25. And they remained in their cave three hundred years and (some) add (another) nine.

26. Say: Allah knows best how long they remained; to Him are (known) the unseen things of the heavens and the earth; how clear His sight and how clear His hearing! There is none to be a guardian for them besides Him, and He does not make any one His associate in His Judgment.

27. And recite what has been revealed to you of the Book of your Lord, there is none who can alter His words; and you shall not find any refuge besides Him.

28. And withhold yourself with those who call on their Lord morning and evening desiring His goodwill, and let not your

eyes pass from them, desiring the beauties of this world's life; and do not follow him whose heart We have made unmindful to Our remembrance, and he follows his low desires and his case is one in which due bounds are exceeded.

29. And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous a fire, the curtains of which shall encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting-place.

30. Surely (as for) those who believe and do good, We do not waste the reward of him who does a good work.

31. These it is for whom are gardens of perpetuity beneath which rivers flow, ornaments shall be given to them therein of bracelets of gold, and they shall wear green robes of fine silk and thick silk brocade interwoven with gold, reclining therein on raised couches; excellent the recompense and goodly the resting place.

The Ruku begins by asking Muhammad PBUH, the last of Messengers of Allah, not to say that he would do such & such thing tomorrow except with the phrase "if Allah wills" and to remember Allah when he forgets and he must say that "maybe my Lord will guide me to nearer course to the right than this;" Allah issued this command as the Prophet PBUH had answered plainly when he was questioned for three things by the chiefs of Mecca that I would answer tomorrow without saying "insha-Allah" (if Allah wills) and so the WAHI (revelation) giving the answer came after 15 days that gave

some period to the chiefs to mock and that asked him to be cautious in his speech in the future; the three questions that the Prophet PBUH was asked, were about ROOH (Spirit; Surah Bani Israel-85 gave the brief answer that "it is by Allah's Command and you have been given its knowledge but little"), who were the people of KAHF and what do you have to say about ZUL-QARNAIN (these two questions were answered in this Surah KAHF that we are studying); now, the AAYAAT 25 & 26 continue with the narration of ASHABE-KAHF (the persons of cave) and the translation of them is "and they stayed in their cave for three hundred years, and added nine; say- Allah knows best how long they stayed; with Him is (the knowledge of) the unseen of the heavens and of the earth; how clearly He sees and hears; they have no helper other than Him, and He makes none to share in His decision and His rule;" note that before Allah issued the command for the Prophet PBUH to be cautious in speech, the Surah was dealing with the statements that were in prevalence about ASHABE-KAHF at that time and the thread goes on after the command so this was another of statements that was running then about the period of their sleep, and this is not the period endorsed by Allah as that is apparently given before, by the term SINEENA-ADADA; note that IBNE-ABBAS, one of the foremost commentators on the Quran, has commented here explicitly that this is one of the statements that prevailed about them at that time so it is the narration of their speech here; note also that those who stated this period added nine years more to three hundred to express it by solar calculation as each of century by solar calculation is about three years larger than by the

lunar calculation; with this, the narration of first event ends; Al-Hamdu-Lillah; and so our study would take up the second event presently but first let us see the last five AAYAAT, from 27 to 31, at the fourth Ruku that come before the commencement of the narration for the second event; in these AAYAAT, Allah commands the Prophet PBUH to recite the Holy Book Quran; and that whatever occurs ahead, it has been decided as the final decision by Allah that is called TAQDIRE-MUBRAM so it would surely take place as no one is able to change what He decides; there is other TAQDIR which is MUALLAQ (the suspended decision) as it is written as conditional that if a certain event happens then in its effect, this event would take place; the adverse matters at MUALLAQ do change by plea to Allah and also, the dreams might give some idea about them yet MUBRAM is totally hidden that only Allah knows and that is His final decision; we have studied at AAYAAT 38 to 41 of Surah RA'AD about these both kinds of TAQDIR according to the direction of IBNE-ABBAS beautifully; AAYAT-28 asks the Holy Prophet PBUH to take the company of those who always remember Allah at all times and at all places just for the pleasure of Allah, without considering whether they are wealthy in worldly possessions or not; this guidance was given to the Holy Prophet PBUH as the wealthy chiefs of Mecca were reluctant to sit with his poor companions like RUMI, BILAL, KHABBAB Ibn ARAT etc; due to their piety, they remained close to the Prophet PBUH and Allah clearly ordered here that there must be no compromise for any benefits whatsoever and he must not abandon their company even for a short span of time so that it does not seem that there is

some inclination on the part of the Holy Prophet PBUH towards gaining the favor of rich people for Islam even if it is to instruct the chiefs and for no other reason whatsoever; if they want to listen to the message of Allah, they must sit in the present good company around the Prophet PBUH as it is their requirement, not of Islam so there remains not even a small chance that he has brushed aside the poor for the sake of the rich; the AAYAT gives an indication that these chiefs are not worthy of attention with the set of morals they profess; the term WASBIR-NAFSAK (and withhold yourself) indicates that the Prophet PBUH would identify himself with the good company he has with him presently (SABR means here to attach his honorable self with high effort to his good company even if it seemingly falls against worldly benefits) and he would avoid the company of chiefs; note that the event ahead gives the same message that poverty is of no consequence if a person is attentive to Allah to get His mercy and blessing; of course, to remember Allah with great amounts of wealth is also highly appreciable yet when one has to make a preference due to the clash of a corrupt rich person and a pious poor person, his preference shall remain for the poor; the AAYAAT here go on to tell that the Truth is already evident as Allah has given it plainly in the Quran and they hear it time & again and if they intend any clarification and detail, they need to visit the Prophet PBUH not on their terms but humbly so as to learn and accept; if they don't accept the Truth, they would be put in a place that is surrounded by the fire (of hell) specially prepared for the rejecters of the Truth where they would be always at trouble physically and where on request, they

would only have most filthy water to drink so it is most highly unpleasant place to enter; it is very clear from this information that the AAYAT provides here about their ability to request, that this fire of hell would not be burning them totally fast yet the temperature there would be so much high as to cause them to remain in the highest of physical agony and as to cause extreme harm to skin; we have studied that Allah would give them new skins once their skins are affected bad due to the heat of the fire (see Surah NISAA-56 and Surah BANI-ISRAEL-97); however, those who accept the Truth sincerely, they all would certainly get the honor without any distinction whether they were rich or poor at the world, with clean pure water pleasant to see and drink and with high-class garments to wear and extreme leisure so that place is most pleasant to enter; let us now proceed to the second event narrated here in the Surah pointing out clearly that though an abundance of worldly possessions does provide a better chance to gain honor in the court of Allah when the wealthy does remember Him sincerely (by his care to the needy from what Allah has provided to him) yet in themselves, these are not the criterion for success; on the other hand, these possessions at the world can prove a terrible curse if the wealthy person does not acknowledge that Allah only is the true Lord of all things; Al-Hamdu-Lillah.

KAHF-The Fifth Ruku

32. And set forth to them a parable of two men; for one of them We made two gardens of grape vines, and We

surrounded them both with palms, and in the midst of them
We made cornfields.

33. Both these gardens yielded their fruits, and failed not
aught thereof, and We caused a river to gush forth in their
midst,

34. And he possessed much wealth; so he said to his
companion, while he disputed with him: I have greater wealth
than you, and am mightier in followers.

35. And he entered his garden while he was unjust to himself.
He said: I do not think that this will ever perish

36. And I do not think the hour will come, and even if I am
returned to my Lord I will most certainly find a returning
place better than this.

37. His companion said to him while disputing with him: Do
you disbelieve in Him Who created you from dust, then from
a small seed then He made you a perfect man?

38. But as for me, He, Allah, is my Lord, and I do not
associate anyone with my Lord.

39. And wherefore did you not say when you entered your
garden: It is as Allah has pleased, there is no power save in
Allah? If you consider me to be inferior to you in wealth and
children,

40. Then maybe my Lord will give me what is better than your
garden, and send on it a thunderbolt from heaven so that it
shall become even ground without plant,

41. Or its waters should sink down into the ground so that
you are unable to find it.

42. And his wealth was destroyed; so he began to wring his
hands for what he had spent on it, while it lay, having fallen

down upon its roofs, and he said: Ah me- would that I had not associated anyone with my Lord.

43. And he had no host to help him besides Allah nor could he defend himself.

44. Here is protection only Allah's, the True One; He is best in (the giving of) reward and best in requiting.

The whole of this Ruku narrates the event that comprises of such conversation that took place between two persons (most probably they were brothers); one was rich but bad in character and the other was poor but good in character; he was thankful to Allah for whatever he had and that was enough for his necessities and for the necessities of those who were dependent on him; note that the wealth in itself is not bad but when it is taken as personal right and not as blessing of Allah to provide ease by it to the fellow-beings according to the command of Allah, it becomes a veil to the Truth and that is bad; the first and the most important point to note here is that the words of the rich man were considered as *SHERK* that is the biggest of sins which means to challenge the true authority of Allah by taking any of His creation as having part in creating any of His creation with Him or by taking any of His creation as similar in some attribute to Him though all His attributes are *QADEEM*, *ASL* & *LA-MEHDUD* or by taking any of His creation as authorized to change any of His commands that He has explicitly issued by His authority to firmly obey; Allah asks all to believe in *TAUHID* that means that Allah only is the Creator of all the creation and He always has all His attributes and He only is

the true Lord so all must fulfill His commands that He has explicitly issued by His authority without taking any of His creation as equal in authority to Him in any way; Al-Hamdu Lillah; so when a person considers his resources enough to get results that he intends and ignores the will of Allah not because he forgets it but intentionally, as he thinks that with everything necessary available to give results, he would get it undoubtedly, he is actually performing SHERK; with all said & done, the man shall have his actual trust only upon Allah the Most High, as He has given power to the resources to provide the intended results (it is the matter of belief that the water does not quench thirst but by the will of Allah and the food does not end hunger but by the will of Allah); He has displayed many times that He only has assigned the properties of things by His Command and He has the authority to cause different effects from them than usual if He wills; the water of flood rose to drown even the mountains at the time of Noah-AS though normally it does not; fire burns but it did not burn Abraham-AS when he was thrown into it (and note that he got Ishmael and Isaac by the will of Allah at extreme old age); sea-water drowns yet it gave way to Moses-AS and the Bani-Israel and then drowned Pharaoh and his army; Marium (Mary, the mother of Jesus Christ, Salaam on both) had fruits with her at times that were out of season; Zechariah-AS had a child (YAHYA i.e. John-AS) at extreme old age from his barren wife who became better; Jesus Christ-AS was born without a father; and the last Messenger Muhammad PBUH was born with beautiful purity of heart in a nation that had an evil manner of living and then he was able by the blessing of Allah (that

was the Quran He provided to him) to lead that very nation to such high spiritual development that surprised all the world; Allah showed His authority in all these matters and this is how He does His works as He provides a chance now & then for all peoples to see that He actually is behind all what is going on; that is what the last AAYAT (KAHF-44) of the Ruku tells us; the second point to note is that the rich man ought to have said the words of gratitude pointing to the authority of Allah, at all worldly possessions he had with him to denote his humbleness just as guided by his good companion; note that the Surah starts with the praise for Allah and then at one place, it commands the Prophet PBUH to say "if Allah wills" as he had genuinely forgotten to say it; so the words of the Muslim person would manifest the true belief that he has that Allah, the true Lord, is the only true Provider of all things; note also that the companions of the KAHF too, said verbally to conform their true belief and the trust that they had in Allah pointing out that when they had accepted the Truth, Allah would surely give them His blessing and He would provide the ease in their matter (KAHF-16); the third point to note here is that abundance of material possessions affects the psyche of many people who have little of spiritual sense only, in such manner that they consider if they are honored here in the world, they surely are chosen to live in all easiness and so in the coming world (that they doubt might occur or not), they would be honored in the same way; this tells about a flaw in their character that they don't think that the true belief and the righteous deeds can provide salvation but they consider that the status of a person at the world is totally able to provide for it as

Allah has chosen them for salvation; this mistake has been committed many times in history like when people took adherence to some spiritual persons (sometimes making their statues to worship) as enough for salvation taking them as their advocates in front of Allah and like when they took their wealth as the product of their own ability rather than the will of Allah, considering it as the sign of His approval to them; the Islamic teachings tell us that there is difference between Allah's will (MASHIAT) and Allah's Blessing (RADHA); what goes on and what Allah provides from the material resources to people is His will but His blessing is with those who have the true belief and they do the righteous deeds; Al-Hamdu-Lillah; seeing this narration, note that the rich person had two beautiful gardens that brought ample fruits with splendid river flowing between them and it provided both of them with clean water; so he had all these fruits at trees then and the word THAMAR (i.e. fruits) in AAYAT 34, also tells that he had a lot of male children as his offspring that were taken as an honorable award in those days; his extreme delight on the possession of these beautiful gardens (and this possession he took as his right without taking into account that Allah is the true Provider of all things) caused him to compare his status to the status of his companion; he said to him that he is better in material possessions than his companion and also better in honor due to the number of persons (his male children) as his backing; he entered the garden making such statements of comparison being unjust to his person, adding that he did not think that his possessions would ever expire and in fact he was so confident that everything has to be in his favor, he blurted

out ungratefully that he did not think that the Judgment would ever occur and even if it did, he would be honored even more; thus, he took the abundance of worldly assets as the sign of success even at AKHIRAT (the life after this life) thinking that this success proves that Allah is pleased with him confusing the will of Allah with the pleasure of Allah; the term "being unjust to his person" in AAYAT 35, gives an indication that his companion was his close relative as the word NAFS (person or personality) is also used as near ones in the Holy Book Quran and most probably he was his brother; this companion answered him targeting his psyche directly that what he is saying is against the gratitude that he must have for Allah while he was and is nothing in front of His authority; he only is the manifestation of dust as Allah created Adam, the father of all of us, from dust and then He created him by NUTHFA (the sticky drop of water) and then He raised him to becoming a man of balanced physique with nothing short, so how come he dares to challenge his Creator, the true Lord; the companion added that "but as for me, He, Allah, is my Lord, and I do not associate anyone with my Lord; and wherefore did you not say when you entered your garden- it is as Allah has willed (by which you have such temporary superiority), there is no power save in Allah- if you consider me to be inferior to you in wealth and children (so the man needs to guide his efforts to get the true belief and to do the good deeds to attain His pleasure at AKHIRAT as that only is the true aim of life)"; AAYAAT-40 & 41 narrate DUA (plea to Allah) of the companion against the rich person and, though it is not appreciable to ask Allah for someone's ruin, this seems to be the natural reaction of the

companion for the spiritual hurting he experienced by the words of the rich person who also was his close relative; his DUA asks Allah to destroy the fruits of the gardens or/and to cause the water to become useless for the gardens by getting deep into earth so the result again would be the destruction of the fruits; note that it happened just as the companion had pleaded to Allah (and this shows that a person needs to be very careful about what he says to such virtuous persons who are totally attentive to Allah without any care about accumulating the worldly possessions) and the fruits of the rich man were destroyed by a fierce wind (windstorm or tornado) that surrounded the gardens and neither his children he had boasted about, could do anything for compensation nor he himself was able to take any revenge from Allah, the true Lord; it is notable that when he saw this destruction, he was not interested in asking Allah's mercy but his worry was the loss of funds that he had spent on the gardens to raise them to give such ample fruits; only as an add-on, he remarked that how good it would have been if he had not assigned partners to Allah and he had made that remark due to the material loss he had faced; the last AAYAT at the Ruku ends the narration and tells us that in the last, it becomes clear that all things actually belong to Allah for He is the true Possessor of all things; He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord so all must fulfill His commands that He has explicitly issued by His authority without taking any of His creation as equal in authority to Him in any way; Al-Hamdu Lillah.

KAHF-The Sixth Ruku

45. And set forth to them parable of the life of this world: like water which We send down from the cloud so the herbage of the earth becomes tangled on account of it, then it becomes dry broken into pieces which the winds scatter; and Allah is the holder of power over all things.

46. Wealth and children are an adornment of the life of this world; and the ever-abiding, the good works, are better with your Lord in reward and better in expectation.

47. And the day on which We will remove away the mountains and you will see the earth a leveled plain and We will gather them and leave not any one of them behind.

48. And they shall be brought before your Lord, standing in ranks: Now certainly you have come to Us as We created you at first. Nay, you thought that We had not appointed to you a time of the fulfillment of the promise.

49. And the Book shall be placed, then you will see the guilty fearing from what is in it, and they will say: Ah- woe to us- what a book is this- it does not omit a small one nor a great one, but numbers them (all); and what they had done they shall find present (there); and your Lord does not deal unjustly with anyone.

After the narration of the second event, there are 15 AAYAAT (from 45 to 59) that do have comments on this narration too with other guidance before the commencement of the narration of the third event that starts from AAYAT-60; these fifteen AAYAAT come at three Ruku that are

sixth (five AAYAAT), seventh (four AAYAAT) and eighth (six AAYAAT) and we will insha-Allah study each of them presently; the first couple of AAYAAT at the sixth Ruku continue the message that whatever a person has in the world's life is bound to end while the impression of the true belief and of the good deeds never ends as they have value at the court of Allah; the monetary status at the life at the world is like the cultivation (indicates money earned by efforts) of a land (i.e. the man himself as the Holy Book Quran has mentioned the man like a land in comparison) that comes forth by a rain from heavens- (this indicates the will of Allah); but if that cultivated crops are left to their own (means if the money earned is not spent in the way of Allah), it disintegrates turning to pieces and winds spread it (means that at the death of a person, others have his wealth by distribution that the law of the land makes); so Allah truly has the power over all things for sure while no person owns these things and no person would ever, unless he spends them to attain His pleasure so then this would give him the lasting benefits; the rich man showed idiocy to consider wealth and sons as criterion for superiority here and in the coming life (these might give a better chance to achieve success in AKHIRAT yet in themselves, they are naught) as wealth and sons are adornment of this world's temporary life only and what endures are the good deeds that the man does by the true belief as that value at the Day of Judgment; note that "BAQIAAT-SALIHAAT" is a feminine term meaning "the feminine remaining things" (BAQIAAT) that are "pious" (SALIHAAT) and though generally they are taken to mean good deeds that remain with the person even after his death

yet there is another meaning that is feasible for this term; by that meaning, it tells that though the rich man valued wealth & sons yet the pious daughters truly have value that the righteous person leaves behind as when they would pray for him to Allah that He shows mercy to him and provide him JANNAH (the Paradise), He would hopefully answer their prayers (if He wills) by showering His blessing on him (even if that person is sinful but has died believing firmly in the Islamic teachings); so the pious daughters are much better than those sons that are assistance to the life at the world only; both the meanings go well with the context and most probably, both are valid to understand the issue; Al-Hamdu-Lillah; the next three AAYAAT tell about the last day of the world and also about the Day of Judgment that on the former day, Allah would throw away the mountains to fly becoming dust (like the wool as mentioned at Surah QARI'AH and at MA'ARIJ) and the earth would become plain and He would bring each & every living person that ever lived here again to life; note that the Quran relates together both of these days at places and it might be that the first trumpet for the occurrence of the last day of the world starts-up by the will of Allah, the setting for the second of these days that is the Day of Judgment which would take place by the second trumpet by the will of Allah; Surah NAZI'AAT-6 to 9 mention them as if they both come in sequence one after another as they read that "on the day when the first trumpet resounds; and the second follows it; on that (second) day hearts beat painfully; while eyes are downcast"; so this tells that the time in-between is so very insignificant for the mankind (as they all would be dead between these two of

trumpets) that Allah mentions them as if the first one ends and the second begins; however, it is notable that the day of HASHR equals normally one thousand years of the life at the world; and certainly Allah knows better; Al-Hamdu Lillah; by these AAYAAT, it seems that the whole of earth would be the ground for the Judgment and here, each & every person would be brought in front of Allah for judgment being in rows and though many of them thought this would never happen, they would see this happening then that all have risen again to life the same way they were born in the world, naked & weak though advance in age at this time, and only the pious persons would receive some cover to their body then and no other; however, many of these most pious persons would immediately receive their good clothing according to one of Ahadith that has words to the effect that Abraham-AS would get his covering immediately; there would be that book which would have the account for each and every person and that would be put there for everyone to see his/her status and it would be so perfect that there would be such guilty persons who would exclaim in fear from its contents for them that it has not left out anything, minor or major; everyone would be given his/her specific record of deeds from that book and so everyone would see his/her true status then & there and there would be no injustice to anyone; the true success is the success of that day and the true failure is the failure of that day and the Quran has clearly pointed this out for everyone as it is the commendation for all good persons and it is the warning for all those persons that are totally bad; Al-Hamdu-Lillah.

KAHF-The Seventh Ruku

50. And when We said to the angels: Make obeisance to Adam; they made obeisance but IBLIS (did it not). He was of the jinn, so he transgressed the commandment of his Lord. What- would you then take him and his offspring for friends rather than Me, and they are your enemies? Evil is (this) change for the unjust.

51. I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own souls; nor could I take those who lead (others) astray for aiders.

52. And on the day when He shall say: Call on those whom you considered to be My associates. So they shall call on them, but they shall not answer them, and We will cause a separation between them.

53. And the guilty shall see the fire then they shall know that they are going to fall into it, and they shall not find a place to which to turn away from it.

In this RUKU that consists of four AAYAAT (KAHF-50 to 53), Allah presents the event of Adam and continues relating the Judgment Day in the last couple of them; in the first couple of AAYAAT, we see that when Allah ordered the angels to prostrate to Adam, the Satan refused to prostrate, comparing himself to Adam and considering himself superior to Adam as he was stronger physically (but not spiritually) than him; the narration of this event occurs at six more places yet this place is unique in this matter that it tells clearly that Satan was a jinn (who was allowed to accompany

angels due to his high compliance to the commands of Allah); he had the free-will and because of it, he refused to comply to the command of Allah and the notable thing here about angels is that they never disobey Allah, the true Lord; note that like the human beings, jinn also have IKHTIAR (free-will) so they also are answerable at the Day of Judgment for their belief and their deeds; Allah says in Surah ZAARIAAT, "And I have not created Jinn & Human but only for my worship" (ZAARIAAT-56) and this is the ONLY aim of life; note that all of the creation worships Allah as that is the only way that Allah has provided to them to fulfill their tasks; AARAAF-54 tells, "surely His is the creation and the command; blessed is Allah, the Lord of the worlds"; He has created everything so He only is the Creator of all and He has assigned the specific tasks to everything; He is the true Lord Whom all the creation worships and Whom even the jinn and the mankind have to worship by their free-will; Al-Hamdu Lillah; as other of creation do not have any other choice so Allah does not address them at this AAYAT but jinn and INSAAN (human beings) have the free-will so they have to believe in Him and fulfill His commands by their free will and thus, they both are answerable; note here about animals (and even birds) that at the Day of Judgment, they would come forth in groups but ultimately they all would become dust except for those whom Allah has mentioned in the Quran positively such as the ram slaughtered instead of Prophet Ishmael-AS and such as the camel which was the miracle for Prophet SALEH-AS and such as the ferocious dog that remained with the sleepers at KAHF; however, the person would have to account for whatever wrong he does to any

animal (or any living being) at the world as one of the authentic Ahadith points out clearly that a woman was punished because she bound a cat till it died; she neither gave her food nor let her search for it by itself (reported in SAHIH-BUKHARI); it is wrong even to cage birds as that does not go well with the teachings of Islam and shows much harshness in character; may Allah forgive the wrongs of Muslims and give them TOFIQ to better themselves; note that AN'AAM-38 reads, "there is not an animal on the earth, nor a being that flies on its wings, but forms communities like you; nothing have We omitted from the Book, and they shall be gathered to their Lord"; however, as the Quran does not provide any detail to this and Ahadith also present the matter in general terms so this brief touch about it suffices well; Al-Hamdu Lillah; the life at the world is an examination for both jinn and INSAAN and the reason to narrate this event here is to guide attention towards the evil of considering oneself deserving the highest of status just because of the physical respect one has achieved and the vice of comparing oneself to others in physical matters; note that the rich man fell into the trap of Satan due to this view of superiority that was because of his worldly status and due to comparing himself with his close relative on material basis; Allah questions such people who have the character as the rich man asking why do they take Satan and his offspring as friends leaving the friendship of Allah, when they actually are their enemy; Allah also informs that He did not take the assistance of Satan and his offspring in creating the heavens & the earth and certainly He did not make any of them even witness to this creation and even to the creation of their own

selves when He created them; and He would not give any value to them even on the Day of Judgment when He would command the disbelievers to call those whom they used to consider their protectors taking them equal to Allah in authority; these people would call them but they would not answer and Allah would make some place of affliction between both; and these most guilty persons would see the fire of JAHANNUM (the hell-fire) and they would understand well that they would certainly enter there because they do not have the power to save themselves and those whom they took as their protectors, they also do not have that power so it is the life at the world where they need to keep their belief righteous and their deeds most virtuous to save themselves from the hell-fire; most certainly, Allah only is the true authority; Al-Hamdu-Lillah.

KAHF-The Eighth Ruku

54. And certainly We have explained in this Quran every kind of example, and man is most of all given to contention.

55. And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, except that what happened to the ancients should overtake them, or that the chastisement should come face to face with them.

56. And We do not send apostles but as givers of good news and warning, and those who disbelieve make a false contention that they may render null thereby the truth, and they take My AAYAAT and that with which they are warned for a mockery.

57. And who is more unjust than he who is reminded of the AAYAAT of his Lord then he turns away from them and forgets what his two hands have sent before? Surely We have placed veils over their hearts lest they should understand it and a heaviness in their ears; and if you call them to the guidance, they will not ever follow the right course in that case.

58. And your Lord is Forgiving, the Lord of Mercy; were He to punish them for what they earn, He would certainly have hastened the chastisement for them; but for them there is an appointed time from which they shall not find a refuge.

59. And (as for) these towns, We destroyed them when they acted unjustly, and We had appointed time for their destruction.

This eighth Ruku has 6 AAYAAT (KAHF-54 to 59) and these AAYAAT guide people to ask mercy of Allah on wrong doings before any adverse event takes place causing them to become helpless or their death occurs; just after this, the Surah narrates the third significant event; these AAYAAT tell about such traits among some of them that they raise useless doubts and ask about much of worthless detail, perhaps just to boast about the vastness of their information and their problem is the same old one that relates to I, my & me; the contention of such people is to raise doubts as to how a simple human being has got the true guidance from Allah (just as in the past, this same objection was raised) as to them, he should have been an angel or at least, an amazingly wealthy and influential person; this

attitude of raising useless doubts often leads to such ignorance of the true guidance with such a waste of time that the appointed time for punishment set by Allah approaches and like the ancient people who denied that guidance by raising similar unworthy objections, these people also get the wrath of Allah; or it happens that the death of such persons comes and they are still in the state of denial of the true guidance, thus they meet their punishment face to face; note that some form of punishment for the wrong-doings, starts just after death (for the period that Allah knows for each of wrong-doers) though the actual judgment would be at the Judgment Day; note also that it happens that the occupation with worldly matters makes many persons so oblivious to the true aim of life that the whole of their lives comes to an end and they die ignorant of the Truth leading themselves to a terrible agony in the coming life; Allah tells that He sent His apostles so that they give the good tidings to the righteous persons and warn the wrong-doers who want to eliminate the Truth by their fake philosophy based on the human limited thought; as that elimination is impossible so they try to make mockery of the message of the Quran and especially of the warning in it that they would have to account for whatever they had done in the life at the world; AAYAT-57 asks who would be such unjust as the person who gets the message of the Quran yet he ignores that and forgets what deeds he is sending ahead to face his account in AKHIRAT, the coming life; so Allah has put such covering on the understanding of such wrongful persons due to their continuous rejection of the Truth that they have become unable to understand it now and their hearing has become so

oblivious to recitation of the Quran that even if you O Prophet PBUH (and the Muslims) call them towards it with reasoning, they would never ever take the true guidance; Allah tells in the AAYAT ahead that He is Caring even for such wrong people as He gives them ample of time to repent and does not put His wrath on them early though their deeds do demand such quickness; Allah has set a time for their punishment due to His Care to the mankind that they find the space to take the true guidance; mostly it happens that many of the disbelieving persons waste time engaging in useless theoretical contentions against the true guidance leading themselves to their severe punishment; but there is His appointed time for them and when it would come, He would put His wrath then & there to them so they would never find any shelter against that punishment; the last AAYAT of this Ruku informs the people that the towns that they find destroyed around their dwellings, those were destroyed when they committed injustice and He had indeed assigned an appointed time for their destruction too so just as the time came, that fell upon them then & there; Al-Hamdu-Lillah.

KAHF-The Ninth Ruku

60. And when Musa said to his servant: I will not cease until I reach the junction of the two rivers or I will go on for years.

61. So when they had reached the junction of the two (rivers) they forgot their fish, and it took its way into the sea, going away.

62. But when they had gone farther, he said to his servant: Bring to us our morning-meal; certainly we have met with fatigue from this our journey.

63. He said: Did you see when we took refuge on the rock then I forgot the fish, and nothing made me forget to speak of it but the Satan, and it took its way into the river; what a wonder!

64. He said: This is what we sought for; so they returned retracing their footsteps.

65. Then they found one from among Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves.

66. Musa said to him: Shall I follow you on condition that you should teach me right knowledge of what you have been taught?

67. He said: Surely you cannot have patience with me

68. And how can you have patience in that of which you have not got a comprehensive knowledge?

69. He said: If Allah pleases, you will find me patient and I shall not disobey you in any matter.

70. He said: If you would follow me, then do not question me about any thing until I myself speak to you about it

Allah relates the third event in two Ruku ahead from AAYAT-60 to AAYAT-82 and this event tells about the meeting of Moses with KHIDHR (also termed as KHADHIR), an exceptional individual whom Allah had given the knowledge of some future events and an authority to take action by keeping those events in view by the command of Allah; note

that Ahadith mention his name though the Quran does not provide that; it is an interesting event to study and Allah brings it here to tell that what eyes see might not be the whole truth; certainly the world seems to be the most beautiful place when some person has huge resources to take its advantage yet it actually is only the place of examination for the mankind and nothing more; this Ruku comprises of eleven AAYAAT and the next one that completes the narration of this event comprises of twelve AAYAAT; note that the most authentic Ahadith tell us that this all happened when Moses-AS, was asked during a sermon who was the most knowledgeable in all people presently and he replied with ease that he is; this matter took place at Sinai where whole of the Bani Israel were stranded after their departure from Egypt as they had refused to attack the land which they were commanded to take by their forceful effort; now in a way, this answer was not wrong as Moses was one of the Messengers of Allah at the time and he was receiving guidance from Allah; but he did not say then that this he finds true to the best of his knowledge and "Allah knows better"; we have seen in this very Surah that when the Holy Prophet Muhammad PBUH forgot to say "if Allah wills", the WAHI did not come for 15 days; one of the messages of Surah KAHF is that caution in speech is most necessary for those persons who are at high spiritual status and Moses was one of the most prominent Messengers of Allah; so Allah told Moses to travel to certain place where he would find a person who has such knowledge by which he even would learn some good things; Moses took his servant, the young man YOSHA bin Noon who also was to become one of the Messengers of

Allah later, and traveled towards that indicated place meaning to travel on for ages if necessary, until he finds that person; there were two indications given as signs to recognize the place where they would find him, one that two rivers meet at that place and the other, the fish that they had kept with them, would move out to the sea at that place; when they reached such a place (that might have been some area of land where the Red Sea appeared in two branches, as this even would fulfill the statement that the Quran gives here), that fish conveniently moved to the water of the sea nearby, digging the land making its passageway as it moved; Moses-AS did not have any attention towards it and YOSHA-AS forgot to mention its escape to him at that indicated place; so they both forgot it in their own way and YOSHA remembered only when Moses mentioned that he needed to take his breakfast as he was feeling weary now and would rest for a bit; it seems that they had kept the fish making some accommodation to carry it within water with them in addition to their edibles so YOSHA remembered it as Moses mentioned the edibles but only after moving considerable space ahead of the indicated place; on learning from the young man that the fish went away in a strange way to the sea and he had forgotten to inform him due to the trickery of Satan about its strange escape, Moses at once stood up to retrace their footpath saying that this was the place they were looking for; note that he did not give any harsh remark to the young man though he did have a fiery nature and this shows that the good person must remain lenient on the follies of his subordinates specially about forgetting some work genuinely, and also that the good person has to remain

patient if he intends to study some knowledge; YOSHA blamed the Satan for his forgetting about the fish so the notable point is that the Satan affects by whispering adverse things into hearts yet he is neither able to force any person to anything nor he can work from inside of the man as the inside of the man conforms only to the FITHRAT (the sense of righteousness inside); Al-Hamdu Lillah; so as they reached the intended place, they did find a person there as they had expected and Moses just after a brief introduction, asked the man respectfully to let him accompany him so that he might attain some prominent guidance by the splendid knowledge that Allah has provided to him; note that he did not mention that he has been traveling to meet him and had taken troubles for it so this tells that the good person has to remain very patient in the pursuit of the high level of knowledge; KHIDHR (which means the man related to greenery) was reluctant about it; note that this highly intelligent person KHIDHR was among the Prophets of Allah (as AAYAT-65 tells that he had been given REHMAT i.e. blessing from Allah) and he had such knowledge that Allah had provided to him most directly or in other words, it was not an acquired knowledge; he was able to see the future at times by the permission of Allah and on that basis, Allah even permitted him to take actions that seemed contrary to justice; MUFASSIRIN (the good Muslim commentators on the Quran) have been so baffled by this narration (specially where it relates the killing of a young boy) that some have taken KHIDHR as an angel who had to do whatever Allah commands and some have taken him as having the status of an angel though human, so that he fulfills TAKWEENI

Commands of Allah (that relate to the will of Allah); the significant point to note here is that KHIDHR was among the mankind yet he knew the actions to take in the matters related here by Islamic reasoning as Allah directed him and so he was not only fulfilling the will of Allah but he was also taking care to get the pleasure of Allah; please note well that as a man (though he also was the Prophet of Allah), he certainly died as he completed the total span of his life at the world; Al-Hamdu Lillah; this event clearly tells us that what the eyes see is not the whole truth and there might be much more to it; but he knew that Allah has given him an amazing gift as he could see future events at some matters by the permission of Allah; note that MUBRAM means those events that are certain to happen; on the contrary when people come to know of some future event by dreams or by some spiritual experience by the will of Allah, it is MUALLAQ i.e. it might happen or might change; that is why no one is allowed to base actions on dreams or his/her spiritual experience, no matter how pious they are, so KHIDHR was clearly an exception that he came to know the MUALLAQ and changed the situation by his effort by the permission of Allah; due to this gift of seeing the future at times by the blessing of Allah and making that knowledge the basis of his actions by His blessing, he was hesitant to keep the company of Moses as according to the knowledge of Moses, he was sure to object being a Messenger of Allah, to the amazing attitude of KHIDHR towards the matters at hand that would seem to him against the Islamic view; he clearly told Moses that how he would keep patience in matters about which he has no knowledge but Moses was very eager to accompany him

and that is why he told KHIDHR that he would find him a very patient man and he would not disobey him; so by acceptance of the condition that Moses would not ask clarification of what action he takes on any matter until he himself clarifies, they moved on together; probably YOUSHA stayed behind at their meeting place waiting for Moses to return; it certainly was the most strange travel that Moses-AS and KHIDHR-AS made ahead together where Moses saw three most strange matters taking place and he could not resist to object on them most explicitly; the next Ruku continues the narration ahead; Al-Hamdu Lillah.

KAHF-The Tenth Ruku

71. So they went (their way) until when they embarked in the boat he made a hole in it. Musa said: Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing.

72. He said: Did I not say that you will not be able to have patience with me?

73. He said: Blame me not for what I forgot, and do not constrain me to a difficult thing in my affair.

74. So they went on until, when they met a boy, he slew him. Musa said: Have you slain an innocent person otherwise than for manslaughter? Certainly you have done an evil thing.

75. He said: Did I not say to you that you will not be able to have patience with me?

76. He said: If I ask you about anything after this, keep me not in your company; indeed you shall have (then) found an excuse in my case.

77. So they went on until when they came to the people of a town, they asked them for food, but they refused to entertain them as guests. Then they found in it a wall which was on the point of falling, so he put it into a right state. Musa said: If you had pleased, you might certainly have taken a recompense for it.

78. He said: This shall be separation between me and you; now I will inform you of the significance of that with which you could not have patience.

79. As for the boat, it belonged to (some) poor men who worked on the river and I wished that I should damage it, and there was behind them a king who seized every boat by force.

80. And as for the boy, his parents were believers and we feared lest he should make disobedience and ingratitude to come upon them:

81. So we desired that their Lord might give them in his place one better than him in purity and nearer to having compassion.

82. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord desired that they should attain their maturity and take out their treasure, a mercy from your Lord, and I did not do it of my own accord. This is the significance of that with which you could not have patience.

The Ruku continues the narration of the event that they both came by a boat to cross the waters there; they

embarked and KHIDHR took one of the planks silently from it making a hole there, damaging the boat; Moses saw this and could not stop from telling him that he has done a very wrong thing, for this might cause the drowning of people in the boat; KHIDHR reminded him about the condition he accepted that he would not ask clarification of tasks until KHIDHR himself clarified; Moses asked forgiveness as he had forgotten this agreement between them and told him to be lenient; so they moved on until they met a young boy and seeing an opportunity, KHIDHR killed the boy then & there; Moses was taken aback by this act and could not stop from telling him that this act was such an evil that needs highest of objections as he has killed an innocent person who had not killed anyone that might ask for his death; KHIDHR again patiently reminded him about the agreement between them and this time, as the objection was intentional, Moses clearly told him that if he objects any more on any of his acts, he accepts his right to ask the end of their meeting then & there; so they moved ahead and came to a town where they asked for some food; it was the custom of the day that travelers coming to a town or a village, got foods & lodging there becoming guests there yet the people there refused any hospitality to them; now, they found a wall there that was about to fall and KHIDHR worked on it and straightened it; this caused Moses, who was already facing gloom at the most unfriendly attitude of the people there, to speak out that he could at least have charged these people for this service and that was it; KHIDHR told him that now they would part and he told him that he would give the explanation of the actions he took, on which Moses could not resist

speaking out; this tells that the good person would clarify his position where some misunderstanding takes place about him among his good company so he told him that he would clarify that there was nothing wrong in whatever he did; Al-Hamdu Lillah; about the first incident of damaging the boat, he told Moses that the boat belonged to some poor workers at sea and he knew that somewhere ahead there was a king taking all boats by force so he intended to damage it that he does not take it and these MASAKIN (very poor people) do not suffer hard; the plank would be repaired in due time yet once taken by force, the boat's return might take time if returned ever, putting undue hardship to these poor workers that need to work daily to provide for the necessities of life; as for the second incident of killing the boy, he told Moses that we feared that the boy would cause his parents to go towards disobedience and much ingratitude to Allah while they both were true believers and so we intended that they get a better child instead of this one, better in purity and nearer to compassion (some of MUFASSIRIN have mentioned that they had a wonderful daughter afterwards who was very pious and very kind to her parents); as for the third incident, he told Moses that the wall belonged to two orphan boys and there was a treasure buried beneath it for them and their father was righteous person so Allah, the true Lord, intended that they become strong adults and dig out their treasure so that nobody of these immoral people becomes able to challenge them to take away their property; if it had fallen now, these people with little sense of morals as we have seen by their denial to provide us with some foods, would certainly have taken away their property due to their weakness now,

committing injustice to these orphan boys and so Allah commanded to repair it; all this that Moses had seen, he had strictly done this all by the command of Allah so this is the fact of matter that Moses did not see and he certainly has never committed injustice in any of these matters; Al-Hamdu Lillah; note that there are four common points in all these three events (and might even be more if we ponder on the subject) that are worthy of consideration; first, all three are related to children or boys as even workers on the boat do not seem to be much old as can be deduced by the term MASAKIN; this is interesting as it implies that Allah cares for the descendants of the virtuous persons by some particular care; note also that even the boy killed might get the favor of Allah at Judgment due to the piety of his parents as he did not come to that age where he could commit the evil acts that were to take place by him; an individual is not responsible for his deeds until he reaches such adulthood that provides him the recognition of the right & the wrong and then he commits evil acts by intention so it is highly probable that the boy was fortunate to die before such age and before such practice; the second common point to note is that Allah saved the children by the virtues of their parents (and even if one of them was virtuous, that was good for their safety) and though the second and third events are clear on this yet even the first event has a clue for the involvement of the piety of at least one of the parents; note that MASAKIN denotes those persons who work hard to provide the basic necessities of life for themselves and for those who are dependent on them and still whatever they get is lesser than what they need for

their necessities; I, MSD, reason that it also tells about the pious character of their mother who might be one of the dependent ones and that asked Allah for their special help; so it also is in-line with the coming two events that tell about the pious character of both the parents and the pious character of the father respectively; note that we have studied at the previous Surah i.e. BANI-ISRAEL that Allah commands to respect the parents, especially if any one of them has come to an old age becoming weak, where he or she is dependent on their children whom they had brought up with love & care when those children were weak and they were strong; the third common point is that everyone must respect the other especially about three things, not to do any wrong to him; these are his property, his life and his honor and here interestingly, we find these all three challenged respectively by KHIDHR in these three events keeping to what the eyes see; note that he was actually saving the property when it seemed that he was damaging the boat, he was actually saving the boy from the grave agony of AKHIRAT when he killed the boy and he was actually saving the honor of the orphan children and their dead pious father plus their property when it seemed as if he has no self-respect doing a favor to those who are unworthy of any favor; certainly he did all these things by the permission of Allah, the true Lord; Al-Hamdu Lillah; the fourth common point of course, is that each & every event tells clearly that what the eyes see might not be the whole truth and so the believer needs to keep in mind that when he is totally attentive to Allah, he must understand to take anything that comes to him as blessing of Allah and must not worry about

dividing the events of his life as this happened good to me and this happened bad, so he would never have any incorrect pride for whatever worldly benefits he has achieved and no erroneous grief on whatever he has lost, making the life free of any tension whatsoever, by the blessing of Allah; Al-Hamdu-Lillah.

KAHF-The Eleventh Ruku

83. And they ask you about ZULQARNAIN. Say: I will recite to you an account of him.

84. Surely We established him in the land and granted him means of access to every thing.

85. So he followed a course.

86. Until when he reached the place where the sun set, he found it going down into a black sea, and found by it a people. We said: O ZULQARNAIN- either give them a chastisement or do them a benefit.

87. He said: As to him who is unjust, we will chastise him, then shall he be returned to his Lord, and He will chastise him with an exemplary chastisement:

88. And as for him who believes and does good deeds, he shall have goodly reward, and We will speak to him an easy word of Our command.

89. Then he followed (another) course.

90. Until when he reached the land of the rising of the sun, he found it rising on a people to whom We had given no shelter from it;

91. Even so! and We had a full knowledge of what he had.

92. Then he followed (another) course.

93. Until when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a word.

94. They said: O ZULQARNAIN- surely Gog & Magog make mischief in the land. Shall we then pay you a tribute on condition that you should raise a barrier between us and them;

95. He said: That in which my Lord has established me is better, therefore you only help me with workers; I will make a fortified barrier between you and them;

96. Bring me blocks of iron; until when he had filled up the space between the two mountain sides, he said: Blow, until when he had made it (as) fire, he said: Bring me molten brass which I may pour over it.

97. So they were not able to scale it nor could they make a hole in it.

98. He said: This is a mercy from my Lord, but when the promise of my Lord comes to pass He will make it level with the ground, and the promise of my Lord is ever true.

99. And on that day We will leave a part of them in conflict with another part, and the trumpet will be blown, so We will gather them all together;

100. And We will bring forth hell, exposed to view, on that day before the disbelievers.

101. They whose eyes were under a cover from My reminder and they could not even hear.

This eleventh Ruku introduces ZUL-QARNAIN (the person having two horns) as the just king of ancient times who

believed in the fundamental teachings of Islam; note that the Holy Book Quran speaks about the prominent persons that were not much known to Arabs at that time, mostly because they were not from the area of Arabia or the areas they generally used to travel to, with some special feature related to them; that is why we find the term ASHAB-e-KAHF (the persons of cave) to identify the seven sleepers in this very Surah that takes its name from this event, then ZUL-KIFL (i.e. who is related to KIFL) is mentioned in Surah AMBIA-85 (and also in Surah Suad-48) and this is most probably BUDDHA as that prince was born at KIPL (or KAPL) WAV in Nepal; as there is no sound of "P" in Arabic so either "B" or either "F" is substituted for it and here ZUL-KIFL identifies him as the one who was born in KIPL; in this case (and this strongly seems to be the case), it seems then that his teachings have been tampered with and he was not only a true believer but also a true spiritual guide at that place at that time; if he is the person that is mentioned here then he is one of the Messengers of Allah as many of commentators have taken ZUL-KIFL to be that; now, keeping this style of speech in mind, ZUL-QARNAIN is someone outside of the Arab land yet such a prominent character even at that time that he is known far & wide by his specific title; about a century ago, MAULANA ABUL-KALAM AZAD wrote a commentary on the Holy Book Quran and from that, the commentary of Surah KAHF was published separately as a booklet due to its popular appeal among the masses; he indicated forcefully in it that Cyrus, the King of Persia around 550 BC (couple of centuries before the rise of Alexander the Greek and just a decade after the death of

Nebuchadnezzar), was the person who is mentioned at this place; though he was not a messenger of Allah yet one of the most virtuous persons of the time who truly believed in Allah the Most High and in AKHIRAT, and he was truly wise in seeing to matters around having a lenient touch to his character; this makes sense because Cyrus had vast territory that he ruled and he is known to be the most just ruler in history; he had all resources necessary to rule and he was specially fortunate as Allah the Most High made the path easy for his amazing rise to the throne (though he belonged to the royal family yet it is mentioned that some of his own family members tried to kill him at his birth and his childhood was spent at some village area or some wilderness where nobody knew about his background and Allah knows better); he set the most noble example, at the time when "Might is Right" was the only way to rule, of an amazingly just treatment to all people whether among his subject or whether among the enemy; he permitted the Bani-Israel at that time, to return to Jerusalem and build the temple again, when he conquered Babylon defeating its army decisively around 540 BC, after the times of Nebuchadnezzar; as for his title ZUL-QARNAIN, most of the MUFASSIRIN have commented that this was due to his unification of both the lands of Persia at those times that were divided, just at the beginning of his reign and whatever historical record is available for him, he is depicted due to this unification as having two horns at the helmet that he wears; his reign tells that he had to face a grave challenge from the western side that was called Lydia, having a Greek influence then, at the onset of his reign (and it is today the region of Turkey), so

he went towards it fast and made a surprise attack rather than wait for defense and he conquered the land; he reached at the bank of waters of the Aegean Sea not much far from the place where the sleepers at cave were to sleep for many years in the coming time (that was to be around 800 years after his arrival at this place) and standing by the dark waters at the sunset, he saw the sun going down in them; of-course, the sun does not go into waters but it seems so when a person views it at the sunset standing at the shore and that is why the narration says that "he found the sun going down"; there he saw some population of people whom he treated fairly giving a chance to them to accept the true belief and be at peace, or to reject it (that would be their challenge to ZUL-QARNAIN) so they would taste such punishment that would cause much frustration in their lives; Allah the Most High had allowed him to accept their apology or punish them severely and he took the just course not putting any undue hardship on anyone at all; it is mentioned that they did accept the true belief and there was no combat between them and his forces; AAYAT-89 tells that after some time of the first one, he prepared for another expedition and this time it was towards the east; he reached as far as was possible for him at those days with convenience, towards the east (probably to the farthest eastern side of the territory he ruled then, and it might have been much difficult to go any far eastward then, due to the huge mountains that stood in the way) until he came to a place where he saw the sun rising from the east; it seems that it was the vast plain somewhere in or about MAKRAN where he reached at dawn and stood at some high place

there to see the rising of the sun; note that it has a population much lower in comparison to the land area available (as perhaps in those days too), and it is the land that now belongs to my country Pakistan where there are such people even today, who live a nomadic life that has ancient manner to live by today's standard; there as he viewed the sunrise, he saw a population that had no shelter whatsoever from the sun and due to this beautiful view from the place he stood, it seemed to the good viewer as if the sun was rising on the people just ahead of his placement on that beautiful early morning in 536 BC or near that time; by the word KAZALIK (just like that), we get that as happened near the Aegean Sea where ZUL-QARNAIN had an authority to treat the people severely to show the great power he had, as was the custom of the day, or to treat them leniently, he chose again to give these people too some relief asking them to accept the true belief and refrain from all evil; most probably they too complied gladly to the guidance of the just king accepting the true belief then though there is an opinion that he had gone towards them due to the challenge they were posing for him at that time; after seeing to the matter in the best manner, he returned to his place i.e. HAMADAN (which is in Iran now); AAYAT-92 tells that after some time, he took a third expedition and this time towards the north, though the direction of this one is not mentioned as for the expeditions made before; it does seem by historic information available that he was at his last age going towards the north towards the war that he intended to fight there and from it he never returned as he was killed there; note that for the first expedition, the narration has the word "so" while for both

the other ones it has the word "then", indicating that there might be much time between each of these expeditions though the first one he might have taken just after his ascension to the throne and Allah the Most High knows better; Al-Hamdu-Lillah; this third expedition is noteworthy as during this one, he made a wall between an opening at two huge mountains on the request of a primitive population living there; according to MAULANA AZAD, he had reached a mountainous region at a place that is named DURBUND (The Closed Door) now in the Caucasian area (KAFQAZ or KOH-QAAF in Urdu), between the Caspian Sea and the Black Sea; he marched on with his army at inside of this area to the Caucasian mountainous region, where he came to the opening between two huge mountains where the area is called the pass of DARYAL, and there he found those primitive people who complained, getting their message through somehow that they are much troubled by YAJUJ & MAJUJ (Gog & Magog) who live beyond the opening in those mountains and attack them looting & plundering all the time; note that the Quran tells about these people who asked assistance from the king, that they did not even come near to understanding a sentence; that might be due to their very strange language that only they spoke & understood, so to make them understand something was very hard; ZUL-QARNAIN assured them, probably by the channel of some better understanding person among them with good ability to read gestures, that he would take care of their safety as was his obligation being their administrator and told them to help in making a wall between the mountains to fill the gap that would render YAJUJ & MAJUJ incapable of attacking them;

they were ready to pay some tax for the work yet he declined that offer saying that what Allah has provided him with, is much better; he asked them only for the manual labor from their side as he might have men less in number with him for the task or not fully capable to do this work neatly; this clarifies that when at the head of people, a person must try to put as less a liability on his people as possible as that makes a true leader who is really near to the heart of his people; he made a very strong wall with iron putting molten copper over it there at the opening between the two mountains that YAJUJ & MAJUJ could neither climb nor put a hole through, restricting them to the other side with mountains surrounding the area and with Caspian Sea blocking the eastern route and the Black Sea blocking the western side; when the wall was completed (and it was known as the wall at KOH-QAAF), he observed that though this wall is amazingly strong by the blessing of my Lord yet when the word of my Lord (meaning the last day of the world i.e. QAYAMAT) approaches, that would level it to the ground and the promise of my Lord is certain to happen; Al-Hamdu Lillah; note that there was another wall located just at the city DURBUND as the history informs, and being in this very place of Caucasian area and also being called with the similar names of the wall of KOH-QAAF and BAB-UL-ABWAB, it made a confusion that perhaps this one is the wall of ZUL-QARNAIN; however, with the present information available, it does not fit the description that the Quran presents about it as that was an iron-wall and this one was not; this wall at DURBUND is mentioned to be made centuries after the times of ZUL-QARNAIN and as the wall of China too was

finished after his time, he is notable pioneer in using the technique to restrict and keep the enemy away; so by all good reasons, the wall at DARYAL is the wall mentioned in the Quran with the remark that the opening there is undoubtedly clear now as the geography in current times has provided to see whole of the world beautifully; the word of Allah has certainly approached near and the wall is now leveled to the ground; Al-Hamdu-Lillah; I, MSD, would insha-Allah see to the matter of YAJUJ & MAJUJ ahead at the supplementary note at KAHF after the note at this eleventh Ruku where I, MSD, would also take-up the general matters about the events that Surah KAHF relates; Al-Hamdu Lillah; the last three AAYAAT of the Ruku read, "and on that day We will leave a part of them (YAJUJ & MAJUJ) in conflict with another part, and (just after the end of their lives at the world) the trumpet will be blown (that would be the last day of the world), so We will gather them all together (after the second trumpet, at the Day of Judgment); and We will bring forth hell-fire, exposed to view (because of their disbelief), on that day (the Day of Judgment) before the disbelievers; they whose eyes were under a cover from My reminder (at the world) and they could not even hear (the true message for guidance at the world)"; these AAYAAT tell about their conflicts among themselves at the world so because of them and their extreme disbelief, they would get the most extreme punishment at AKHIRAT; insha-Allah we will study about some of the signs of QAYAMAT (the last day of the world) at the supplementary note ahead; Al-Hamdu Lillah.

Supplementary note on AAYAT-99 of KAHF

According to Ahadith, YAJUJ & MAJUJ are one of the major signs of QAYAMAT, the end of the world; the problem is that much of fiction has become related to this matter as have become for a few other major signs too and that causes hindrance in understanding this matter clearly; but with whatever information we have by history, we can safely conclude that YAJUJ & MAJUJ were just ordinary human beings though they had lived as wild and uncivilized tribes but they were descendants of Japheth, one of the sons of Noah, inhabiting the lands of Central Asia behind the Caucasus Mountains; it seems that all those who inhabited that land were named as YAJUJ & MAJUJ as it is said that 21 out of 22 sections of them were restricted to the other side by the iron wall of DARYAL; note that there are ten major signs of QAYAMAT and they are related in a HADITH that is reported by HUDHAIFA ibn USAID; the Prophet Muhammad PBUH said that "the last hour i.e. QAYAMAT will not arrive till you have seen ten signs; he then mentioned the Smoke, DAJJAL, the Beast, rising of the Sun from the place of it's setting, the descent of Jesus Christ, YAJUJ & MAJUJ, three Landslides; one in the east, one in the west and one in the Arabian Peninsula; and after that a fire would spread from Yemen and drive the people to their place of gathering" (reported in Muslim); there are other major signs for QAYAMAT too that are reported in Ahadith and as four of those are much important for the comment here, our study would mention them presently; the first of them according to Ahadith is the rise of such man that would be MAHDI (the righteous one and it is also said in Ahadith that he would rise at the time when Muslims would be facing

intense FITNAH i.e. extreme trial), the second of them is that the river Euphrates (that flows through Syria and Iraq and finally opens in the Gulf) will disclose a mountain of gold over which people will fight and die in high number, the third is that Muslims would fight against the Jews (that would be very trying war) and the fourth & last of these is that the Hour will not take place until the name of Allah is no longer recited on earth; these Ahadith have been recorded in the authentic books of Ahadith and "Muslim" is one of them and I would comment on these four presently insha-Allah; however, from the ten signs stated before, I would comment here on DAJJAL and YAJUJ & MAJUJ only insha Allah as these two are related to this Surah directly; Ahadith telling us about DAJJAL (the Imposter and he is called the Antichrist in the West) clearly denote that this would be some specific man from among the Jews as Ahadith indicate who would rise to power near QAYAMAT and in spite of his ugly face that would match his ugly character, he would attract people to him and many of loose women would particularly find some attraction towards this filthy character; he would be blind in one eye that would be ugly in looks and even the other one, by which he would be able to see, would be horrible; there are many learned people nowadays who take DAJJAL as a system to live rather than a person yet by seeing Ahadith, it is obvious that this is not the whole truth; DAJJAL is clearly some filthy person though Ahadith sometimes point out the evil system of life too that he would present; before studying comments on Ahadith, note that Prophet Muhammad PBUH has informed at different occasions that I don't know when would the Hour (QAYAMAT) come though I understand that

it is very close now as I and QAYAMAT are just this apart (he showed his two fingers making the sign of "V" to show how near it was) and I can only tell the Muslims about its signs; by this information that the Holy Prophet PBUH gave us, we can understand whatever he has told us about the signs of QAYAMAT, that needs some interpretation, though the interpreters must necessarily be those who are well-versed in the Holy Book Quran and the authentic Ahadith and when they interpret, their interpretation must strictly be for these signs of the Hour only and not for any other guidance as that must be taken as said because the Holy Prophet PBUH has specified his limitation on this very matter only; we know that he thought IBNE SAYYAD, a boy at his times, might be that one-eyed DAJJAL yet the boy became Muslim afterwards so it was an IJTEHADI mistake that is possible from the Messenger and that is no sin; note that whatever is told in the Quran, that strictly means the same as the terms of it convey and that is why the translation of the Quran is never taken to be the Quran itself while the translation of Ahadith would be termed as Ahadith if that is done with care as meanings are important there; the point to note is that though the learned persons can interpret signs of QAYAMAT in Ahadith pondering on the meanings rather than words only yet for other fields, they must not interpret the words even in Ahadith but take them as they mean in the common usage; the fact is that Allah has concealed the time of the Hour (the last day of the world) strictly so Ahadith can give us only an idea of its closeness by providing its signs only and that also with some reservation; as an example, note that DAJJAL is said to be one-eyed in Ahadith and this has

been taken by many prominent ULEMA to mean that he would ask attention to worldly life only trying to make everyone forget the AKHIRAT and it is said that "KUFR" (ungrateful to Allah) would be written on his forehead that every true Muslim would be able to read even if that Muslim is not literate and this has been taken to mean that his actions would be clearly against humanity and there could remain no doubt for any true believing person by his activities that he is totally ungrateful to Allah; note that the system of life DAJJAL would try to implement would ask for attention towards calling the laws by which Allah has created everything as the natural laws not mentioning the True Creator; it would ask for attention towards caring about the life at the world trying to avoid even the mention of AKHIRAT; it would ask for attention towards maintaining the physical health never taking up even a petty discussion over the necessity of the spiritual health as Islam clarifies; this is the trial from DAJJAL and the stage is totally set today for such a person to rise who (by the scientific technology) would do feats that ISA-AS (i.e. Jesus-AS) did by the permission of Allah; in fact, he could be anyone of the Jewish leaders who have great attraction to his people as he does not need magic to do an extraordinary show of power; this imposter would show by the scientific advancement in medicine & surgery that a man dying without any hope of life can come to life; a man with a cut in the chest even with his heart out of his body can come to life; a man dying suddenly can be put to test and it is possible to see what he had eaten or drunk before his death with accuracy; a man afflicted with leprosy and even with other deadly infectious diseases can become

well and even the barren land can provide amazing amount of harvest by the use of modern methods and artificial rain; but these things have an obvious source behind them while Jesus Christ showed his amazing feats as miracles performed by the permission of Allah; this difference would be clear to every good Muslim as the characters of those who go by the way of DAJJAL would tell clearly that DAJJAL and his people are far away from righteousness; it is yet to be seen how he rises and presents the tasks but he would not be without challenge insha-Allah; Al-Hamdu Lillah; such words that relate to war like swords, horses etc. does not necessarily mean that there would be an old style war; likewise, old method of communication wherever mentioned at Ahadith, do not imply that warriors would abandon the modern methods for communication but this is just a manner to express the events to come, according to that time when the Prophet PBUH mentioned the signs of QAYAMAT; note that the ultimate meanings are most significant at such Ahadith that relate to the signs of the Hour; the problem in understanding Ahadith mentioning signs of QAYAMAT arises when there is a strict inelastic adherence to the said matter without consideration of its inherent meaning; also, Ahadith do not provide the times for these signs to occur specifically and they might have quite a space of time between them while it is taken for granted that these all signs are related to very short period of time just before the Hour; note that the arrival of the Holy Prophet Muhammad PBUH was himself one of the significant signs of QAYAMAT and so the other signs that he mentioned might be anywhere after his time to the QAYAMAT itself though evidently, DAJJALI-FITNAH

(the extreme trial that arise from DAJJAL) is related to the time extremely close to it; as the ULAMA of the past, with a very few exceptions only, had taken these Ahadith at face without considering any interpretation in this specific matter of signs of the Hour whatsoever, it set a trend for the present ULAMA to do the same as they strictly honor their past ULAMA in all matters; it is quite appropriate to clarify on them that the interpretation of these specific set of Ahadith for their meanings, does not mean to dishonor the past ULAMA as avoiding their misunderstanding here if any, does not affect the belief adversely; moreover, they had a little chance if any, to face the times of the extreme trial by DAJJAL that is mentioned in these specific Ahadith while we are at the total confrontation with such times so we need to understand these signs better for sure; keeping this clarification about Ahadith related to the signs of the Hour, let us continue with our study of the signs mentioned to understand the Surah better; Al-Hamdu-Lillah; taking the four signs of QAYAMAT (i.e. the Hour), I would comment on MAHDI that it literally means the GUIDED PERSON and not one who guides; note that the sequence of events at these current times, shows well that the QAYAMAT is much near and as such, many of these (though not all of these), signs were given for the couple of past centuries or so, and so they are of utmost importance to us all who are living in these current times; now, the literal meaning of MAHDI clarifies that this person would be on the right path even when generally people would be at loss how to practice many of the Islamic teachings (especially those that relate to running the administration); there are Ahadith that give much detail to

this virtuous person yet as they are not much authentic (i.e. there are doubts that they do not truly relate to the Prophet PBUH) so it is better to omit such detail and take the general things about him that prevail as acceptable among the ULAMA; note that if someone claims to be MAHDI, he is surely not that man, no matter how pious he might seem at face; MAHDI is the man who would provide the Islamic teachings to all peoples and Allah would bless his effort as that would make them easy to practice at vast area of the world without his claiming of any significant status for himself; note that whosoever does it by the blessing of Allah, he is the man and claims would only prove that he is an imposter not acceptable for guidance thus the ultimate practical result in favor of Islam by the will of Allah, would indicate MAHDI and there is no other proof for his identity; note also that whoever claims to be Jesus descended from the heavens, he also is an imposter (please read the supplementary note after the note at the last Ruku of Surah MA'EDAH); so the genuine practice of Islam generally by the will of Allah would prove the worth and not the claims even if those come from persons that seemingly are most pious of the lot at hand; those who would not accept Islam at that time, would live with insignificance at the world and the Muslims would insha-Allah leave them on their own and Allah knows better; Al-Hamdu Lillah; the second of Ahadith mentions the sign of Euphrates disclosing gold and this is clear as it means the Black Gold "OIL" that has made people amazingly rich at that location; as for fighting and dying in huge number for it, that needs no comments as matters stand today; the third of these Ahadith tells about a trying

war between Muslims & Jews and this is in progress even now since much long time as extreme injustice to Muslims without any fault of Muslims; Ahadith have such words for this that imply that ultimately, their support would withdraw with disgrace to itself and as the matters stand, even this sign does not need any comment; the fourth sign is that the name of Allah would not be recited on Earth and mostly this is taken literally to occur just at the end of the world that QAYAMAT would come on the most evil of the people of the world; this is the clearest example of taking a strict view of the sign mentioned which seems related to the forced forbiddance to practice Islam in the recent past in and near to those areas where YAJUJ & MAJUJ had their influence basically; even the recitation of the name of Allah was something near to a crime in that area at that time so taking the sign in the appropriate context, it has come to pass in the previous century; note that Ahadith tell us that Hajj & UMRAH would continue even after the advent of YAJUJ & MAJUJ and they also tell us that JEHAD (and the spread of teachings of Islam also is an aspect of JEHAD) would continue till QAYAMAT so there could be no time as such when the name of Allah is not recited; note the fact that when Allah puts His wrath, even some good persons with the bad persons get the taste of it but this happens when the good persons have stopped from spreading the good teachings of Islam; this Hadith also implies that QAYAMAT would not take place up-to the time the Muslim persons go on repenting on their wrong-doings asking for mercy from Allah and asking for His blessing; Al-Hamdu-Lillah; let us now take the matter of identifying YAJUJ & MAJUJ and after them,

getting to the identity of DAJJAL (the Antichrist); note that whatever information we have by history, we can safely conclude by that that YAJUJ & MAJUJ were just ordinary human beings; by their account given in the Quran, we can safely assume that all these people inhabiting the area that was closed by ZUL-QARNAIN by the iron wall, were truly YAJUJ & MAJUJ; according to MAULANA AZAD, Armenian traditions carry the name "Iron Door" for this place but we know for sure that now these deadly people are at large; it is very difficult to indicate clearly what route these people took after they broke out of the place they were confined to and where they progressed to; we do not know the time of their release even and when the wall gave way completely; they might even have found some other route towards the west, iron wall remaining intact at that time; but without speculating, let us see the available facts keeping the information of the Quran in view; AAYAT-98 of Surah KAHF tells that a time would come sooner or later that this wall would become leveled to the ground (and that would be near to QAYAMAT being one of its signs) and that has happened somewhere back in history though it occurred certainly after the times of the last Prophet Muhammad PBUH; AAYAT-99 informs that Allah would leave them to surge some of them on others on that day and then the Trumpet would be blown; this is important as the word "AND" coming twice in the AAYAT, does clearly seem to convey an elapse of some period of time at both the places; so it means that when they come out of their confinement, Allah would leave them on their own as before, without giving any guidance to them (except for what they had received at the ancient times being the

descendants of Japheth) and this denotes the anger of Allah on these people due to their heinous character and due to the terrible agony that character had caused to all people around in the ancient history; second, by the word "YAMUJ" we get that when they come out of their confinement, they would intermingle with each other and even with other people of the place where they settle in and this same word "YAMUJ" also conveys that some of their factions would be friendly among them and the other of their factions would be hostile among them; keeping their wild character in mind, they would set a stage for wars with each other with assistance of the respective peoples they settle in, some of them at one side and some at other; third, after their wars (or even during them), the end of the world would come and the Trumpet would be blown (to announce the end of the world); so they would be gathered, all of them with all persons of the world after the second Trumpet for the Day of Judgment; note that after the information of the first Trumpet, the word "SO" is used to tell about their gathering at HASHR by the second Trumpet as there is not much space of time between the two while "AND" is used to convey the period of time that might even be few centuries, between "YAMUJ" and the first Trumpet; so the sequence of events is clear that YAJUJ & MAJUJ would break out of their confinement and would take no guidance towards the Truth whatsoever and due to their wild character that does need blood to survive, they would become rivals to each other, each side of them getting support from some of other people, and would fight on that would ultimately lead, by the will of Allah, towards the end-time of the world that is

named as QAYAMAT; there is another place too in the Holy Book Quran that mentions YAJUJ & MAJUJ which is Surah AMBIA, the 21st Surah; the translation of AAYAAT-94, 95, 96 & 97 of Surah AMBIA is "so whoever shall do of good deeds and he is a believer, there shall be no denying of his effort, and surely We are writing down for him; and it is binding on a town which We destroy that they shall not return; until when Gog and Magog are let loose and they shall break forth from every elevated place; and the true promise shall draw nigh, then the eyes of those who disbelieved shall be fixedly open- O woe to us! surely we were in a state of heedlessness as to this; nay, we were unjust" (AMBIA-94 to 97); though we do not know when YAJUJ & MAJUJ were allowed liberty, we can see clearly from the events that took place in the previous century that presented deadly wars among the peoples in the west (in whom they had intermingled after their freedom) that they are playing an active part in the worldly matters now; it is safe to assume that these captives at DARYAL did find a path towards the west after the fall of the wall and intermingled with the people there yet retaining their savage character displaying it now & then and as such, they are among the peoples of Europe; those people took a keen interest in colonization of many countries in the near past; at both places, the true word of Allah (WAADUL-HAQ at Ambia-97 and WAADU-RABBI at KAHF-98) is mentioned and at both places, it refers to QAYAMAT; we get from both the places that the end of the world is very near and the example for this is that at KAHF, it implies "when the word (or promise) of my Lord APPROACHES" and so it tells that it would be very near to

QAYAMAT that the wall would fall level to ground (perhaps just few centuries back from it) and that certainly makes its fall and YAJUJ & MAJUJ, the signs of QAYAMAT; Al-Hamdu Lillah; as for DAJJAL (the Antichrist), there are some persons that include even ULAMA, who take this sign both as relating to a person and relating to a period of FITNAH (utmost trial); note that Dr. ASRAR AHMED, who was one of the foremost commentators on the Holy Book Quran of this time and the pioneer in making the set-up with assistance of his worthy students in Pakistan to explain the Holy Quran after TARAVEEH (the special night-prayers in the Holy Month of Ramadan), has given beautiful lectures on the subject asking all people to avoid attachment to worldly pleasures as much as possible and his writings show that he had inclination that though DAJJAL is the specific satanic person who would come at fore at the world at the times of extreme FITNAH yet that time also tells about the stage for his rise; the writing of MAULANA GILANI also pointed out the same in its own way that was written at the middle of the previous century; DAJJAL would oppose the basic teachings of Islam that ask us Muslims to believe in Allah, the true Lord, as He must be believed and to believe in AKHIRAT (the true life after this life) where everyone would be given the result of his doings at the worldly life and to believe that the Messengers of Allah gave humane teachings that lead to the true contentment of self; the extreme trial from DAJJAL would challenge these three basic teachings of Islam and so the challenge to these three comprises DAJJALI-FITNAH; that person DAJJAL might be anyone among the leadership of Jews who would be strict

adherent to challenging the teachings of Islam (and who would come at fore near to QAYAMAT by the support of his corrupt disciples mostly at some authority); so now we get the answer why & how Surah KAHF saves us from DAJJAL as it clarifies the true concepts for us by relating all these four events that we all have just studied and I would point those concepts presently insha-Allah; for this, let us see the common points in events though for the sake of brevity, I would only point out the common features among them leaving the detail therein; first, note that all the four events guide attention to the fact that there are limitation to human efforts and the virtuous person must leave his matters to Allah with total trust once he has done his best about whatever problem he faces; ASHAABE-KAHF went to a remote cave finding no other option to save their True Belief and their lives leaving the matter of their safety to Allah; the companion of the rich man feeling hurt by the speech of his close relative i.e. the rich man - left his matter to Allah clarifying that he has the good hope of the good result for himself here and in the hereafter too; the pious parents had left the matter of the betterment of their children to Allah after the best they could have done as focused in the event of KHIDHR & Moses and ZUL-QARNAIN was totally grateful to Allah at his conquests and at the construction of the amazing iron wall asking good returns from Allah only without asking for any material gains whatsoever; doing whatever we can is upon us but the positive result only occurs by the will of Allah, if we do care in our belief & deeds for His pleasure only; by this TAWAKKUL (i.e. the total trust upon Allah), we can counter the attack of DAJJAL who wants

us to think that his power is invincible as he has the support of the wicked people at authority so no one ought to challenge him; so then Allah would destroy him by Himself once we call Allah with true belief after all said & done; second, note that the words in speech like "all praise is for Allah" and "if Allah wills" and "there is no one truly powerful but Allah" must be necessary part of our speech as this would make us free of any adverse effect that satanic people want upon our psyche and in fact, we would be able to answer these people by calmly telling them the truth of their own-selves; these words and others in praise of Allah are present in all four events and we must care for them in our ordinary daily life; third, note that what the eyes see is not the whole truth as the sleepers at KAHF were asleep yet seemed awake to eyes even if a sober observant person saw them, worldly gains of the rich man was not the guarantee to success at AKHIRAT and his seemingly safe gardens were not so safe after all when a calamity hit them, actions of KHIDHR were an apparent deviation from the commands of Allah yet they were manifestation of not only the will of Allah by which everything takes place but there was also the pleasure of Allah in those, ZUL-QARNAIN found the Sun setting in water yet it was just deception of eyes that does not happen actually; fourth is that all the four events ask to care for the True Belief whether a person is well-off or in a difficult situation in life; the sleepers at KAHF were in a situation where to keep the True Belief meant a threat to life but they managed the situation with whatever they thought best and did not leave it (and Allah accepted their call and they were saved by their own idea), the companion of the rich

person was challenged in a way where an ordinary person might have fallen into some complex yet that believer saving his True Belief countered the speech of rich man in such way by his words that the rich man might have felt a complex, Moses & Joshua & KHIDHR (Salaam on all three) were the chosen persons by Allah who always kept to what they understood to be Allah's commands and of-course ZUL-QARNAIN too was among the very good persons who was challenged by the temptation to show his authority on weak people yet who always cared for the moral values (though he had all worldly resources at hand that often lead persons to forget moral values) accepting with heart that in truth, all power belongs to Allah and thus saving his True Belief; Al-Hamdu-Lillah; fifth, note that in all these four events a travel of some sort with good companions, is present for the sake of betterment (the event regarding dialogue between the rich man and his companion, the true believer, also denotes some travel as the gardens were certainly at some distance from their living place and the companion might have accompanied the rich man considering him a good man spiritually rather than having a physical motive for his travel with him); this seems to point out that for the spiritual development, a travel with good company is very helpful and Allah blesses such company with His grand blessing; sixth, note that leaving the physical comforts for the sake of spiritual development is the great defense against DAJJALI-FITNAH as this totally depends upon worldly technical items (specially the electronic items), that the development in the understanding of Physical Laws have brought about; the message of Ramadan is also the same that control to usage of

the physical comforts would insha Allah bring the spiritual development that would guide the believing person near to Allah and it is noteworthy that the Holy Book Quran, the gift of Allah to the mankind, descended in Ramadan; note that at the creation of Adam, the angels wanted to know why was he being created as they knew that they do not go against the commands of Allah and this one (his descendants) is sure to challenge his own self and fight viciously even on petty matters as by his creation it seems that this one has got a desire to become high among all; what Allah told them is a sign of His trust on the mankind; He said "I know what you don't" and then He gave Adam the knowledge of all names and this means that He gave the power to Adam to understand the principles of all things around which He asked to the mankind to use with care to His commands strictly; He commanded angels to prostrate for Adam when He had blown His spirit unto him; so now at the end of the world, the time has come to show that we do understand that by our technical development, we have to care for the weak and the needy as ZUL-QARNAIN understood at his time and not to destroy our own; it is the time to prove our worth giving regards to the Trust of Allah upon us and if we don't prove it now, it would be very shameful; please see also Surah BAQARAH-30 to 39; now, demands to get this and that and asking for facilities by technical items (and include the desire to keep status here in the list too) have put men into an unworthy effort to remain obsessed with worldly affairs disregarding the true aim of life that is to worship Allah; they have to remember always that all have to account for their belief & deeds and to fulfill His commands as told by

Messengers, the chosen men of Allah; Dr. Asrar Ahmed had clarified how DAJJAL would use different technical items to show treacherously that he is capable to perform the amazing feats that the Messengers used to perform; he would display things like growing crops at barren lands, providing an artificial environment for rains, communicating voice & figure to distant places and to perform amazing surgical operations so as to impress people deceitfully as if he is bringing dead to life; this all would be to degrade the high position of the chosen men of Allah and to affect people that times have changed so there is nothing to challenge the power of man; what an illusion and how sad this situation is; note that DAJL means treachery of very high nature that is done in the most deceitful way and as such DAJJAL means such most deceitful person who deceives with all available resources at hand in most cunning ways; may Allah save all the righteous persons from the professional treachery of DAJJAL; Al-Hamdu-Lillah.

KAHF-The Last Ruku

102. What- do then those who disbelieve think that they can take My servants to be guardians besides Me? Surely We have prepared hell for the entertainment of the disbelievers.

103. Say: Shall We inform you of the greatest losers in (their) deeds?

104. (These are) they whose labor is lost in this world's life and they think that they are well versed in skill of the work of hands.

105. These are they who disbelieve in the AAYAAT of their Lord and His meeting, so their deeds become null, and therefore We will not set up a balance for them on the day of resurrection.

106. Thus it is that their recompense is hell, because they disbelieved and held My AAYAAT and My apostles in mockery.

107. Surely (as for) those who believe and do good deeds, their place of entertainment shall be the gardens of paradise,

108. Abiding therein; they shall not desire removal from them.

109. Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that (sea) to add.

110. Say: I am only a mortal like you; it is revealed to me that your god is one that is Allah, therefore whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord.

The last Ruku sums-up the message of the Surah beautifully as Allah tells here explicitly that the true success would only come when the person does not give undue value to the life of the world but totally adheres to the three fundamental teachings of Islam; the AAYAAT inform that those who take some good persons near to Allah (like Jesus Christ-AS) as if they are able to provide protection from the wrath of Allah, they are in grave error as it is the true belief and the good

deeds that can save a person from it and not just the claim of attachment to someone virtuous without following the guidance he provided to them when he was in the world; they thought erroneously that they are doing much good deeds by having great love for someone near to the true Lord without actually following him; "ZALLA-SAAYUHUM" means their labor is lost (AAYAT-104) and this can be in number of ways as when a person cares only for the life at the world without caring about AKHIRAT due to total lack of the true belief upon the true Lord - as when a person takes a wrong deed as right and does that with the notion in mind that he is doing good or takes a right deed as wrong and refrains from it strictly without asking any guidance from the true Lord - as when a person takes the love of some good person who is near to Allah, the true Lord, as enough to provide him salvation at AKHIRAT whatever he does - as when a person knows the Truth yet knowingly follows the wrong to get material benefits at the world or to get the worldly status assuring himself that he would certainly find all that is good in AKHIRAT if he gets the material success in the world and so cares but little for any good deed; these are the persons whose labor is lost and as they die, all that they had taken as good deeds would leave them then & there; these persons actually did not have any worry that they would stand in front of Allah, the true Lord, and would have to account for whatever they had been doing in the world; they never tried to understand the teachings of Allah that He provided to them by His Messengers and this attitude was mockery of the AAYAAT that Allah had sent and of His Messengers; but those who really believed in the Truth and did all their deeds

according to that belief, they would receive gardens of Paradise and would remain ever so happy there that they would never ask any change from it; in the world, a person does get fed-up even with highly gratifying situation but at JANNAAT (the beautiful gardens of Paradise), he would never want any change as there are so much of blessings of Allah there that he would never feel that he has seen all of them; AAYAT-109 tells that the words of Allah would never end even if all the seas become ink to the pen He writes with; note that efforts of human beings are always limited but the Attributes of Allah are unlimited; He is QADEEM (from always to always), ASL (His good Attributes are His Own, not achieved from anyone) and LA-MEHDUD (His good Attributes are unlimited); Al-Hamdu Lillah; as for us human beings, even if some are highly refined persons like the Messengers specially the last of them i.e. Muhammad PBUH, we all are created - whatever we possess, physically or spiritually, has been provided to us by Allah, the true Lord - and our traits are limited that change with time & place; Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu-Lillah; the last AAYAT tells that no-one is equal to him in authority and even the highly refined person like Muhammad PBUH is but a man who is chosen by Allah to provide the true guidance to all peoples of the world; so whoever understands that he has to meet Allah and answer for his belief & his deeds, he must never take anyone as equal to Allah, keeping always in mind the three things about Allah (QADEEM, ASL and LA-MEHDUD) with care that He only is the true Lord; we Muslims need to recite Surah KAHF again

& again (especially at Fridays) and we all must ponder upon it too as it certainly is great defense against DAJJAL, the evil person who would come at forth near to QAYAMAT as an adherent of satanic concepts; no doubt, the HOUR (QAYAMAT) is near and we Muslims must see in consideration to AKHIRAT what status we are in, making ourselves better as much as, and as soon as possible; Al-Hamdu-Lillah; note that the last AAYAT of Surah BANI-ISRAEL clarified that if Allah befriends anyone, it is not because of any weakness on His side whatsoever; nothing (and no-one) among His creation is able to compel Him to do anything, but His friendship is His blessing upon that person; no one can match even any one of His attributes and this last AAYAT of KAHF also clarifies that whatever care any person takes in remembering Him always, it certainly is His blessing upon him and it does not make him capable to challenge Him in any way; all of the creation is needy for whatever He provides to it and He is not in any need of anything (or anyone); He only is the Creator of all of the creation Who has assigned specific works too, to each of His creation according to His will; this last AAYAT reads, "say (O Prophet PBUH)- I am only a mortal like you; it is revealed to me that your god is only one that is Allah, therefore whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord"; Al-Hamdu-Lillah.

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

Here our study of KAHF ends; Al-Hamdu Lillah

Surah MARIAM

(Consists of 6 Ruku; MK-6)

MARIAM-The First Ruku

1. Kaf Ha Ya Ain Suad.
2. A mention of the mercy of your Lord to His servant Zachariah.
3. When he called upon his Lord in a low voice,
4. He said: My Lord- surely my bones are weakened and my head flares with hoariness, and, my Lord- I have never been unsuccessful in my prayer to Thee:
5. And surely I fear my cousins after me, and my wife is barren, therefore grant me from Thyself an heir,
6. Who should inherit me and inherit from the children of YAQUB (Jacob), and make him, my Lord, one in whom Thou art well pleased.
7. O Zachariah- surely We give you good news of a boy whose name shall be YAHYA (John): We have not made before anyone his equal.
8. He said: O my Lord- when shall I have a son, and my wife is barren, and I myself have reached indeed the extreme degree of old age?
9. He said: So shall it be, your Lord says: It is easy to Me and indeed I created you before, when you were nothing.

10. He said: My Lord- give me a sign. He said: Your sign is that you will not be able to speak to the people three nights while in sound health.

11. So he went forth to his people from his place of worship, then he made known to them that they should glorify Allah morning and evening.

12. O YAHYA- take hold of the Book with strength, and We granted him wisdom while yet a child

13. And tenderness from Us and purity, and he was one who guarded (against evil),

14. And dutiful to his parents, and he was not insolent, disobedient.

15. And peace on him on the day he was born, and on the day he dies, and on the day he is raised to life

The Surah starts with the letters that are among the MUQATTA'AAT and it is the longest among them without any pause as it has five letters; note that though Surah SHURA has five letters of MUQATTA'AAT too yet they have pause between them as they form the two beginning AAYAAT of it; then the first Ruku mentions about the plea of Zachariah-AS to Allah that asked Allah to provide him such heir to his task that now when he has grown so very old, he becomes such ally to him who would prove himself worthy of spreading the word of Allah and who would care to lead-on the task to groom all those who are the righteous so they remain committed to the commands of Allah practically; this is how he would prove himself as truly worthy of him and also would prove himself among the true descendants of Jacob-AS; Al-Hamdu Lillah;

Allah gave him the good tidings of a son by the name of YAHYA (John) who would take the good task ahead; note that Allah provided the name to YAHYA and note also that Zachariah meant by his plea to Allah that Allah gives him a son to become his heir in his good task but when Allah answered his plea in his favor, he repeated his condition (and of his wife) that he is so very old and his wife is barren so he needed total clarity (see also the note at the fourth Ruku of Surah AALE-IMRAN); he might have forgotten his plea to Allah or he might only have asked for clarity without any doubt that whatever Allah wills, that would certainly come to occur; Al-Hamdu Lillah; we had studied at BAQARAH-260 that Abraham asked Allah to show how He would raise the dead to life and upon his curiosity, Allah asked him if that is due to some lapse in his belief; he replied that he most certainly believes in the resurrection of the dead but he wants only to see how it would happen; Al-Hamdu Lillah; Allah told Zachariah that it would happen as Allah wills for it and it certainly is most easy for Allah and he needs to see that Allah created him when he was nothing; Al-Hamdu Lillah; he asked for such sign that would tell him that his wife has conceived the child and Allah answered that when it happens, he would become unable to speak to people for three nights though he would be well physically; so he knew about that time and when it came, he increased the remembrance of Allah even more; it is notable that being more virtuous at such time by remembrance of Allah, would make the child most virtuous too; he indicated by his gestures all the good persons around also to remember Allah much more at all times of the day at this period of time; as YAHYA grew in

the care of his good parents with the highest of protection from Allah, He provided him the knowledge of Torah at his childhood and told him to adhere to its teachings most fervently; Al-Hamdu Lillah; Allah tells us that He had made him most caring in nature for all people and most pure at heart; he certainly was highly careful in keeping away from all vices as Allah commands and very caring to virtues for his parents and he certainly was never unjust to anyone and never disobedient to Allah; He tells us that He had provided him utmost protection from all vices on the day he was born, on the day he dies and on the day he is raised to life; the translation of the last four verses is, "(Allah told him) O YAHYA- take hold of the Book (Torah) with strength, and We granted him wisdom (how to implement its guidance) while yet a child and tenderness from Us (to care for all virtues) and purity (to avoid all vices), and he was one who guarded (against evil); and dutiful to his parents, and he was not insolent (to any person), disobedient (to Allah); and peace on him on the day he was born, and on the day he dies, and on the day he is raised to life; Al-Hamdu Lillah.

MARIAM-The Second Ruku

16. And mention Marium in the Book when she drew aside from her family to an eastern place;

17. So she took a veil (to screen herself) from them; then We sent to her Our spirit, and there appeared to her as a well-made man.

18. She said: Surely I fly for refuge from you to the Beneficent Allah, if you are one guarding (against evil).

19. He said: I am only a messenger of your Lord- that I will give you a pure boy.

20. She said- when shall I have a boy and no mortal has yet touched me, nor have I been unchaste?

21. He said: Even so; your Lord says: It is easy to Me; and that We may make him sign to men and mercy from Us, and it is a matter which has been decreed.

22. So she conceived him; then withdrew herself with him to a remote place.

23. And the throes (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten!

24. Then he called out to her from beneath her: Grieve not- surely your Lord has made a stream to flow beneath you;

25. And shake towards you the trunk of the palm-tree, it will drop on you fresh ripe dates:

26. So eat and drink and refresh the eye. Then if you see any mortal, say: Surely I have vowed a fast to the Beneficent Allah, so I shall not speak to any man today.

27. And she came to her people with him, carrying him (with her). They said: O Marium- surely you have done a strange thing.

28. O sister of Aaron- your father was not a bad man, nor, was your mother an unchaste woman.

29. But she pointed to him. They said: How should we speak to one who was a child in the cradle?

30. He said: Surely I am a servant of Allah; He has given me the Book and made me a prophet;

31. And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live;

32. And dutiful to my mother, and He has not made me insolent, unblessed;
33. And peace on me on the day I was born, and on the day I die, and on the day I am raised to life.
34. Such is ISA, son of Marium; (this is) the saying of truth about which they dispute.
35. It beseems not Allah that He should take to Himself a son- glory be to Him; when He has decreed a matter He only says to it "Be," and it is.
36. And surely Allah is my Lord and your Lord, therefore serve Him; this is the right path.
37. But parties from among them disagreed with each other, so woe to those who disbelieve, because of presence on a great day.
38. How clearly shall they hear and how clearly shall they see on the day when they come to Us; but the unjust this day are in manifest error.
39. And warn them of the day of intense regret, when the matter shall have been decided; and they are (now) in negligence and they do not believe.
40. Surely We inherit the earth and all those who are on it, and to Us they shall be returned.

The Ruku starts by the statement for the Prophet PBUH that he would get some important facts about Marium-AS at this Surah; this Ruku mentions the most significant incident of her life that she withdrew to a chamber at the eastern side to wash herself where she screened herself from all people; at that occasion, Allah sent towards her His Spirit

(i.e. the angel Gabriel) in appearance of a handsome man and due to the fear of the sudden appearance of such man at such occasion, she said to him that she seeks refuge in Beneficent Allah from his wrong intention; her words implied that if he has any fear of Allah, he ought to leave the place to which he assured her that he has no wrong intention as he is an angel whom Allah has sent to give her the glad tidings of the son who would be most pure in all good virtues; she was taken aback by this and told him that she is not yet married so no man has touched her rightly and she is not unchaste so no man has touched her wrongly; the honorable angel replied as AAYAT-21 tells that "even so; your Lord says- it is easy to Me; and that We may make him sign to men and mercy from Us, and it is a matter which has been decreed"; Allah had provided the answer similar to this to Zechariah-AS when he got the glad tidings of YAHYA-AS and showed his surprise as he was extremely old and his wife was barren; certainly Allah only is the true authority; Al-Hamdu Lillah; so when Mariam (which means the worshipper of Allah) conceived the holy child, she went to the remote place (i.e. Bethlehem) and took shelter beneath a dates' tree; the pangs of childbirth compelled her to take the shelter of a dates' tree so that she could sit and stand by holding it tight (and that might even cause the pain to lessen); at that time, when she not only had the physical pain but also the grief upon how she would face her people on this issue, she said words to the effect that it would have been better if she had died before this, and had been something quite forgotten; so at that time, Gabriel-AS called her to soothe her condition for somewhere beneath the place where she was present, that

she does not need to grieve- surely her Lord has made a stream to flow beneath her and as she shakes the trunk of the palm-tree towards her, it will drop fresh ripe dates for her; this is such time that she needs to eat and drink and make herself comfortable (and dates are great at such time so even if she is weak, dates would fall from the tree miraculously just as she shakes its trunk); if she sees any mortal, she just have to say that she has vowed to fast to the Beneficent Allah, so she would not speak to any person today; note that Allah commanded Gabriel to stay at distance from her as she had objected to his presence before when he had come towards her at her seclusion (and this occasion was even more delicate); note also that the fast for Allah required at that time to keep on silence besides refraining from eating and drinking anything in that; Al-Hamdu Lillah; this gave her the courage to carry the holy child to her people where they immediately needed the explanation about him; note here that they did not give any space to her that she might have some reasonable explanation but assumed right away that she had been a part of something bad; there are always some people who do not even care for the most chaste women at such times and though most strange, they did not spare even Mariam-AS; they demanded the explanation to this wrong of Mariam according to their notion, and guided her attention that she is among the descendants of Aaron-AS (who certainly was one of the most esteemed Messenger of Allah) and neither her father was a bad man nor her mother was an unchaste woman; she told them by gestures that she would not speak at this time and within these gestures, she gestured towards the child; they

were most amazed at this and told her how they would communicate to the child who is yet in cradle of the mother's hands; the holy child Jesus-AS started the speech by himself to them that he is the slave of Allah; AAYAAT-30 to 33 state that he said, "Allah has given me the Book (the understanding of Torah) and made me a prophet (His Messenger to the Bani-Israel) and He has made me blessed wherever I may be (that because of me, Allah would make all matters better for the people around who comply on my call towards Allah) and He has enjoined on me prayer (so that I remain attentive to Him by all care to AKHIRAT) and poor-rate (that I denote by this action that I have no attachment to the life at the world except for taking it as an examination by Allah) so long as I live; and (He has made me) dutiful to my mother, and He has not made me insolent, unblessed; and peace on me on the day I was born, and on the day I die, and on the day I am raised to life (so my whole life is blessing of Allah to myself and to all people who accept my call by the practice of the commands of Allah)"; Al-Hamdu Lillah; such is ISA (Jesus), the son of Mariam, and this actually is the fact about him that they need to accept in their dispute about him; he is among the mankind yet he was born as an exception without any father just by the command of Allah (i.e. He said "Be" and he came to existence); Al-Hamdu Lillah; AAYAAT-35 & 36 read, "it beseems not Allah that He should take to Himself a son- glory be to Him; when He has decreed a matter He only says to it "Be," and it is; and (O Prophet PBUH- tell all peoples that) surely Allah is my Lord and your Lord, therefore serve Him; this is the right path"; Al-Hamdu Lillah; Allah provided this clarity about

Jesus yet there were such people among them who disagreed with each other about this (at that time and at this) and those who disbelieve in this clarity that now Allah has totally provided at the Quran that he certainly was among the mankind, these unjust persons would see the most extreme trouble when that day (the Day of Judgment) arrives; then they would hear most clearly and see most clearly when they come to Allah just as He has told about him; but their manifest error now would lead them to the most extreme trouble then; Allah asks the Prophet PBUH to warn them of that day of intense regret, when the matter shall have been decided as that is the Day of Judgment where they would not get any space to better themselves; today is the time if they really intend to better themselves but they are in negligence at this time and not prepared to believe the fact that Allah has clearly provided to them; every person would return to Allah to see how he/she believed at the world and to see the account of his/her deeds that he/she sent ahead; so the last AAYAT of the Ruku gives the final touch to the matter that explicitly tells, "surely We inherit the earth and all those who are on it, and to Us they shall be returned"; Al-Hamdu Lillah.

MARIAM-The Third Ruku

41. And mention Ibrahim in the Book; surely he was a truthful man, a prophet.

42. When he said to his father; O my father- why do you worship that which neither hears nor sees, nor does it avail you in the least:

43. O my father- truly the knowledge has come to me that has not come to you, therefore follow me, I will guide you on the right path:

44. O my father- serve not the Satan, surely the Satan is disobedient to the Beneficent Allah:

45. O my father- surely I fear that a punishment from the Beneficent Allah should afflict you so that you remain friend of the Satan.

46. He said: Do you dislike my gods, O Ibrahim? If you do not desist I will certainly revile you, and leave me for (all) time.

47. He said- peace be on you- I will pray to my Lord to forgive you; surely He is ever Affectionate to me:

48. And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; may be I shall not remain unblessed in calling upon my Lord.

49. So when he withdrew from them and what they worshipped besides Allah, We gave to him Isaac and Yaqoub (Jacob), and each one of them We made a prophet.

50. And We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them.

The Ruku mentions some important aspects relating to Ibrahim-AS that he was most truthful person and one of the most esteemed Prophets of Allah; the notable point here is that many of Messengers came in the lineage of Ibrahim-AS from his second son Isaac-AS (who also was the Messenger of Allah) except for Muhammad PBUH (the last of them) who was the descendant of Ishmael-AS, the elder son of Ibrahim (who also was the Messenger of Allah); Muhammad PBUH was

the only Messenger of Allah that came from the lineage of Ishmael and there is a gap of nearly 2500 years between them; note also that Ibrahim-AS is mentioned as a very truthful person and as one of the Prophets of Allah and this same thing is said about IDRIS-AS at the next Ruku at AAYAT-56; it seems by the observation of the history of the Man that the five most prominent Messengers were born at regular intervals to each other (that are Noah, Ibrahim, Moses, Jesus and Muhammad PBUH; see AHZAAB-7 that mentions them together; Salaam on all of them) so there is the space of time of about two thousand years between the birth of Noah and of Moses and about the same space is between the birth of Moses and of Muhammad (these three Messengers led their respective people to safety though all of them had to put much high efforts to present the message of Allah to their respective people); there is the same gap of 2000 years between IDRIS-AS and Ibrahim-AS while the gap between him and Jesus-AS is the same i.e. 2000 years- Salaam on all these Messengers of Allah; these three were calm persons by nature and they clarified the teachings that Allah had already presented to the Messengers of Allah before them; especially notable in this matter is the times of Jesus Christ that was such when the people had generally taken-up to practice what they felt easy for them, sometimes with change even in that practice, and left what they felt difficult; we do not have much knowledge about IDRIS-AS (he might have lived after about 1500 years of the advent of Adam to the world) yet it is often mentioned that Allah had provided him most wonderful knowledge of reading the signs that enabled him to know and

affect the people around positively (that is something that related to the study of Psychology) and this was also the significant trait of Ibrahim-AS and Jesus-AS; this interesting phenomenon asks us to reflect that there is the same space of two thousand years now at this period of time since the ascent of Jesus Christ-AS, the great man and the Messenger of Allah, to the heavens; so as Jesus Christ emphasized for the Bani-Israel to guide total attention towards Allah and to practice His commands genuinely as provided by Torah after near to fifteen hundred years of Moses-AS, it is most probable that the prominent good-natured wise Muslims (who are most sincere to Islam) rise to guide the Muslims in the present era to practice Islam genuinely as there is the gap of about 1450 years (by the lunar calendar) as of now since when the last of Messengers Muhammad PBUH made Hijrah to Madinah; as Allah has set laws for Astronomy, Chemistry, Elementary Physics and other of subjects that govern their issues by the will of Allah, so He certainly has also set the laws for History and they do govern its issues by the will of Allah; please note this well that after Muhammad PBUH, who was the last of Messengers of Allah and the last of His Prophets, there is no Messenger (and no Prophet) of Allah (see Surah AHZAAB-40); we Muslims need to plead to Allah for His mercy for us at these current times and if He accepts our plea to forgive us and to provide His mercy to us then there is nothing to stop us Muslims to rise to heights without disturbing any of peoples of the world; we need to live away from all such peoples who have little care to morals as the Quran has defined those good morals, even if this seclusion seems much strange at

these current times; but that certainly needs sacrifice of base desires from our side for which we Muslims must prepare ourselves totally without any undue reservation; Al-Hamdu Lillah; the Ruku tells that Ibrahim asked his father to leave the worship of idols completely who do not hear anything and do not see anything and have no authority to provide any ease in matters; Al-Hamdu Lillah; AAYAAT-42 to 45 read, "When he (Ibrahim-AS) said to his father; O my father- why do you worship that (i.e. idols) which neither hears nor sees, nor does it avail you in the least; O my father- truly the knowledge (of the Truth) has come to me that has not come to you, therefore follow me, I will guide you on the right path; O my father- serve not the Satan (as he would misguide that you go far into wrongs), surely the Satan is disobedient to the Beneficent Allah; O my father- surely I fear that a punishment from the Beneficent Allah should afflict you (at the world) so that you remain friend of the Satan (as who live-on with wrongs, they lose all space to accept the Truth and live to end the life at the world by a satanic manner)"; this tells how a good person should call his elders to the fundamental teachings of Islam; Al-Hamdu Lillah; note that the Surah is relating how the good sons would become blessings to their parents if they have no issue in learning from them; YAHYA-AS certainly was highly careful in keeping away from all vices as Allah commands and very caring to virtues for his parents; Jesus-AS defended his virtuous mother at most difficult times to her and he was always good in attitude towards her; Abraham also tried to guide his father to virtues and even when he rejected his call towards Islam, he told his father that he would ask Allah to

have mercy towards him; but as he learnt that he would not come to the right path, he refrained from asking mercy from Allah for him as it is disallowed to ask Allah to have mercy for those who die as disbelievers (see TAUBAH-84); AAYAAT-46 to 49 tell explicitly that his father was most angry upon Ibrahim when Ibrahim asked him to leave totally the worship of idols and told him that if he goes on professing such teachings he would revile him; he asked Ibrahim to leave him and go somewhere else and he accepted that and left his father with good terms from his side and even told him that he would pray to Allah, the true Lord to forgive him (but as mentioned, he abandoned to ask mercy of Allah for his father afterwards; see TAUBAH-114 at its fourteenth Ruku); he told him explicitly that he would withdraw from him and the idols that he called besides Allah, but he would call only upon Allah, the true Lord; so when he withdrew from them and what they worshipped besides Allah, Allah gave to him as blessings to him Isaac (son) and Jacob (grandson), and each one of them, Allah made His Prophet; Al-Hamdu Lillah; the last AAYAT reads, "and We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them"; so these good persons did receive His mercy and they all were remembered as most blessed persons that were most attentive to Allah; Al-Hamdu Lillah.

MARIAM-The Fourth Ruku

51. And mention Musa in the Book; surely he was one purified, and he was an apostle, a prophet.

52. And We called to him from the blessed side of the mountain, and We made him draw nigh, holding communion (with Us).

53. And We gave to him out of Our mercy his brother Aaron a prophet.

54. And mention Ishmael in the Book; surely he was truthful in (his) promise, and he was an apostle, a prophet.

55. And he enjoined on his family SALAH (prayer to Allah) and ZAKAH (almsgiving), and was one in whom his Lord was well pleased.

56. And mention IDRIS in the Book; surely he was a truthful man, a prophet,

57. And We raised him high to the elevated place.

58. These are they on whom Allah bestowed favors, from among the prophets of the seed of Adam, and of those whom We carried with Noah, and of the seed of Ibrahim and Israel, and of those whom We guided and chose; when the AAYAAT of the Beneficent Allah were recited to them, they fell down making obeisance and weeping.

59. But there came after them an evil generation, who neglected prayers and followed sensual desires, so they will meet perdition,

60. Except such as repent and believe and do the good, these shall enter the garden, and they shall not be dealt with unjustly in any way:

61. The gardens of perpetuity which the Beneficent Allah has promised to His servants while it is unseen; surely His promise shall come to pass.

62. They shall not hear therein any vain discourse, but only-Peace, and they shall have their sustenance therein morning and evening.

63. This is the garden which We cause those of Our servants to inherit who guard (against evil).

64. And we do not descend but by the command of your Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between these, and your Lord is not forgetful.

65. The Lord of the heavens and the earth and what is between them so serve Him and be patient in His service. Do you know any one equal to Him?

The Ruku mentions the significant aspects of Moses-AS that he was purified by Allah so that he remains most attentive towards Him and he was one of the Messengers of Allah and His Prophet; Allah called him from the right side of the mountain TOOR (when He made him His Messenger) and held close spiritual talk with him; Al-Hamdu Lillah; Allah provided his brother Aaron-AS as companion to him whom He also blessed to become His Messenger; then the Ruku mentions about Ishmael-AS that he always remained true to his word (as all Messengers of Allah yet he excelled in this) and he also was one of the Messengers of Allah and His Prophet; he used to ask members of his household to care most highly about SALAH and ZAKAH as the first would keep the belief in AKHIRAT fast and the second would keep away from the useless attention to the worldly possessions; due to his most beautiful qualities, Allah was most pleased with Ishmael-AS;

Al-Hamdu Lillah; AAYAAT-56 & 57 mention IDRIS-AS that read, "And mention IDRIS in the Book; surely he was very truthful and a prophet (AAYAT-41 mentions these two good traits for Ibrahim too), and We raised him high to the elevated place (Allah provided him special protection from the adversities of the people around like He provided to Ibrahim and Jesus so Allah raised him to height in his virtuous status)"; Al-Hamdu Lillah; the next AAYAT honors all Messengers (& Prophets) of Allah as it states that Allah provided His blessings to all of them who all truly were the good descendants of Adam and the good descendants of the best of persons among his lineage; the AAYAT reads, "these are they on whom Allah bestowed favors, from among the prophets of the seed of Adam, and of those whom We carried with Noah, and of the seed of Ibrahim and Israel, and of those whom We guided and chose; when the AAYAAT of the Beneficent Allah were recited to them, they fell down making obeisance and weeping"; Al-Hamdu Lillah; AAYAAT-59 to 63 tell about the two groups that emerged ahead after the Messengers of Allah had provided them the message of Allah clearly (especially after Ibrahim, Ishmael and Isaac-Salaam on them); there was such generation who ignored the SALAH that led them to give no attention to the fact that they have to provide for whatever they believe and do at their lives at the world and who followed their sensual desires that led them to become obsessed with gratification at the life at the world so they would meet perdition as the time comes; but those who repent and believe righteously and do their good deeds in accordance to that belief, they would enter the JANNAH and there would be no injustice to them;

these would be the gardens of perpetuity which the Beneficent Allah has promised to His (true) servants while it is unseen; surely His promise (about providing them the JANNAH at AKHIRAT) shall come to pass; they shall not hear therein any vain discourse (as that is hurting and there is no such thing), but only- Peace (so they would remain in true relaxation), and they shall have their (wonderful) sustenance therein morning and evening (and besides that, they would enjoy the good edibles and drinks there when they ask for them by the will of Allah); this is the garden (in return of the virtuous life) which We cause those of Our servants to inherit who guard (against evil)"; Al-Hamdu Lillah; this implies that there would be some manner to tell about the morning and the evening there at JANNAH though the sun would be absent there; note here that it is preferable for the Muslims to take meals at the morning and the evening i.e. at two times set for them, daily; AAYAT-64 tells the statement of the angel Gabriel-AS and it is notable that there are places at the Quran where it leaves getting the significant perspective on the good person who recites it; we have seen at KAHF that the AAYAAT 25 & 26 continue with the narration of ASHABE-KAHF (the persons of cave) as the Surah was dealing with the statements that were in prevalence about ASHABE-KAHF at that time so the thread goes on that joins these AAYAAT to AAYAT-22 after Allah commands the Prophet PBUH about saying "insha-Allah" when he talks about the future; note that the Prophet PBUH had asked Gabriel-AS why he takes time to descend with the Quran to which he had replied as the AAYAT has provided; so AAYAT-64 provides the statement without the mention of

the angel that "and we do not descend but by the command of your Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between these (i.e. at anywhere; and He keeps His control at everything), and your Lord is not forgetful (so whatever He intends, He does it at the time He has set for it and to the place He has set for it)"; Al-Hamdu Lillah; the last AAYAT of the Ruku clarifies more that He is the Lord of the heavens and the earth and whatever is between them so (O Prophet PBUH; and O Muslims) serve Him and be most steadfast in His service; there certainly is no one who matches any of His attributes; He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah.

MARIAM-The Fifth Ruku

66. And says man: What- when I am dead shall I truly be brought forth alive?

67. Does not man remember that We created him before, when he was nothing?

68. So by your Lord! We will most certainly gather them together and the SHAYATIN (the plural of Satan), then shall We certainly cause them to be present round hell on their knees.

69. Then We will most certainly draw forth from every sect of them him who is most exorbitantly rebellious against the Beneficent Allah.

70. Again We do certainly know best those who deserve most to be burned therein.

71. And there is not one of you but shall come to it; this is an unavoidable decree of your Lord.

72. And We will deliver those who guarded (against evil), and We will leave the unjust therein on their knees.

73. And when Our clear AAYAAT are recited to them, those who disbelieve say to those who believe: Which of the two parties is best in abiding and best in assembly?

74. And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!

75. Say: As for him who remains in error, the Beneficent Allah will surely prolong his length of days, until they see what they were threatened with, either the punishment or the hour; then they shall know who is in more evil plight and weaker in forces

76. And Allah increases in guidance those who go aright; and ever-abiding good works are with your Lord best in recompense and best in yielding fruit.

77. Have you, then, seen him who disbelieves in Our AAYAAT and says: I shall certainly be given wealth and children?

78. Has he gained knowledge of the unseen, or made a covenant with the Beneficent Allah?

79. By no means! We write down what he says, and We will lengthen to him the length of the chastisement

80. And We will inherit of him what he says, and he shall come to Us alone.

81. And they have taken gods besides Allah, that they should be to them a source of strength;

82. By no means! They shall soon deny their worshipping them, and they shall be adversaries to them.

The Ruku starts by mentioning such persons that challenged the Islamic teachings that they would never be resurrected as to them, it was not possible; though the people at Arabia generally believed then that they would be resurrected and the Day of Judgment would take place but they took their idols and many of the creation of Allah as their advocates that would save them from torments there so they took many of His creation as equal to Him in authority and they took angels as daughters of Allah; may Allah save all good Muslims from all such wrong notions; Al-Hamdu Lillah; but they had factions in them and there were such people too in them who challenged the resurrection and did not believe in the final Judgment; note that the Truth is one only that appeals to the inside of the Man but there are many colors of disbelief as the Satan tries different manners to misguide the mankind always trying to emphasize the ZAAHIR (appearance) for him; the Satan tries to lead people to care about the worldly pleasures with attention towards the physical health only so as to make them oblivious of AKHIRAT; the proper way for all good persons to save themselves from his whispers at inside is to keep all attention towards Allah, the true Lord, as He certainly is the true authority Who has all control over all matters; Al-Hamdu Lillah; the AAYAAT provide the reasoning in favor of the resurrection that they need to see that when they were nothing then Allah created them; AAYAT-68 says, "so by your Lord! We will most certainly gather them together and the SHAYATIN (the plural of Satan), then shall We certainly

cause them to be present round hell on their knees"; note that there are SHAYATIN (i.e. the most sinful among the jinn) around, which try to whisper different adverse things at inside; all persons among the mankind face these SHAYATIN as among them, there is a Satan that especially targets one of the persons; all such persons who would get the hell-fire as their punishment at the Day of Judgment, their SHAYATIN would also enter that due to their own extreme wrong-doings; note that angels protect the human beings by the command of Allah and they especially care about the good Muslim persons; Al-Hamdu Lillah; Surah QAAF-20, 21 & 22 read, "and the trumpet shall be blown; that is the Day of warning; and every soul shall come, with it a driver (i.e. the Satan that remained with him trying to drive him to wrongs) and a witness (i.e. the angel who kept the record of his doings); certainly you were heedless of it, but now We have removed from you your veil, so your sight today is sharp"; certainly, Allah only is the true authority; Al-Hamdu Lillah; all those who would be taken to the hell-fire would then be gathered round it, many of them upon their knees as their feet would not hold them due to their fear; then Allah would take out from among them those persons who were most disrespectful to Allah as they would enter the hell-fire first in most insulting manner to see for all those who would be present around it; certainly Allah knows all such people who are most liable to enter the hell-fire before all of those who shall enter it; AAYAT-71 notes that Allah has decided that all persons among the mankind would pass over the hell-fire as the bridge named "the SIRAT-bridge" is over it which all persons have to pass which include even the true

Muslims; it is such bridge that is wide & strong but it is very dark so the good persons who would have virtuous deeds would pass over it most conveniently in the light of their virtuous deeds but those who are not such good persons (especially the hypocrites) would be stranded there (and fall inside the hell-fire); there are some useless things that have been mentioned as detail for this SIRAT but actually they do not deserve any mention whatsoever; Surah HADID-12 to 15 read, "on that day you will see the faithful men and the faithful women- their light (of belief) running before them and on their right hand (of good deeds)- good news for you today: gardens beneath which rivers flow, to abide therein, that is the grand achievement; on the day when the hypocritical men and the hypocritical women will say to those who believe- wait for us, that we may have light from your light; it shall be said (by angels)- turn back (to the life at the world if you can) and seek light; then separation would be brought about between them (as the right and the wrong would be totally separated at the Day of Judgment though at the world, all live together), with a wall having a door in it; (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, before it there shall be punishment; they will cry out to them- were we not with you? They shall say- yea- but you caused yourselves to fall into temptation (to get the worldly pleasures), and you waited and doubted, and vain desires deceived you till the threatened punishment of Allah came, while the deceiver deceived you about Allah; so today ransom shall not be accepted from you nor from those who disbelieved; your abode is the fire; it is your friend and evil is the resort"; AAYAAT from 72 to 76 read, "and We will

deliver those (from falling into the hell-fire) who guarded (against evil), and We will leave the unjust therein on their knees; and when Our clear AAYAAT are recited to them (at the world), those who disbelieve say to those who believe- which of the two parties is best in abiding (by status at the world) and best in assembly (that gather around them)?; and how many of the generations have We destroyed before them who were better in respect of goods and outward appearance; say- as for him who remains in error (and does not believe in the fundamental teachings of Islam), the Beneficent Allah will surely prolong his length of days, until they see what they were threatened with, either the punishment or either the hour; then they shall know who is in more evil plight (so their pride at the status at the world is foolish) and weaker in forces (so the assembly that gathers with them is useless); and Allah increases in guidance those who go aright (as Allah gives the TOFIQ of more good deeds to all of good persons so the good works lead to more of virtues); and ever-abiding good works are with your Lord best in recompense (at the world) and best in yielding fruit (at AKHIRAT)"; Al-Hamdu Lillah; the next four AAYAAT relate to an incident that took place between KHABBAB ibn ARAT-RA, who was among the poor hard-working Muslims, and AAS ibn WA'EL, one of the rich persons of Makkah who had rejected the teachings of the Prophet PBUH; note that KHABBAB was a blacksmith and had his payment due for some work that he had provided to AAS ibn WA'EL but as he went to him to receive it, he told him to leave Islam; KHABBAB refused that plainly and said that when AAS rises at the Day of Resurrection, even then he would be steadfast

on Islam; this led him to remark that if he would rise from dead then he would receive the same amounts of wealth as he has now at this life at the world so KHABBAB should come to him at that time and he would then pay his dues; the Quran replies to his mocking manner by these AAYAAT, "have you, then, seen him who disbelieves in Our AAYAAT and says: I shall certainly be given wealth and children?; has he gained knowledge of the unseen, or made a covenant with the Beneficent Allah?; by no means! We write down what he says, and We will lengthen to him the length of the chastisement; and We will inherit of him what he says, and he shall come to Us alone"; this answer is to all such persons who mock the teachings of Islam that they would certainly pay most heavily for such disregard to Islamic teachings; Allah is keeping the record of such speech and He would provide the due punishment to it; Al-Hamdu Lillah; the last couple of AAYAAT state that there are such people also among them who had taken some of his creation as equal in authority to Him as they have thought that those would bring respect to them (at Judgment); certainly not; in-fact they would deny that these people ever worshipped them and so they would become adverse to them; note that there are many such disbelievers who often take some highly virtuous persons who had left the world by death, as most worthy to save them from all torments at the Day of Judgment if only they speak of their complete attachment to those virtuous persons (even without any care to make their own selves better by believing in the Truth and without any care to do the good deeds that Allah has commanded to them); those highly virtuous persons have gone away from the world and they do not have any

awareness of how people have taken them after their deaths; they would certainly keep themselves totally away from all disbelievers at the Day of Judgment; certainly, Allah only has all the true authority; Al-Hamdu Lillah.

MARIAM-The Last Ruku

83. Do you not see that We have sent the SHAYATIN against the disbelievers, inciting them by incitement?

84. Therefore be not in haste against them, We count to them the number (of their deeds).

85. The day on which We will gather those who guard (against evil) to the Beneficent Allah to receive honors

86. And We will drive the guilty to hell thirsty

87. They shall not control intercession, save he who has made a covenant with the Beneficent Allah.

88. And they say: The Beneficent Allah has taken (to Himself) a son.

89. Certainly you have made an abominable assertion

90. The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces,

91. That they ascribe a son to the Beneficent Allah.

92. And it is not worthy of the Beneficent Allah that He should take (to Himself) a son.

93. There is no one in the heavens and the earth but will come to the Beneficent Allah as a servant.

94. Certainly He has comprehensive knowledge of them and He has numbered them (comprehensive) numbering.

95. And every one of them will come to Him on that day of resurrection alone.

96. Surely (as for) those who believe and do good deeds for them will Allah bring about love.

97. So We have only made it easy in your tongue that you may give good news thereby to those who guard (against evil) and warn thereby a vehemently contentious people.

98. And how many a generation have We destroyed before them! Do you see any one of them or hear a sound of them?

The Ruku starts by the query whether the Prophet PBUH does not know that the disbelievers that are committed to wrongs, Allah makes SHAYATIN (the plural of Satan) to incite them on more of wrongs and so they mislead them to wrong ways that ultimately take them totally far away from the Truth; so he does not need to worry about them as Allah is counting all their wrong-doings (especially their adverse speech against the Prophet PBUH and the teachings of Islam); there certainly would come the Day of Judgment when Allah Who is the Most Beneficent, would gather all the virtuous persons to Him with all honor to them; Al-Hamdu Lillah; on that day, He would drive the most guilty persons to the hell-fire thirsty; they have erroneous hopes that those persons whom they take as their intercessors at their resurrection, would provide safety to them at Judgment; they are unable to provide any recommendation for them (and as AAYAT-82 tells clearly, these persons whom they take as their intercessors would become most adverse to them at that time); there nobody would have the power to ask Allah to provide safety to anyone but those only would be able to do that whom Allah permits and that even would only remain

for the sinful Muslims; and there are such extreme disbelieving persons among the disbelievers who say that the Beneficent Allah has taken a son; they certainly have made an abominable assertion as such statement is sufficient to ask Allah to destroy the heavens and the earth where even the mountains would fall down in pieces if He wills; but His will is that He has appointed the specific time for its transformation when He would raise all dead to life and He would then provide them their final judgment; Al-Hamdu Lillah; note that "Beneficent" denotes His attribute which tells that the good virtuous persons only need virtues to ask His mercy for them at Judgment and they do not need any intercession other than that insha-Allah (i.e. by the will of Allah); Al-Hamdu Lillah; AYAAT-92 to AAYAT-95 read, "and it is not worthy of the Beneficent Allah that He should take (to Himself) a son; there is no one in the heavens and the earth but will come to the Beneficent Allah as a servant (so all His creation serve Him and He certainly has no son); certainly He has comprehensive knowledge of them and He has numbered them (comprehensive) numbering (so every person would rise from dead at the Day of Judgment); and every one of them will come to Him on that day of resurrection alone"; the last three AAYAAT of the Ruku mentions the peace with which the good believers live on even at the world as Allah puts affection for them inside all people around them and if any person tries to harm them, these people around show extreme despise for such adverse persons; the division among the mankind is now based on the teachings of the Quran; at one side are the virtuous persons who believe in it whom the Prophet PBUH would give the good

tidings of JANNAH and on the other side, are the quarrelsome disbelievers to it whom he would give the warnings of the hell-fire (and extreme punishment even at the world); Allah had destroyed many of such disbelievers previously even, who disbelieved the Truth and now nothing remains of their impression at the world as you O Prophet PBUH express in your teachings quite well; Al-Hamdu Lillah.

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

Here our study of MARIAM ends; Al-Hamdu Lillah
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Surah TA-HA
(Consists of 8 Ruku; MK-5)

TA-HA-The First Ruku

1. Ta Ha.
2. We have not revealed the Quran to you that you may be unsuccessful.
3. Nay, it is a reminder to him who fears:
4. A revelation from Him Who created the earth and the high heavens.
5. The Beneficent Allah is firm in power.
6. His is what is in the heavens and what is in the earth and what is between them two and what is beneath the ground.

7. And if you utter the saying aloud, then surely He knows the secret, and what is yet more hidden.
8. Allah-- there is no god but He; His are the very best names.
9. And has the story of Musa come to you?
10. When he saw fire, he said to his family: Stop, for surely I see a fire, haply I may bring to you there-from a live coal or find guidance at the fire.
11. So when he came to it, a voice was uttered: O Musa:
12. Surely I am your Lord, therefore put off your shoes; surely you are in the sacred valley, TUWA,
13. And I have chosen you, so listen to what is revealed:
14. Surely I am Allah, there is no god but I, therefore serve Me and keep up prayer for My remembrance:
15. Surely the hour is coming- I am about to make it manifest- so that every soul may be rewarded as it strives:
16. Therefore let not him who believes not in it and follows his low desires, turn you away from it so that you should perish;
17. And what is this in your right hand, O Musa!
18. He said: This is my staff: I recline on it and I beat the leaves with it to make them fall upon my sheep, and I have other uses for it.
19. He said: Cast it down, O Musa!
20. So he cast it down; and lo- it was a serpent running.
21. He said: Take hold of it and fear not; We will restore it to its former state:
22. And press your hand to your side- it shall come out white without evil: another sign:
23. That We may show you of Our greater signs:

24. Go to Pharaoh- surely he has exceeded all limits.

Surah TA-HA starts by the MUQATTA'AAT and it has eight Ruku in total; nearly five of them narrate about the events related to Moses-AS and then the three last ones respectively relate to the Quran, to the event of the creation of Adam and to the necessity to care about AKHIRAT by living the life at the world in the virtuous Islamic manner and by providing the Islamic teachings to all; Al-Hamdu Lillah; the eight AAYAAT at the beginning of the first Ruku tell about the blessing of Allah on the mankind; He has provided the Quran to the Prophet PBUH as blessing to all of the mankind and not as to burden him with any such liability that he is unable to fulfill; he has to provide its teachings to all persons yet only those would find the true guidance from it who do have the fear that if they do not comply to the commands of Allah, they would fall in extreme trouble; the Prophet PBUH would not worry about those who do not give attention to the teachings of the Quran but care to refine those by Islamic manners who have accepted Islam; Allah, the Most Beneficent to the mankind, has provided it as the Guidance to the right path and He has set the world in the most beneficial manner for the mankind so that they live their lives at the world with convenience; if anyone does not see the significance of this beautiful gift to the mankind, Allah would punish him certainly; those who do understand its true worth, they would remain most able to care to the commands of Allah, the true Lord, Who certainly has the total charge of all things; He has not only cared for the

spiritual need of the mankind but He also has cared to make the creation in favor to the physical life of the mankind at the earth; He only is the Creator of all the creation and He has made the earth and the high heavens and everything that lies between them and even that which lies at the depths of the earth; He knows whatever a person utters aloud as He knows totally what he speaks in secret even, and what is even more hidden (i.e. he has not yet uttered it but it is at his heart) and He would account for the speech too of all persons at the world; He has all authority with all His good attributes that He has from all times to all times (QADEEM) and that are His very own (ASL) and that are limitless (LA-MEHDUD); certainly, He only is the true authority; Al-Hamdu Lillah; from this Ruku, the Surah takes-up the event of Moses-AS from the times when he had left MADYAN with his family with the intention to reside at some other place; note that Muhammad PBUH, the last of all Messengers of Allah, is very similar to Moses in his task as both had to develop their people by the guidance that Allah had provided them by His books (Torah and the Quran) and had to take them away from the disbelieving people they were in; Al-Hamdu Lillah; the Ruku tells that on the route, he saw some light as fire at the side of the Mount TOOR; those were the cold nights and he told his family that he had seen some fire so they would wait as he brings some brand of fire that they might be able to get warmth for themselves or some guidance to the way ahead; he did get the true guidance there as when he got near to that place, he heard the voice of Allah, the true Lord, that "O Moses - I am Allah, the true Lord of all the worlds"; Al-Hamdu Lillah; Allah asked him to

take-off his shoes in respect to the place he is in that is TUWA and also asked him to remain most attentive to Him in all his worship especially in reading of SALAH (the most important practice for the person that denotes attention towards Him and the inattentive attitude to assets or/and to status at the life at the world), as He only is the true Lord and He has chosen him as His Messenger (to Bani-Israel) so he must give attention to what He explicitly tells him; He told Moses that the Day of Judgment is certain to come and He wants to keep it hidden so that every person might show his worth and gets his results accordingly; he must avoid such person who does not believe in the Day of Judgment and follows his low desires (and this command implies that Allah would protect him from going towards any wrongs); Al-Hamdu Lillah; there he got the two significant signs from Allah that his staff changed to the huge serpent as he put it down and became his staff again as he picked it up and when he put his hand inside his bosom and pulled it out, it lighted without any affliction; note that Allah had asked him about his staff that was in his right hand before he told him to put it down; he could have answered plainly that this is his staff, but after that answer, he went-on to say that he reclines on it and beats the leaves with it to make them fall upon his sheep, and has other uses too for it; this denotes that the good speech has its merits and Allah sees to it; Moses had mentioned that he has other uses too for it so Allah provided it such manner that it became one of the significant signs of Allah to call towards the Truth; with these signs, Allah sent him to Pharaoh and his people so that they accept Allah as the true

Lord and release the Bani-Israel from their slavery; Al-Hamdu Lillah.

TA-HA-The Second Ruku

25. He said: O my Lord! Expand my breast for me,
26. And make my affair easy to me,
27. And loose the knot from my tongue,
28. (That) they may understand my word;
29. And give to me an aide from my family:
30. Aaron, my brother,
31. Strengthen my back by him,
32. And associate him (with me) in my affair,
33. So that we should glorify Thee much,
34. And remember Thee oft.
35. Surely, Thou art seeing us.
36. He said- you are indeed granted your petition, O Musa
37. And certainly We bestowed on you a favor at another time;
38. When We revealed to your mother what was revealed;
39. Saying- put him into a chest, then cast it down into the river, then the river shall throw him on the shore; there shall take him up one who is an enemy to Me and enemy to him, and I cast down upon you love from Me, and that you might be brought up before My eyes;
40. When your sister went and said- shall I direct you to one who will take charge of him? So We brought you back to your mother, that her eye might be cooled and she should not grieve and you killed a man, then We delivered you from the grief, and We tried you with (a severe) trying. Then you

stayed for years among the people of MADYAN; then you came hither as ordained, O Musa.

41. And I have chosen you for Myself:

42. Go you and your brother with My AAYAAT and be not remiss in remembering Me;

43. Go both to Pharaoh as surely he has become inordinate;

44. Then speak to him a gentle word haply he may mind or fear.

45. Both said: O our Lord! Surely we fear that he may hasten to do evil to us or that he may become inordinate.

46. He said: Fear not, surely I am with you both: I do hear and see.

47. So go you both to him and say: Surely we are two apostles of your Lord; therefore send the children of Israel with us and do not torment them! Indeed we have brought to you AAYAT from your Lord, and peace is on him who follows the guidance;

48. Surely it has been revealed to us that the chastisement will surely come upon him who rejects and turns back.

49. (Pharaoh) said: And who is your Lord, O Musa?

50. He said: Our Lord is He Who gave to everything its creation then guided it (to its goal).

51. He said: Then what is the state of the former generations?

52. He said: The knowledge thereof is with my Lord in a book, my Lord errs not, nor does He forget;

53. Who made the earth for you an expanse and made for you therein paths and sent down water from the cloud; then thereby We have brought forth many species of various herbs.

54. Eat and pasture your cattle; most surely there are signs in this for those endowed with understanding.

The Ruku starts with the significant DUA (plea to Allah) of Moses that He grants him the acceptance of the task that Allah has assigned to him and makes it easy for him and provides ease in his speech so that people may understand it; he also pleaded that Allah makes his brother Aaron too His Messenger and provides him as assistant to Moses so that they both glorify Allah much and remember Him most; Al-Hamdu Lillah; this is very important DUA for all those who have the task to provide the teachings of Islam to all people around; certainly, Allah would care to the safety of all such persons in all ways; Allah told him that He accepts his plea and He also told him that He had cared for him once before too; note that at the time of the birth of Moses-AS, the Bani-Israel were facing the most high trial as the Pharaoh Thutmose- II, the weak Pharaoh, had ordered to kill all the male children born that year at Bani-Israel so as to reduce their large population and so at the birth of Moses, his mother put him in some crib with measures that the crib floats on the water of Nile (and it was his wife Hatshepsut known as AASIYAH in the literature of Muslims, who had saved Moses-AS when he was floating at the waters in his crib); it happened that Moses did not take the milk of any women so his sister (MARIAM) who knew that Moses has been saved by the royal family, told the staff at service there that she knows a woman who is able to feed the child; so the mother of Moses was appointed to feed him; Surah

QASAS states that "and We ordained that he refused to suck any foster mother before, so she (his sister) said: shall I point-out to you the people of the house who will take care of him for you, and they will be benevolent to him?; so We gave him back to his mother that her eye might be refreshed, and that she might not grieve, and that she might know that the promise of Allah is true, but most of them do not know" (QASAS-12 & 13); Allah also mentions another incident of his life when He accidentally killed one of the Egyptian persons and fell into extreme worry from which Allah gave him relief as he went to MADYAN and stayed there in peace for many years; it happened that Moses-AS attached himself to the Bani-Israel in whom he belonged when he came at his adolescence; at that time, he saw once one of the Egyptian persons beating one of the men of Bani-Israel and as the man called him for help, he punched the Egyptian person so hard that he died by that blow on the spot and then he regretted that at that very time (and Allah forgave him for that); Al-Hamdu Lillah; Allah told him that He provided for these all events that passed on him so as to lead him towards Him as He intended to make him one of His most esteemed Messengers; Al-Hamdu Lillah; Allah commanded that now Moses and Aaron would go to the Pharaoh who has shown extreme arrogance by his attitudes; but they would address him softly to bring him to the true guidance so that he gets the message of the Truth to realize it or to fear it and comes towards Allah; they both said to Allah, the true Lord, that they have this fear that the Pharaoh might put them into some excessive trouble or may show his arrogance in some other manner to them; Allah

assured them not to worry as He is caring for their safety and He hears everything and sees everything; Al-Hamdu Lillah; at AAYAAT-47 & 48 ahead, Allah directs them both what they would say to him; the AAYAAT read, "so go you both to him and say- surely we are two apostles of your Lord; therefore send the children of Israel with us and do not torment them- indeed we have brought to you AAYAT (i.e. the sign which is the miracle of the staff that transformed to the serpent) from your Lord, and peace is on him who follows the guidance; surely it has been revealed to us that the chastisement will surely come upon him who rejects and turns back"; Al-Hamdu Lillah; the dialogue that follows between Moses-AS and the Pharaoh at his court tells that the Pharaoh tried to show Moses that he is at error rather than use his administrative power against Moses; this is an interesting point to note and due to this factor, he challenged Moses (by the advice of his chiefs at the court) to prove himself against the skilled magicians that he would call from different places of the land; he might have thought that as they win the battle against Moses, he would lose all grounds to apply for the release of Bani-Israel and not only the grip of Pharaoh on the administration would strengthen but the Bani-Israel would remain most content with all troubles that they were in; though he had given the verdict against the magicians for their execution when they accepted the call of Moses and believed in Allah, the true Lord, yet he still could not decide anything against Moses in any manner; note that even when his chiefs had asked him if he would leave Moses and his people to challenge him so openly, he could only mention that he would slay their sons and spare

their women (though this time it did not come to practice), and surely they (i.e. the Egyptians) were masters over the Bani-Israel (see AARAAF-127); so Allah provided for the safety of Moses and Aaron totally just as He had given His word to them beforehand; Al-Hamdu Lillah; the Pharaoh asked Moses about Allah, the true Lord, and though the question meant for both of them but he addressed Moses by name as Moses was speaking for the virtuous fundamental teachings of Islam; Moses told him that He was their true Lord who created everything in the shape He intended and gave that its specific natural guidance to fulfill the demands upon it; we have noted this at our study of the Quran at the last part of AARAAF-54 at its seventh Ruku that says "surely His is the creation and the command; blessed is Allah, the Lord of the worlds"; Al-Hamdu Lillah; then the Pharaoh asked a tricky question that if the mankind has to believe in Allah then what would happen to their ancestors who had lived in disbelief and had died upon that; if Moses had answered to this question that they would face utmost torment at the Day of Judgment if they had received the fundamental message that Allah only is the true Lord and the Day of Judgment is certain to come, it would have steered prejudice among those who were hearing his speech but he kept his cool and told him plainly that Allah knows better about it as He has the written record of all persons; He neither writes anything against the facts nor He forgets anything to write so that is the final thing to say about it; but the people at present need to care for their own-selves and so they need to realize that He made the earth for all people an expanse and made for them therein paths and sent

down water from the cloud; these all are His signs because they tell explicitly that He had provided ease to the mankind to live at the earth and not any hardship as He wants them to get success at AKHIRAT by their attention to Allah only Who only is the true Lord; Al-Hamdu Lillah; then thereby Allah has brought forth many species of various herbs so that all people eat of it and pasture their cattle; most surely there are beautiful signs in this for all those who do really have notable intelligence; Al-Hamdu Lillah.

TA-HA-The Third Ruku

55. From it We created you and into it We shall send you back and from it will We raise you a second time.

56. And truly We showed him Our signs, all of them, but he rejected and refused.

57. Said he: Have you come to us that you should turn us out of our land by your magic, O Musa?

58. So we too will produce before you magic like it, therefore make between us and you an appointment, which we should not break, (neither) we nor you, (in) a central place.

59. (Musa) said: Your appointment is the day of the Festival and let the people be gathered together in the early forenoon.

60. So Pharaoh turned his back and settled his plan, then came.

61. Musa said to them: Woe to you- do not forge a lie against Allah, lest He destroy you by a punishment, and he who forges (a lie) indeed fails to attain (his desire).

62. So they disputed with one another about their affair and kept the discourse secret.

63. They said: These are most surely two magicians who wish to turn you out from your land by their magic and to take away your best traditions.

64. Therefore settle your plan, then come standing in ranks and he will prosper indeed this day who overcomes.

65. They said: O Musa- will you cast or shall we be the first who cast down?

66. He said- Nay- you cast down then lo- their cords and their rods- it was imaged to him on account of their magic as if they were running.

67. So Musa conceived in his mind a fear.

68. We said: Fear not, surely you shall be the uppermost,

69. And cast down what is in your right hand; it shall devour what they have wrought; they have wrought only the plan of a magician, and the magician shall not be successful wherefrom he may come.

70. And the magicians were cast down making obeisance; they said: We believe in the Lord of Aaron and Musa.

71. (Pharaoh) said: You believe in him before I give you leave; most surely he is the chief of you who taught you enchantment, therefore I will certainly cut off your hands and your feet on opposite sides, and I will certainly crucify you on the trunks of the palm trees, and certainly you will come to know which of us is the more severe and the more abiding in chastising.

72. They said: We do not prefer you to what has come to us of clear arguments and to He Who made us, therefore decide

what you are going to decide; you can only decide about this world's life.

73. Surely we believe in our Lord that He may forgive us our sins and the magic to which you compelled us; and Allah is better and more abiding.

74. Whoever comes to his Lord (being) guilty, for him is surely the hell-fire; he shall not die therein, nor shall he live.

75. And whoever comes to Him a believer (and) he has done good deeds indeed, these it is who shall have the high ranks,

76. The gardens of perpetuity, beneath which rivers flow, to abide therein; and this is the reward of him who has purified himself.

This Ruku tells about the contest between Moses-AS and the skilled magicians; the first couple of AAYAAT tell that Allah guided the Pharaoh and his people to AKHIRAT through Moses and Aaron that every person has to die and his physique would go inside the earth from where Allah had created the physique of Adam-AS and thence He would bring it forth once again at the Day of Judgment; Al-Hamdu Lillah; Allah showed the Pharaoh many of His signs yet he falsified and rejected the true guidance completely; he challenged Moses to contest the magicians that he would call from the different parts of the land and Moses accepted it by the settlement that they would have this contest at the day when the Egyptians celebrated some festival at their land; the fourteenth Ruku of AARAAF too relates this event and provides some detail to it; note that the magicians were so confident of their win that they asked Pharaoh if they would

get their due prize if they win; Pharaoh assured them of that and also told them that they would be among his near ones getting high respect among the people; they had said that Pharaoh would get more of honor as they win (and it automatically implied that he would get most high disrespect if they lose) and then they asked Moses who among them would begin the contest; he asked them to open the show so they threw their ropes and canes that seemed as the wriggling serpents to the onlookers; it certainly was the most skillful demonstration of their spell of magic that caused fear to Moses that if he also presents something similar to it, that would not cause impression for the release of the Bani-Israel from their slavery; but Allah commanded Moses to put his staff at the ground and it would see to their spell in its own manner; as he did so, it turned into the huge serpent that swallowed up all the falsehood that they faked; so the Truth manifested and their doings became vain so they were vanquished there and Pharaoh and his courtiers became lower; the skillful magicians that were gathered there fell to ground in prostration to Allah and said that they believe in the Lord of the worlds Who is the Lord of Moses and Aaron; note that they totally clarified that by the mention of the Lord, they mean Allah whom Moses and Aaron believe so that Pharaoh and his people have no doubts about their words as Pharaoh presented his own self as the lord to the people; note also that the reason to their immediate belief was their view that the huge serpent ate up their doings which they knew clearly would not be any magic in any manner as they were most skillful at spells of magic; it plainly was the most amazing miracle that Moses had presented to

them so this led them to believe in the words of Moses then and there; Pharaoh changed his attitude at once about them that they have believed in the miracle before Pharaoh has allowed them to believe; note his arrogance that he wanted the people under his authority to believe only that which he intended that they should; he blamed them of being associates of Moses as the face-saving statement for him amongst the people and told the people that they all have united as they intend to expel the people set at their lands out of that; he told the magicians that he would punish them severely by cutting off one of their hands and one of their legs (opposite sides) and then he would crucify them all; their answer plainly was that they would surely return to their true Lord and whatever torments that he would cause them that would relate only to their lives at the world and all persons do have to die; what else the Pharaoh had found in them except that they had believed in the miracle from Allah when it has come to them and they also told him plainly that they repent that they accepted to contest Moses on his pursuance and they would ask Allah to have mercy about that too; they made DUA to Allah, the true Lord, to pour out upon them patience and to cause them to die in submission to Him only; Al-Hamdu Lillah; note that those persons who rise much high in something that has the power to affect people physically or spiritually by the will of Allah, they often try that they do not challenge any person by their worthy ability as they feel it an unworthy attitude towards the power that they have acquired in them with notable excellence; note also that their statement tells that when the person asks for benefits for himself keeping to the righteous direction with virtuous

intention, that even may lead him to the right path; we find here that just a little while back, they were asking the worldly benefits from Pharaoh but when they saw that the true benefits is where Moses is calling them to, they did not take any time to accept it and to become firm on it; also, they had consulted each other well with virtuous intention before the contest when Moses had advised them to leave their stance and to accept the righteousness (so they did have reluctance to the contest as the good speech of Moses did affect them to review their stance) and then only they had taken-up the challenge; so that consultation, though it did at first lead them to go on with the contest, also had its impression at their transformation towards the right path; certainly, Allah guides whom He wills and He only is the true authority; Al-Hamdu Lillah; in the last three AAYAAT of the Ruku, Allah provides the true concept of success as these AAYAAT read, "whoever comes to his Lord (being) guilty, for him is surely the hell-fire; he shall not die therein, nor shall he live (that means he would not appreciate the life there because of extreme troubles there and nothing else); and whoever comes to Him a believer and he has done good deeds indeed, these it is who shall have the high ranks; (that would be at) the gardens of perpetuity, beneath which flow the beautiful streams, to abide therein; and this is the reward of him who has purified himself (from all wrongs by asking shelter from all the satanic pursuance at the life at the world and by asking Allah for His mercy on all the wrongs that he had committed therein while his death is yet not come to him)"; certainly, Allah only is the true authority; Al-Hamdu Lillah.

TA-HA-The Fourth Ruku

77. And certainly We revealed to Musa, saying: Travel by night with My servants, then make for them a dry path in the sea, not fearing to be overtaken, nor being afraid.

78. And Pharaoh followed them with his armies, so there came upon them of the sea that which came upon them.

79. And Pharaoh led astray his people and he did not guide (them) aright.

80. O children of Israel- indeed We delivered you from your enemy, and We made a covenant with you on the blessed side of the mountain, and We sent to you the manna and the quails.

81. Eat of the good things that We have given you for sustenance, and be not inordinate with respect to them, lest My wrath should be due to you, and to whomsoever My wrath is due be shall perish indeed.

82. And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction.

83. And what caused you to hasten from your people, O Musa?

84. He said: They are here on my track and I hastened on to Thee, my Lord, that Thou might be pleased.

85. He said: So surely We have tried your people after you, and SAMIRI has led them astray.

86. So Musa returned to his people wrathful, sorrowing. Said he: O my people- did not your Lord promise you a goodly promise: did then the time seem long to you, or did you wish

that displeasure from your Lord should be due to you, so that you broke (your) promise to me?

87. They said: We did not break (our) promise to you of our own accord, but we were made to bear the burdens of the ornaments of the people, then we made a casting of them, and thus did SAMIRI suggest.

88. So he brought forth for them a calf, a (mere) body, which had a mooing sound, so they said: This is your god and the god of Musa, but he forgot.

89. What- could they not see that it did not return to them a reply, and (that) it did not control any harm or benefit for them?

This Ruku tells about the successful escape of the Bani-Israel from Egypt in the command of Moses though the Pharaoh and his army did follow them; it happened when Allah told Moses to lead the Bani-Israel to safety and they crossed the Red Sea that gave way to them all when Moses struck the waters there with his staff by the command of Allah; but the Pharaoh and his army that followed them were drowned there while the Bani-Israel looked on to it; certainly, Allah only is the true authority; Al-Hamdu Lillah; we have studied this at other places too and YOUNUS-90 is one of them; so Allah rescued the Bani-Israel from their enemy and He gave Torah to Moses-AS at TOOR and He took the oath from Bani-Israel that they would accept the teachings of Torah and apply it totally to the life; He also provided the shade of the cloud at the desert where they were stranded for forty years and the MANN (the

sweetmeat that manifested in the mornings at the trees) and the SALWA (the small edible bird that came in the evenings near to the area where they resided) to eat there; these were the pure edibles that Allah gave them as His blessing to them but they asked for different vegetables that they used to take-in at Egypt so in a way, they rejected what Allah has provided for them and that was injustice to their own self; but Allah cares for those who ask on for His mercy on their wrongs and keep to the true belief and do good deeds then they stay firm on the right path; Al-Hamdu Lillah; AAYAT-83 tells that Allah asked Moses what caused him to hasten to come at TOOR before his people (as he had chosen few of chiefs among the Bani-Israel to take with him to TOOR) and AAYAT-84 tells his answer that he said that they are here on his track following him and he had hastened on to Allah, the true Lord, so that He gets His pleasure; note that Moses had hurried to TOOR as Allah had taken the promise from him to be there for thirty days and he wanted Allah to be pleased with him on his haste to meet Him so Allah gave him the Ten Commandments at that time; he stayed there for thirty days and then Allah asked him to stay for ten more days so it became forty days; note that forty days and forty years is such period that is often mentioned by the ULAMA of Islam as significant for the spread of Islamic teachings because it has some latent capability to purify the self when the person is attentive to Allah; Al-Hamdu Lillah; note also that it is forty centuries at these current times that have passed since Abraham-AS provided the fundamental teachings of Islam at the ancient Babylon; Al-Hamdu Lillah; the AAYAT tells that Moses had appointed Aaron to care for

the Bani-Israel so he was not much worried about them; AAYAAT ahead tell that Allah told him that Allah had examined their belief by trial that SAMIRI, the notable magician in them, had caused in them by the will of Allah; he had formed some shape of calf by heating up on fire the jewelry that the Bani-Israel gave to him; this jewelry belonged to the Egyptian people and they had trusted the Bani-Israel to provide safety to that; when they had to flee out of Egypt very swiftly, there was no time to return that to their owners and now its possession was burden to them; so on the direction of the magician SAMIRI, they put it into the formation of the calf that he made for them as something to worship using those ornaments; when Moses returned towards them, he was most angry and grieved due to the idiotic mistake that they had committed behind him which showed that they had not awaited the command of Allah (i.e. the Ten Commandments) that would have kept them to the right path; even the chiefs in them did not reach TOOR in his following which they had promised to him and Allah had allowed that visit to them; so Allah put His wrath upon those persons among them who were responsible to worship the golden calf (that He commanded their execution to death) and so they were disgraced due to their unjust doing; so this is how Allah punishes those who devise extreme lies but He forgives those (at AKHIRAT) who repent truly at the life at the world after they had committed extreme wrongs and come to the true belief; Al-Hamdu Lillah; note that Exodus puts the blame of making the golden calf and then asking his people for its worship onto Aaron-AS; he was the Messenger of Allah and he certainly was not the man

responsible to that heinous sin but the Quran names SAMIRI, the notable magician, that was responsible for this filth and acquits Aaron totally from the commitment of this heinous crime; Al-Hamdu Lillah; the last three AAYAAT of the Ruku read, "they said- we did not break (our) promise to you of our own accord, but we were made to bear the burdens of the ornaments of the people, then we made a casting of them, and thus did SAMIRI suggest; so he brought forth for them a calf, a (mere) body, which had a mooing sound, so they said- this is your god and the god of Musa, but he forgot; what- could they not see that it did not return to them a reply, and (that) it did not control any harm or benefit for them?"; every person would bear in mind that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah.

TA-HA-The Fifth Ruku

90. And certainly Aaron had said to them before: O my people- you are only tried by it, and surely your Lord is the Beneficent Allah, therefore follow me and obey my order.

91. They said: We will by no means cease to keep to its worship until Musa returns to us.

92. (Musa) said: O HAROUN (Aaron) - what prevented you, when you saw them going astray,

93. So that you did not follow me? Did you then disobey my order?

94. He said- O son of my mother- seize me not by my beard nor by my head; I was surely afraid lest you should say that

you have caused a division among the children of Israel and not waited for my word.

95. He said- what was then your object, O SAMIRI?

96. He said- I saw (the angel Gabriel) what they did not see, so I took a handful (of the dust) from the footsteps of the messenger, then I threw it in the casting; thus did my soul commend to me

97. He said- begone then, surely for you it will be in this life to say- touch (me) not; and surely there is a threat for you, which shall not be made to fail to you, and look at your god to whose worship you kept (so long); we will certainly burn it, then we will certainly scatter it a (wide) scattering in the sea.

98. Your worship would only be to Allah, there is no god but He; He comprehends all things in (His) knowledge.

99. Thus, do We relate to you (some) of the news of what has gone before; and indeed We have given to you the Reminder from Ourselves.

100. Whoever turns aside from it, he shall surely bear burden on the day of resurrection

101. Abiding in this (state), and evil will it be for them to bear on the day of resurrection;

102. That would be the day when the trumpet shall be blown and We will gather the guilty, blue-eyed, on that day

103. They shall consult together secretly that you did tarry but the count of ten.

104. We know best what they say when the fairest of them in course would say that you tarried but a day.

The Ruku begins by the defense of Aaron-AS that he had asked the Bani-Israel not to worship the golden calf as they have been tried by it and they have to show that these things would not deter them from the true belief; he told them most explicitly that surely the Beneficent Allah is their only true Lord and they ought to follow him and obey his order rather than take the direction of SAMIRI; but they did not listen to him and gave the lame excuse to their idiocy that they would wait for Moses to judge their doing; on his return, Moses-AS asked Aaron-AS strictly about the event (even by holding his beard and the hair of his head) that why he did not follow him when all this happened and he told him that he feared that Moses would blame him if he comes following him that he has caused division among the Bani-Israel; he also told him that he tried his best to stop them but they would not listen and came near to killing him; so then Moses asked SAMIRI about all that episode and on his unsatisfactory reply, Moses told him that he would be wandering about asking people not to touch him (so it seems that he was affected by some affliction in which any touch to his physique gave him extreme pain) and then Moses destroyed the calf by burning it and scattering its ashes into the sea-water; note that SAMIRI told Moses that he had seen something which others had not seen and this seems an indication that he saw an angel somehow and he took the dust from the place where he had seen him step (or the object upon which he rode step); he had put this dust in the form of the calf that provided some attraction to the wrong doers among the Bani-Israel towards it; note also that Moses did not worry that the form of the calf has the dust of the step

of the angel inside it and destroyed it as it was the object that had become challenge to the worship of Allah, the true Lord; Al-Hamdu Lillah; the worship would only be to Allah because there is no god but He; He comprehends all things in His knowledge and His authority is absolute; Al-Hamdu Lillah; the last six AYAAT of the Ruku tell that the Day of Judgment would certainly take place where those persons who reject the Quran, would face extreme burden of that rejection; their burden would be most extreme burden for certain on that Day of Judgment when the trumpet would be blown (the second one for the coming of the Day of Judgment; the first one would be for the end of the world) that would cause them to become extremely fearful; and they would feel that they had not stayed much at the graves as some of them would take it to be ten days and those that would be more near to facts about this would say that it seems only a day that they had tarried at the graves; note that one day there has the count equivalent to one thousand years of the life at the world; and MA'ARIJ-4 tells about a day that has the length of fifty thousand years by words that "to Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years (by the count at the life at the world)"; and certainly, Allah knows better; Al-Hamdu Lillah; the translation of these last six AAYAAT of the Ruku that relate to the resurrection is that "thus, do We relate to you (some) of the news of what has gone before; and indeed We have given to you the Reminder (the Quran) from Ourselves; whoever turns aside from it, he shall surely bear burden on the day of resurrection; abiding in this (state), and evil will it be for them to bear on the day of

resurrection; that would be the day when the trumpet shall be blown and We will gather the guilty, blue-eyed, on that day; they shall consult together secretly that you did tarry but the count of ten; We know best what they say when the fairest of them in course would say that you tarried but a day"; Al-Hamdu Lillah.

TA-HA-The Sixth Ruku

105. And they ask you about the mountains. Say: My Lord will carry them away from the roots.

106. Then leave it a plain, smooth level

107. You shall not see therein any crookedness or unevenness.

108. On that day they shall follow the inviter, there is no crookedness in him, and the voices shall be low before the Beneficent Allah so that you shall not hear aught but a soft sound.

109. On that day shall no intercession avail except of him whom the Beneficent Allah allows and whose word He is pleased with;

110. He knows what is before them and what is behind them, while they do not comprehend it in knowledge.

111. And the faces shall be humbled before the Living, the Self-subsistent Allah, and he who bears iniquity is indeed a failure.

112. And whoever does good works and he is a believer, he shall neither have fear of injustice nor of the withholding of his due.

113. And thus have We sent it down an Arabic Quran, and have distinctly set forth therein of threats that they may

guard (against evil) or that it may produce reminder for them.

114. Supremely exalted is therefore Allah, the King, the Truth, and do not make haste with the Quran before its revelation is made complete to you and say: O my Lord-increase me in knowledge.

115. And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination.

This Ruku relates about the day that would be the end of the world and it also tells about the Day of Judgment when Allah would bring all of dead to life; note that former is named generally as QIYAMAT and the latter is named generally as YAUMUL-QIYAMAT (the Day of Judgment); the first three AAYAAT tell about QIYAMAT that the mountains would be rooted off the ground and the earth would become leveled in such manner that there would neither be any crookedness in it nor any protruding heights; see also Surah KAHF-47 that states, "And the day on which We will remove away the mountains and you will see the earth leveled plain and We will gather them and leave not any one of them behind"; Al-Hamdu Lillah; the next five AAYAAT (i.e. from AAYAT-108 to AAYAT-112), relate the Day of Judgment; note that the Quran relates together both of these days at places and it might be that the first trumpet for the occurrence of the last day of the world starts-up the setting by the will of Allah for the second of these days that is the Day of Judgment which would take place by the second trumpet by the will of Allah; and certainly Allah knows better; Al-Hamdu

Lillah; Surah NAZI'AAT-6 to 9 mention them as if they are a single day as they read that "on the day when the first trumpet resounds; and the second follows it; on that day hearts beat painfully; while eyes are downcast"; so this tells that the time is so very short between these two of trumpets that Allah mentions them as a single day; however, this thing is most notable that the day there equals normally one thousand years of the life at the world; Al-Hamdu Lillah; on the Day of Judgment, there would be extreme quiet except for very low sounds and no person would be able to provide any intercession for any other except to whom Allah gives the permission to recommend some person (who though sinful, would have risen from the dead as the believer in the fundamental teachings of Islam); Al-Hamdu Lillah; AAYAT-110 implies that only Allah is fully aware if someone is really rightful to recommendation or not and no one else does understand it; it states that "He knows what is before them and what is behind them, while they do not comprehend it in knowledge"; Al-Hamdu Lillah; the two groups of people there would be most evident as the unjust persons would face extreme failure and the virtuous persons would receive the true success that only relates to AKHIRAT; AAYAAT-111 & 112 state, "And the faces shall be humbled before the Living, the Self-subsistent Allah, and he who bears iniquity is indeed a failure; and whoever does good works and he is a believer, he shall neither have fear of injustice nor of the withholding of his due"; Al-Hamdu Lillah; the next AAYAT to the last AAYAT of the Ruku, Allah tells that He has provided the Quran for all persons to see the true guidance and accept it; He has provided it to the mankind through Muhammad PBUH,

the last of His Messengers, as He had given His word to Adam that He certainly would provide the Guidance to the right path for all persons to see time & again and all persons need to remember it; Al-Hamdu Lillah; this Quran is in clear Arabic with the warnings that they might fear the consequence of disbelief and take it as the reminder to live the life at the world virtuously; Allah is the true King Who certainly is the true Lord; Al-Hamdu Lillah; these AAYAAT also direct the Prophet PBUH that he would not recite the WAHI rapidly with Gabriel-AS but he would hear it attentively till the last of WAHI that he gets at that time; he worried that he might forget something from its words but Allah assured him that he would not forget anything of it so he would hear it most patiently; note that AAYAT-6 & 7 of Surah AA'LA state, "We will make you recite so you shall not forget; except what Allah pleases, surely He knows the manifest, and what is hidden"; here the term "except what Allah pleases" means to leave the practice on some command at some AAYAT by the permission of Allah yet its recitation at the Quran would still go on; there are five AAYAAT that relate to this issue and the note at the thirteenth Ruku of Surah BAQARAH (for its AAYAT-106) elaborates upon the issue; Al-Hamdu Lillah; the specific DUA that Allah teaches him here would not only give him the control to grasp the words of WAHI but they also would provide its meanings to him most explicitly; note that this is most beautiful DUA to Allah for all such Muslim persons who strive highly to understand the Quran in the best of manners and they need to recite it extensively remaining totally attentive towards Allah, the true Lord; Al-Hamdu Lillah; the last AAYAT of the

Ruku states that though Allah had given the commandment to Adam before not to go near the tree that has the prohibited fruit taking care that the Satan is his enemy, but he forgot that and did not show the determination that he needed to fulfill that commandment; however, as he asked Allah for mercy, He forgave him & Eve but He told them that all his descendants needed to remember that they would live in compliance to the commandment of Allah as then only they would receive JANNAH, their actual dwelling place, again; Al-Hamdu Lillah.

TA-HA-The Seventh Ruku

116. And when We said to the angels: Make obeisance to Adam, they made obeisance, but IBLIS (did it not); he refused.

117. So We said: O Adam! This is an enemy to you and to your wife; therefore, let him not drive you both forth from the garden so that you should be unhappy;

118. Surely it is (ordained) for you that you shall not be hungry therein nor bare of clothing;

119. And that you shall not be thirsty therein nor shall you feel the heat of the sun.

120. But the Satan made an evil suggestion to him; he said: O Adam! Shall I guide you to the tree of immortality and a kingdom which decays not?

121. Then they both ate of it, so their evil inclinations became manifest to them, and they both began to cover themselves with leaves of the garden, and Adam disobeyed his Lord, so his life became evil (to him).

122. Then his Lord chose him, so He turned to him and guided (him).

123. He said: Get forth you two there-from, all (of you), one of you (is) enemy to another. So there will surely come to you guidance from Me, then whoever follows My guidance, he shall not go astray nor be unhappy;

124. And whoever turns away from My reminder, his shall be a straitened life, and We will raise him on the day of resurrection, blind.

125. He shall say: My Lord- why hast Thou raised me blind and I was a seeing one indeed?

126. He will say: Even so, Our AAYAAT came to you but you neglected them; even thus shall you be forsaken this day.

127. And thus do We recompense him who is extravagant and does not believe in the AAYAAT of his Lord, and certainly the chastisement of the hereafter is severer and more

128. Does it not then direct them aright how many of the generations in whose dwelling-places they go about We destroyed before them? Most surely there are signs in this for those endowed with understanding.

This Ruku narrates the event of the creation of Adam & Eve for the sixth time and the challenge they faced from the Satan; he had not accepted the superiority of Adam when Allah created Adam and blew of His spirit inside him but he, the Satan, had become the sworn enemy of the mankind; we have studied this event in detail by the AAYAAT of the Quran at the supplementary note that I, MSD, provided at the second Ruku of Surah AARAAF (for AAYAT-11) and that

suffices here insha-Allah; here the Ruku tells that Allah had warned Adam & Eve that the Satan would try to misguide them both so that they both may lose JANNAH and this beautiful place is such where they would neither be hungry ever nor naked; also, they would neither be thirsty at JANNAH nor they would ever face the scorching heat of the sun here; so they need to remain most cautious of the satanic pursuance to them; but it happened that the Satan blew suggestions at the insides of Adam & Eve and they both ultimately fell for his talk and ate the prohibited fruit; due to this, their hidden parts became manifest to both of them, and they both began to cover themselves with leaves of JANNAH (the garden); so at this, Allah addressed them that why did they eat the prohibited fruit, only because of the argument that the Satan presented to misguide them; note that the Satan suggested to them that their eternal survival and that also in the royal manner, depends on eating the prohibited fruit; Allah had clearly warned them that the Satan was their open enemy so at His address to them, Adam & Eve both asked for His forgiveness and asked for His blessing to them so Allah forgave them but told them that they would only get His blessing when they pass an examination at the world; they (and their descendants) would have the true Belief and the righteous deeds according to that true Belief so that is how they would get their dwelling place JANNAH again; they all would be obedient to Allah and they would remember with determination that IBLIS, the Satan, is their open enemy; so this is how Adam & Eve came to the earth and from that time, the clash of the good & the evil has been taking place in all the history of the Man in

which the good (that always is the same at all times and at all places) always came out as the winner and the Satan who presented the evil in many different colors time and again, always lost his challenge to the mankind; Al-Hamdu Lillah; Allah had told Adam that He would provide His Guidance to the right path to all peoples of the world (through His Messengers and after the last of them i.e. Muhammad PBUH, by the Muslims at the world that have the knowledge of the Quran); the Muslims need to develop TAQWA inside which means that they would fear that nothing from their side leads to the displeasure of Allah and they would hope that Allah would save them from all satanic manners of living; those who accept the true guidance, they would neither fear about anything of the future (that might cause anxiety), nor they would have to grieve upon anything of the past (that might cause depression); they would live at necessities remaining grateful to Allah and so they would never face the lack of necessities even at their lives at the world that may be the lack of foods, the lack of clothing, the lack of clean water to drink and the lack of necessary shelter to live-in; but upon those who reject it totally in all their attitudes, His wrath would certainly fall and their lives at the world would remain deprived of the true satisfaction inside due to their insatiable wants at the world and as they rise from dead, they would rise as blind persons; this would happen because they forgot the commands of Allah in their practice at the world so Allah would be uncaring to them at AKHIRAT; they would remain in the severe and eternal chastisement at the hell-fire; in addition to the true guidance that all persons receive at the world, they do not even learn from history

that Allah has destroyed many of such generations who challenged the commands of Allah and these people are even living-in such places where those generations used to live-in; so even the observation to historical facts would provide certain signs for those who are truly endowed with understanding; Al-Hamdu Lillah.

TA-HA-The Last Ruku

129. And had there not been a word (that had) already gone forth from your Lord and an appointed term then it would surely have been made to cleave (to them).

130. Bear then patiently what they say, and glorify your Lord by the praising of Him before the rising of the sun and before its setting, and during hours of the night do also glorify (Him) and during parts of the day, that you may be well pleased

131. And do not stretch your eyes after that with which We have provided different classes of them, (of) the splendor of this world's life, that We may thereby try them; and the sustenance (given) by your Lord is better and more abiding.

132. And enjoin prayer on your followers, and steadily adhere to it; We do not ask you for subsistence; We do give you subsistence, and the (good) end is for guarding (against evil).

133. And they say: Why does he not bring to us a sign from his Lord? Has not there come to them a clear evidence of what is in the previous books?

134. And had We destroyed them with chastisement before this, they would certainly have said: O our Lord- why didst Thou not send to us an apostle, for then we should have

followed Thy AAYAAT before that we met disgrace and shame.

135. Say: Everyone is waiting so you wait too; so you will come to know who the follower is of the even path and who goes aright.

This last Ruku of the Surah that comprises of seven AAYAAT, tells at its beginning that there is set time for their punishment upon their extreme disbelief so it would occur at that time only; then it provides briefly the manner for the Muslim person (especially who calls towards the practice of Islam) to live at the world and tells about his good end; then it tells about the unreasonable objections of the disbelievers to the Prophet PBUH briefly and that they would suffer highly at the Day of Judgment; the first AAYAT says, "And had there not been a word (that had) already gone forth from your Lord and an appointed term then it would surely have been made to cleave (to them)"; so their punishment would come at its time at their lives at the world and they have got the chance to accept the fundamentals of Islam before that time to save their selves from that punishment and from the torments of the hell-fire at AKHIRAT; the next AAYAT asks the Prophet PBUH to bear their objections and their negative speech with patience; note that this direction is for all Muslims who intend to practice the Islamic teachings as much as possible in their lives; Al-Hamdu Lillah; the AAYAT guides him (and all Muslims) to read SALAH with care by words, "and glorify your Lord by the praising of Him before the rising of the sun

(FAJR) and before its setting (ASR), and during hours of the night (MAGHRIB and ISHA) do also glorify (Him) and during parts (at both directions) of the day (that is ZUHR when the sun has crossed the mid-heaven and CHAASHT up-to some period before the sun comes over-head at the mid-heaven; CHAASHT is also called the SALAH of DHUHAA but it is not obligatory as the other five though it is feasible that the Muslims care for it at Fridays) that you may be well pleased" because reading of SALAH for Allah would surely cause peace inside (see also RA'AD-27 & 28); note that the Quran has mentioned SABR (patience that provides pleasure in living with necessities in the world) and SALAH (prayers to Allah that provides total attention towards care to AKHIRAT) together at different places (for instance at the nineteenth Ruku of BAQARAH); these both SABR and SALAH that respectively keep away from all base desires and strengthen the attention towards Allah to get His pleasure, are easy to take for those only who do understand well that they have to answer for their belief and their deeds at AKHIRAT (the eternal life ahead of this life at the world); Al-Hamdu Lillah; note also that to achieve the pleasure of Allah is the only aim of life (see Surah ZAARIAAT-56); Al-Hamdu Lillah; AAYAT-131 directs not even to see how much of the assets of the world they have gathered and not even to care what are their achievements in their people that are just the manifest beauty of the life at the world as that all is so, that Allah puts them into utmost trial by them; certainly Allah provides better to those who are truly attentive to Him as whatever they receive from Him at the life at the world, it is more than enough for their sustenance and the success at

AKHIRAT certainly is the true success; Al-Hamdu Lillah; the AAYAT reads, "and do not stretch your eyes after that with which We have provided different classes of them, (of) the splendor of this world's life, that We may thereby try them; and the sustenance (given to the virtuous persons at the world's life) by your Lord is better and (that given to them at AKHIRAT is) more abiding"; Al-Hamdu Lillah; the next AAYAT explicitly tells that Allah does not intend that the true Muslims who have chosen to spread His word to all peoples of the world and guide them to the Truth keeping themselves most committed to the practice of Islam, apply their times to earnings for their sustenance and for the sustenance of their dependents; so He assures that He would make such ways that they get their sustenance with most ease and provide their liabilities with convenience; they need to go on spreading the teachings of Islam sincerely and certainly they (and all those who live upon Islam with highest of commitment) would get the true success at AKHIRAT by the blessing of Allah; the AAYAT reads, "and enjoin prayer on your followers (that actually are your near ones), and steadily adhere to it; We do not ask you (to work more than slight that is extremely needed) for subsistence; We do give you subsistence, and the (good) end is for guarding (against evil by living in total confirmation to Islam)"; Al-Hamdu Lillah; the last three AAYAAT provide the answer to the disbelievers about their demand of such sign that would prove to them that Muhammad PBUH is the Messenger of Allah and these AAYAAT also provide the illustration about their plight at the Day of Judgment if they reject the message of Allah that he is giving to them; these AAYAAT

read, "and they say- why does he not bring to us a sign from his Lord?- has not there come to them a clear evidence (in the Holy Book Quran) of what is in the previous books?- and had We destroyed them with chastisement before this (without providing them the true guidance), they would certainly have said (at AKHIRAT)- O our Lord- why didst Thou not send to us an apostle (who would have provided the true guidance), for then we should have followed Thy AAYAAT before that we met disgrace and shame (at this day); say- everyone is waiting so you wait too (for the ultimate result to the challenge that the disbelievers have given to the Prophet PBUH); so you will come to know (not only at AKHIRAT but also at the world) who the follower is of the even path and who goes aright"; Al-Hamdu Lillah.

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

Here our study of TA-HA ends; Al-Hamdu Lillah
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Surah ANBIYA
(Consists of 7 Ruku; MK-10)

ANBIYA-The First Ruku

1. Their reckoning has drawn near to men, and in heedlessness are they turning aside.

2. There comes not to them a new reminder from their Lord but they hear it while they sport,
3. Their hearts trifling; and those who are unjust counsel together in secret: He is nothing but a mortal like yourselves; what- will you then yield to enchantment while you see?
4. He said: My Lord knows what is spoken in the heaven and the earth, and He is the Hearing, the Knowing.
5. Nay--- they say - medleys of dreams; nay- he has forged it; nay- he is a poet; so let him bring to us a sign as the former (prophets) were sent (with).
6. There did not believe before them any town which We destroyed, will they then believe?
7. And We did not send before you any but men to whom We sent revelation, so ask the followers of the reminder if you are not aware.
8. And We did not make them bodies not eating the food, and they were not to abide.
9. Then We made Our promise good to them, so We delivered them and those whom We pleased, and We destroyed the extravagant.
10. Certainly We have revealed to you the Book in which is your good remembrance; what- do you not then understand?

Surah ANBIYA starts by the statement that "their reckoning has drawn near to men, and in heedlessness are they turning aside"; this reckoning is the day when the world is to end and all men are totally oblivious of its proximity (except for those who truly believe in Islam); note that the arrival of Muhammad PBUH, the last Messenger of Allah, was

the first major sign of QIYAMAT (the last day of the world); note also that Surah ANBIYA guides explicitly to the three fundamental teachings of Islam that are TAUHID, RISALAT and AKHIRAT that all of ANBIYA (the Messengers of Allah) have provided to the mankind; it tells clearly that those people who do not take-up the fundamental teachings of Islam in their belief and live on them practically, they are eliminated eventually from the face of earth by the punishment that Allah sends upon them and ultimately, only the impression of the Truth prevails; Al-Hamdu Lillah; there are such disbelievers in men who mock whatever new reminder that comes to them and they hear it only to make fun of it; their hearts do not grab the message that they have received; they council secretly how this would be a Messenger of Allah when he only is human like all men; they used to say that to hear him is to submit to magic that is not done by the persons who think deeply; note that the Satan made this grave mistake to see the manifest about the Man but he did not give any consideration to the inside of the Man; so he took Adam-AS as much inferior to him and disobeyed Allah, the true Lord; the notable thing is that the Messenger is manifestly a man yet his spirit is most refined as Allah sends WAHI (revelations) to His Messenger that enables him to guide all the mankind; the disbelievers called Muhammad PBUH as one of the human beings but their stance had no substance because the Messengers of Allah had always been men from among the human beings but their mistake was that they took him as human like all men; the Messenger warned such disbelievers that Allah knows whatever is spoken by anyone in the heaven and the earth as

He is Most Hearing Who hears everything and Most Knowing Who knows the intentions of the speaker totally well, so they would get the most severe punishment for the wrongs they are speaking about Muhammad PBUH, the last Messenger of Allah; AAYAT-5 relates about their statements about the Quran that there are different types of persons in them who take it as medleys of thoughts or something that Muhammad PBUH has forged by himself or something relating to poetry that he has ably presented as he is a poet; these all statements indicated that they took him as the author to the Quran; MA'AZ-ALLAH (shelter of Allah, I do take); the disbelievers wanted him to present some miracle that matched the miracles that the Messengers of Allah before have brought for the validity of their claim as the disbelievers rejected the Quran as his miracle; Allah answers to their demand about the miracle first and afterwards provides the answers to their other objections; Al-Hamdu Lillah; AAYAT-6 states that "there did not believe before them any town which We destroyed, will they then believe?"- Allah did not send any other miracle at the times of Muhammad PBUH except for the Quran and other amazing things like the trunk of the Dates-Tree (HANNANA) that cried-out when a special seat other than it was made for the Prophet (PBUH) at MASJID-NABAWI and like water gushing out of his fingers and like the tearing of the Moon apart when he was at MINA etc. are not taken to be his miracles in the strict sense of the word; the miracle for Prophet Muhammad PBUH, the last of Prophets, had to be that which remained a miracle in the coming times too as the sign for the validity of his claim as he was the last of Messengers of

Allah to whole of the mankind; the Holy Book Quran fulfills the criteria in total and as no Messenger was to come after Muhammad PBUH, Allah Himself took the responsibility of its protection so from the time of its descent to this time, it is in its pure form inviting to the same true path of life that was presented by all the Messengers since the first man who was also the first of Messengers of Allah i.e. Adam-AS up-to the greatest of men who was also the last of Messengers of Allah i.e. Muhammad PBUH; Al-Hamdu Lillah; even when Allah showed the miracles to the people before these, they did not believe in the fundamental teachings of Islam and these disbelievers too are no exceptions; the answer is clear that if the disbelievers intend to believe then they would believe the message of the Quran as that only is the miracle of Muhammad PBUH and Allah would not provide any other miracle to them; Allah is the true authority Who hears everything and knows everything and He does as He wills; Al-Hamdu Lillah; the last four AAYAAT of the first Ruku address other of their doubts that "and We did not send before you any (of Messengers) but men to whom We sent revelation (and so their difference to other of men was at their inside that was most refined and attached totally to the true guidance), so ask the followers of the reminder (that are the people of the book i.e. Torah - the reminder - as even if they challenge the Muslims in their belief in Muhammad PBUH, they would not lie about this), if you are not aware (of this that all Messengers of Allah were men among the mankind); and We did not make them (providing them such) bodies not eating the food, and they (also) were not to abide (at the world); then We made Our promise good

to them, so We delivered them and those whom We pleased (at the times that calamities hit their peoples by the will of Allah), and We destroyed the extravagant (in their peoples); certainly We have revealed to you the Book (i.e. the Quran) in which is your good remembrance (so that you observe your history that even tells clearly that only the Truth prevails ultimately; the psyche of the man truly is attached to the Truth only which leads to ultimate salvation and it is only by the constant pursuance of the Satan to illusions that someone takes the erroneous belief & wrong deeds to live with the psyche of I- my- me; the righteous manner to live is to live by the commands of Allah as only that certainly, leads to ultimate salvation); what- do you not then understand (the righteous manner to live)?"; so Muhammad PBUH is on the right path and he guides you all by the Quran that is now the only thing that leads towards the Truth that are the fundamental teachings of Islam and all elucidation about them; Al-Hamdu Lillah.

ANBIYA-The Second Ruku

11. And how many a town which was iniquitous did We demolish, and We raised up after it another people!
12. So when they felt Our punishment, lo! they began to fly
13. Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned.
14. They said: O woe to us! surely we were unjust.
15. And this ceased not to be their cry till We made them cut off, extinct.

16. And We did not create the heaven and the earth and what is between them for sport.

17. Had We wished to make a diversion, We would have made it from before Ourselves: by no means would We do (it).

18. Nay! We cast the truth against the falsehood, so that it breaks its head, and lo! it vanishes; and woe to you for what you describe;

19. And whoever is in the heavens and the earth is His; and those who are near to Him are not proud to serve Him, nor do they grow weary.

20. They glorify (Him) by night and day; they are never languid.

21. Or have they taken gods from the earth who raise (the dead).

22. If there had been in them any gods except Allah, they would both have certainly been in a state of disorder; therefore, glory be to Allah, the Lord of the dominion, above what they attribute (to Him).

23. He cannot be questioned concerning what He does and they shall be questioned.

24. Or, have they taken gods besides Him? Say: Bring your proof; this is the reminder of those with me and the reminder of those before me. Nay! most of them do not know the truth, so they turn aside.

25. And We did not send before you any apostle but We revealed to him that there is no god but Me, therefore serve Me.

26. And they say: The Beneficent Allah has taken to Himself a son. Glory be to Him. Nay! they are honored servants

27. They do not precede Him in speech and (only) according to His commandment do they act.

28. He knows what is before them and what is behind them, and they do not intercede except for him whom He approves and for fear of Him they tremble.

29. And whoever of them should say: Surely I am a god besides Him, such a one do We recompense with hell; thus do, We recompense the unjust.

The second Ruku of ANBIYA states explicitly that Allah eliminates all challenges that anyone gives Him and this is most evident by the history of the mankind; if there had been any challenge to Him even from any of angels or any of His creation which had respected Him as the true Lord but then intended to challenge His authority, He would have eliminated all such creation by His punishment and would have put them all at the hell-fire; certainly, He only has all the true authority; Al-Hamdu Lillah; the five AAYAAT at the beginning of the Ruku tell most clearly that Allah destroyed all such towns that were unjust to their own selves by living against the commands of Allah and then He settled another people at their place; they did try to flee from the chastisement that hit them at the last moment yet it was not possible as it had taken them in most sudden manner at such time when they had no expectation of any adverse thing to fall upon them; what is the use of running away from homes that they cared for so much now when they had no care to the guidance of Allah for their living manner; they did realize that it was their doings due to which this calamity has fallen

upon them and did confess to their wrongs yet it was too late; once the chastisement falls upon a nation, it does not leave them until they become cut-off as the crops that are cut and becomes extinct as the fire that has been totally extinguished; Al-Hamdu Lillah; AAYAAT-6 to 9 tell that Allah has not made the heaven and the earth and whatever is between them to play with as that is beyond His Glory but He has made them in accordance to rules & regulations; His law asks to eliminate all wrongs when it is most evident that the wrong people behind it, would not take the true guidance so Allah hits them by the Truth (His teachings that He has provided to men through His Messengers; the righteous principle by which He keeps balance in the whole universe; the law that He has set for all His creation to which it has to comply without any challenge); Al-Hamdu Lillah; so He casts the truth against the falsehood, so that it breaks its head, and it vanishes totally; and woe to all such persons who describe things according to their manner of living; Allah asks all persons to see to their concepts and care about their attitudes; Al-Hamdu Lillah; AAYAAT ahead till the last of the Ruku tell that Allah is the true Lord of all the creation and the goodness is that all persons comply to His commands totally; Al-Hamdu Lillah; among these, AAYAT-19 to AAYAT-24 read, "and whoever is in the heavens and the earth is His; and those who are near to Him (especially angels) are not proud to serve Him, nor do they grow weary; they glorify (Him) by night and day; they are never languid (and they continue glorifying Him); or have they (the disbelievers) taken gods from the earth (from the creation of Allah) who (they take as if they are able to) raise (the dead); if there

had been in them any gods except Allah, they would both have certainly been in a state of disorder (as in that case, they would have challenged each other for the absolute authority but that is not so as Allah only has the true authority that is absolute); therefore glory be to Allah, the Lord of the ARSH (the royal Throne that tells that He only is the true Authority), above what they attribute (falsely to Him); He cannot be questioned concerning what He does and they shall be questioned (so He has set the righteous law for whole of the universe by His will and has kept balance in all His creation and has guided all the creation towards Him; Al-Hamdu Lillah); or, have they taken gods besides Him? Say: Bring your proof; this is the reminder of those with me (i.e. the Quran) and the reminder of those before me (i.e. Torah); (these both guide to believe in Allah, the only Creator of all the creation and He always has all His attributes and He only is the true Lord; so what makes them to take gods besides Him); nay- most of them do not know the Truth (that is the law of Allah on which He has created all persons and even all the universe), so they turn aside"; certainly, He only has all the true authority; Al-Hamdu Lillah; from AAYAT-25 to AAYAT-29 that is the last AAYAT of the Ruku, Allah tells the disbelievers that even those that are very near to Allah and the good people respect them highly (that are His Messengers and His angels), they guided all to accept TAUHID of Allah by the WAHI (revelation) that Allah gave them and they never ever challenged Him; if anyone of them had done it, Allah would have punished him with the hell-fire; thus do, Allah punishes the unjust; these AAYAAT read, "and We did not send before you (O Muhammad PBUH) any apostle

but We revealed to him (as to you) that there is no god but Me, therefore serve Me; and they say- the Beneficent Allah has taken to Himself a son (i.e. Jesus Christ-AS and angels); Glory be to Him; nay- they are honored servants; they do not precede Him in speech and (only) according to His commandment do they act (by His will); He knows what is before them and what is behind them (that includes the WAHI that Allah reveals to them and the commandments that Allah gives to them), and they do not intercede (to recommend JANNAH for anyone) except for him whom He approves and for fear of Him they tremble; and (if suppose) whoever of them should say- surely I am a god besides Him, such a one do We recompense with hell; thus do, We recompense the unjust"; certainly, He only has all the true authority; Al-Hamdu Lillah.

ANBIYA-The Third Ruku

30. Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe?

31. And We have made great mountains in the earth lest it might be convulsed with them, and We have made in it wide ways that they may follow a right direction.

32. And We have made the heaven a guarded canopy and (yet) they turn aside from its signs.

33. And He it is Who created the night and the day and the sun and the moon; all (orbs) travel along swiftly in their celestial spheres.

34. And We did not ordain abiding for any mortal before you. What! Then if you die, will they abide?

35. Every soul must taste of death and We try you by evil and good by way of probation; and to Us you shall be brought back.

36. And when those who disbelieve see you, they do not take you but for one to be scoffed at: Is this he who speaks of your gods? And they are deniers at the mention of the Beneficent Allah.

37. Man is created of haste; now will I show to you My signs, therefore do not ask Me to hasten (them) on.

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

39. Had those who disbelieve but known (of the time) when they shall not be able to ward off the fire from their faces nor from their backs, nor shall they be helped.

40. But certainly, it shall come on them all of a sudden and cause them to become confounded, so they shall not have the power to avert it, nor shall they get respite.

41. And certainly apostles before you were scoffed at, then there befell those of them who scoffed that at which they had scoffed.

The third Ruku asks disbelievers to observe the set-up in which they live; Allah has created everything for the safety of men in the most beautiful manner so that they may have ample time to take-up the true guidance and live their lives according to it; there was a time when the heavens and the earth were closed up together but Allah opened them and

spread their respective volumes as He willed; and the earth was void of water so He provided water to earth from the heaven above and made all living things from water (this seemingly implies that every living thing has water inside its make and they all survive by the consumption of water); the disbelievers need to observe that Allah has made the mountains so that they keep the earth stable so that it does not wobble; and that Allah has provided natural ways to tread for the travelers at earth; and that He has made the heaven as canopy which is secure to protect all persons by His will; and He has created the night and the day and the sun and the moon that travel along swiftly in their celestial spheres and they also have their tasks which secure the human life; Al-Hamdu Lillah; so Allah cared that all persons live with safety to fulfill the tasks they have that is to believe in Allah and live according to His commands as He only is the true Lord; Al-Hamdu Lillah; He did not see only to their physical safety but cared for their spiritual safety too as He provided His message to the right path to them through His Messengers; however, all His Messengers were among the mankind and none of them was to live-on at the world; AAYAT-34 implies by addressing the Prophet PBUH that even if you die, they also have to die when their time of death comes upon them; AAYAT-35 relates explicitly that "every soul must taste of death and We try you (all) by evil and good by way of probation; and to Us you (all) shall be brought back"; from AAYAT-36 at the Ruku to the last of it, it says, "and when those who disbelieve see you, they do not take you but for one to be scoffed at (as they mockingly say that) is this he who speaks of your gods? And they are

deniers (shamelessly) at the mention of the Beneficent Allah (and they doubt that they ever would be punished because) the Man is created of haste; now will I show to you My signs (very soon O disbelievers), therefore do not ask Me to hasten (them) on; (but they present their doubts openly) and they say- when will this threat come to pass if you are truthful?; had those who disbelieve but known (of the time) when they shall not be able to ward off the fire from their faces nor from their backs, nor shall they be helped (that would be at AKHIRAT); but certainly, it (the punishment at the world even) shall come on them all of a sudden and cause them to become confounded, so they shall not have the power to avert it, nor shall they get respite; and certainly apostles before you were scoffed at, then there befell to those of them who scoffed, that (same punishment) at which they had scoffed"; certainly, Allah only has all the true authority; Al-Hamdu Lillah.

ANBIYA-The Fourth Ruku

42. Say: Who guards you by night and by day from the Beneficent Allah? Nay, they turn aside at the mention of their Lord.

43. Or, have they gods who can defend them against Us? They shall not be able to assist themselves, nor shall they be defended from Us.

44. Nay, We gave provision to these and their fathers until life was prolonged to them. Do they not then see that We are visiting the land, curtailing it of its sides? Shall they then prevail?

45. Say: I warn you only by revelation; and the deaf do not hear the call whenever they are warned.

46. And if a blast of the chastisement of your Lord were to touch them, they will certainly say: O woe to us! surely we were unjust.

47. And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account.

48. And certainly We gave to Musa and Aaron the FURQAN and light and reminder for those who would guard (against evil).

49. (For) those who fear their Lord in secret and they are fearful of the hour.

50. And this is a blessed Reminder which We have revealed; will you then deny it?

The Ruku continues relating that those who disbelieved in the message of Allah, He eliminated them from the face of earth and when Allah wills to bring His chastisement upon the disbelievers in the message of Allah that Muhammad PBUH provides to them, they also would not be able to prevent it; those whom the disbelievers take as their protectors besides Allah, they are totally unable to defend their own selves even at the time of destruction upon the disbelievers and they even would not be helped against Allah at such time by anyone; AAYAT-44 says that "We gave provision to these and their fathers until life was prolonged to them. Do they not

then see that We are visiting the land, curtailing it of its sides? Shall they then prevail?-" ; this tells that sometimes a long period of life passes on the disbelievers but that is not the sign that they are at the right path; the impression of the teachings of Islam do take hold of places ultimately as the wrongs are unable to challenge the Guidance to the right path; so Allah is narrowing the places where they live-on with their wrong concepts and the true guidance is coming at fore; so seeing this clearly that they are unable to save the impression of wrongs at their own places, do they still think that they would impress other places by their wrong concepts; the Truth has always been one against which the wrongs could never stand which the Satan presented in many of colors as they fell one by one and that is the explicit lesson of history; Al-Hamdu Lillah; the next AAYAT asks the Prophet PBUH to tell them in clear terms that he has warned them by WAHI (the revelation i.e. the Quran) and now, as the message of Islam has come at fore, it only would prevail; but these disbelievers have become oblivious to hearing of the Truth and so there remains no right to them to complain when the chastisement from Allah takes hold of them; they are so delicate that if any puff of the chastisement of Allah, the true Lord, were to touch them, they would certainly scream out that surely they were most unjust (and they would cry out for their safety from it); AAYAT-47 tells about the justice of Allah at AKHIRAT, "and We will set up a just balance (that would be able to weigh the deeds and the sincerity of belief with which they had been done) on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard

seed will We bring it, and sufficient are We to take account"; Al-Hamdu Lillah; the last three AAYAAT present the blessing of Allah that He provided to the mankind, which relate about Torah and the Quran; these AAYAAT read, "and certainly We gave to Musa and Aaron the FURQAN (i.e. Torah that differentiated the right from wrongs) and light (to the true guidance) and reminder (to live by the acceptance that Allah only is the true Lord) for those who would guard (against evil); for those who fear their Lord in secret and they are fearful of the hour; and this (Quran also) is the blessed reminder which We have revealed (and it also is the FURQAN and light to the true guidance); will you then deny it?"; certainly, Allah only has all the true authority; Al-Hamdu Lillah.

ANBIYA-The Fifth Ruku

51. And certainly We gave to Ibrahim his rectitude before, and We knew him fully well.

52. When he said to his father and his people: What are these images to whose worship you cleave?

53. They said: We found our fathers worshipping them.

54. He said: Certainly you have been, (both) you and your fathers, in manifest error.

55. They said: Have you brought to us the truth, or are you one of the triflers?

56. He said: Nay- your Lord is the Lord of the heavens and the earth, Who brought them into existence, and I am of those who bear witness to this:

57. And, by Allah! I will certainly do something against your idols after you go away, turning back.

58. So he broke them into pieces, except the chief of them that haply they may return to it.

59. They said: Who has done this to our gods? Most surely he is one of the unjust.

60. They said: We heard a youth called Ibrahim speak of them.

61. Said they: Then bring him before the eyes of the people, perhaps they may bear witness.

62. They said: Have you done this to our gods, O Ibrahim?

63. He said: But this, their chief has done it; therefore ask them, if they can speak.

64. Then they turned to themselves and said: Surely you yourselves are the unjust;

65. Then they were made to hang down their heads: Certainly you know that they do not speak.

66. He said: What- do you then serve besides Allah what brings you not any benefit at all, nor does it harm you?

67. Fie on you and on what you serve besides Allah; what- do you not then understand?

68. They said: Burn him and help your gods, if you are going to do (anything).

69. We said: O fire- be comfort and peace to Ibrahim;

70. And they desired a war on him, but We made them the greatest losers.

71. And We delivered him as well as Lot (removing them) to the land which We had blessed for all people.

72. And We gave him Isaac, and YAQUB in addition (as grandson), and We made (them) all good.

73. And We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of alms, and Us (alone) did they serve;

74. And (as for) Lot, We gave him wisdom and knowledge, and We delivered him from the town which wrought abominations; surely they were an evil people, transgressors;

75. And We took him into Our mercy; surely he was of the good.

The fifth Ruku of Surah ANBIYA narrates the event when Abraham-AS broke the idols of the disbelievers in his people into pieces except the big one of them; Surah SAAFFAAT relates about this event that Abraham-AS excused himself from attending their festival by seeing the astrological features (which indicated that he is sick and his people accepted that); they used to leave their place and go away to some specific site for that festival and Abraham had planned to destroy their idols as he stayed behind; I, MSD, would insha-Allah provide the supplementary note on the ruling of astrology after the note on this Ruku; note that Surah ANBIYA guides explicitly to the three fundamental teachings of Islam that are TAUHID, RISALAT and AKHIRAT that all of ANBIYA (the Messengers of Allah) have provided to the mankind; Al-Hamdu Lillah; the Ruku narrates the event that Abraham had accepted the Truth but he saw that his father and the people he was living-in, worshipped idols; he directed them in such manner that they see that it was extreme error to worship them but they were

not ready to leave what their forefathers had been worshipping; Abraham told them that not only they but their forefathers were in extreme error but they did not heed to his direction; he told them that Allah only is the Lord of the heavens and the earth, Who brought them into existence, and he bears witness to this; he also informed them explicitly that he would certainly do something against their idols after they had gone away to their festival; Al-Hamdu Lillah; so he did break them into pieces, except the bigger one among them and he even put the axe on its shoulder so it seemed that it had done all this; when his people returned from the festival, they saw their idols at this condition; as some of them had heard Abraham speaking against them, he was summoned to answer about all this; we have studied in AAYAT-258 at the thirty-fifth Ruku of BAQARAH that the king of Babylon had disputed about Allah, the true Lord, with Abraham-AS at that time; the Babylonian kings were titled as Nimrod then and he was the Nimrod that ruled at that time that is near to 2000 BC; Abraham replied to Nimrod that my RABB Allah gives life and takes life, to which he foolishly replied that this thing is in his authority too and he practically demonstrated his statement that he acquitted one of the heinous criminals while executed by the capital punishment the other one convicted in the lesser crime; when Abraham saw this idiocy, he understood that Nimrod totally lacks the realization of the authority of Allah so he reasoned by telling him that He not only is the RABB (the true Lord) of the human beings but He also is the RABB of all the creation (and nourishes them ahead to betterment in the way He intends); note that Abraham asked him to bring the sun out

from the west (and that demand left him dumbfounded) but Abraham did not challenge him by the statement that he should believe that the sun is also the creation of Allah; the Babylonians believed that Allah is the Creator but with Him, they took many others as near to Him and they worshipped their images by carving them in the idols with such belief that as they worship them, they would bring them near to Allah without any obedience to Him in any of His commands (so there was the most high flaw in their belief in Allah and moreover with that, they did not believe Allah as their RABB); for their obedience, their ruler (Nimrod at that time) presented his own self as the authority to command without the acceptance of any limitation on that authority and his people accepted that untrue stance (this line of belief has remained at the world by the efforts of the Satan that had taken an oath to misguide the human beings in whatever quantity possible for him as we have studied and in fact, even in this current times, we see that people do claim to believe in Allah yet they are not ready to take His word at issues of the life as they do not care that He only is the true Lord); the argument that Abraham presented was that He certainly is the Creator of all the creation and nobody is able to impress Him so He does only whatever He wills and his argument also effectively demanded that the Babylonians must believe in Him as the only true Lord so that they obey only His commands in essence in all issues of life; Al-Hamdu Lillah; when Abraham was asked about the destruction of idols, he replied that this bigger one of them has done it so ask these lesser idols that lie destroyed about this; he intended to guide them that these idols are unable to defend

even their own selves so how would they defend you from any trouble; the Ruku narrates from AAYAT-63 to AAYAT-73; "he said- but this, their chief has done it; therefore ask them (the destroyed idols), if they can speak; then they turned to themselves (reflected on this) and said (among themselves)- surely you yourselves are the unjust (by taking these idols as worthy to worship); then they were made to hang down their heads (as they did not have any answer to that except that they said plainly)-certainly you know that they do not speak; he said- what- do you then serve besides Allah what brings you not any benefit at all, nor does it harm you?- fie on you and on what you serve (that are these idols) besides Allah; what- do you not then understand?; they said- burn him and help your gods (so their idols needed their care), if you are going to do (anything); We said (to the fire)- O fire- be comfort (so it cooled down) and be peace to Ibrahim (so the temperature did not fall so much as to affect him adversely); and they desired (to challenge him by) a war on him (through their conspiracy), but We made them the greatest losers (and Nimrod was so struck by this happening that he did not take any action against him as he left from there); and We delivered him as well as (his nephew) Lot (and his wife Sarah removing them) to the land which We had blessed for all people (i.e. the area in the ancient Syria that enfolds Palestine too); and We gave him Isaac, and YAQUB in addition (as grandson), and We made (them) all good; (the detail of this is) and We made them (they all and many of the descendants of Abraham) Imams (the spiritual guides) who guided (people) by Our command, and We revealed to them the doing of good (by revelation

and especially by providing Torah to Moses-AS and Aaron-AS) and the keeping up of prayer and the giving of alms, and Us (alone) did they serve"; Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku tell about Lot-AS that Allah gave him wisdom (when He took him as one of His Messengers) and knowledge (to understand the Islamic rulings of issues), and He delivered him from the town which wrought abominations that related to sodomy as they were the most evil people; and Allah took him into His mercy so he was not harmed at all by the calamity that fell upon that place when he left it with the good believers with him at the advice of angels; Al-Hamdu Lillah.

*Supplementary note about the Islamic ruling for astrology
(with reference to AAYAAT-88 & 89 of SAFFAAT)*

The ruling about astrology troubles the Muslim person how to take it as differences occur among the learned persons in the Islamic teachings whereas most of them take it as bogus though almost all are unaware about astrology; there are some most notable points to understand its ruling by Islam and presently, we would see them insha-Allah at our study; see also the note at the seventh Ruku of AARAAF that does provide the Islamic ruling for astrology explicitly and our study here would deal with the issue in some detail; Al-Hamdu Lillah; there is a significant Hadith that relate to this issue and our study would note that here at the very beginning; it tells that ---the Prophet PBUH forbade (taking of) the price of dogs (where its transaction is for the purpose of making it pets), remuneration of an adulteress and

sweets of the soothsayers (reported at Tirmidhi)---; so this tells that if someone pays some amount to such person who claims to tell the future, the payment and the acceptance of such amount both is wrong; Al-Hamdu Lillah; note here that if the person believes totally that Allah only is the Creator of all the creation and the heavenly bodies influence any person or anything by His will only (to tell about the traits in character without touching the details about it and without providing the future in certain terms) then the basis of his belief is correct; Al-Hamdu Lillah; before proceeding to mention such points for it that would aid insha-Allah to its ruling by Islam, please note some of the most basic things in astrology (without details) to understand its ruling by Islam better; it is mostly based on three tangible things that are planets (the heavenly bodies of the solar system that includes the sun and the moon too in astrology), houses (which astrology generally gets by dividing the circle into 12 areas around the earth at 30 degrees for each starting by the eastern horizon, counting them from downwards anti-clockwise; six of them below the horizon and the other six above it at any given time) and signs (that are the 12 zodiacal signs that astrology takes into study, each also of 30 degrees that are known in general); as the earth revolves around the sun and the signs are fixed at this circle, so when a person is born, the sign at the eastern horizon is the ascending sign, whatever its degree, and the other of signs follow it anti-clockwise in the fixed sequence, each appearing at the start of each house; so with Sagittarius rising even if it is any of its last degrees, it relates to whole of the first house; then the second house would have Capricorn at its

start (i.e. at its cusp), Aquarius would be at the third house, Pisces would be at the fourth house, Aries would be at the fifth house and Taurus would be at the sixth; the other six signs would be above the horizon each at its respective cusp from the seventh house to the twelfth house anti-clockwise; now, the notable thing is that each planet (including the sun and the moon) has its specific meaning in astrology and each house too has its specific meaning; this also is true for signs as they also have their specific meanings in astrology; as planets travel along the zodiacal signs, they fall into different houses with the respective signs that they occupy (as the signs change upon the houses due to the rotation of the earth whereas each sign falls at each house in 24 hours and the planets keep to their respective signs going along with them at different houses; so astrology sees the place of birth and with that, it needs the time of birth too besides the date of birth); now, astrology denotes that the positions of planets at the birth of a person is significant to him as each planet by its placement at the sign it is in and (especially) at the house it is in, has specific meaning that denotes much about the character of the person; each planet also is related naturally to some sign in the zodiac according to astrology so when it is inside any house, it blends that house to the house where its own sign is placed and this tells further about the person at study; moreover, there are aspects among the planets that mean some specific distances of degrees between any two (or more) of heavenly bodies that connect them to work either in co-operation or either in tussle to each other; these specific distances fall by 30 degrees starting with zero degree for any given planet so any

of other planets in the same degree of it (that is at its conjunction) or at the distance of 30, 60, 90, 120, 150 or 180 degrees (this last one is at its opposition) to it, is in aspect to it though these distances do not need to be exact from that given planet as astrology does allow some margin in each of these distances; so this is astrology and though it has its own strange manner to study the behavior of some person by the birth-chart yet it is very near to Psychology where this latter subject relates to study the behavior of some person extensively; with some awareness of these both by the blessing of Allah, I, MSD, rule that in general terms, astrology is very much better among these both at its job; Al-Hamdu Lillah; it is very sad that such tool to study the Man has been designated as mythical and has been shrouded to nominate it into some art of fortune-telling from the ancient times; note that it actually is neither related to myth nor related to fortune-telling but the persons who take it as such in their practice professionally give the impression for it in that manner so the studious good persons need total avoidance to this false impression; Al-Hamdu Lillah; I, MSD, find better to present my observation about it in few simple points that would assist insha-Allah to get its ruling according to Islam by the blessing of Allah; Al-Hamdu Lillah; all Muslims have this belief in the most firm manner that Allah only is the true authority Who decides for all matters that take place anywhere at the universe at any time and nobody is able to change His will in any manner; keeping to this belief, the first point to note is that by the will of Allah, astrology does tell about the character of the person in study (and I, MSD, have seen this by the birth-charts of

many persons in the clearest manner though I had studied it carefully to challenge it with firm intention to see what it has inside it) but it does not tell about the events occurring at future as it relates to tendencies of the Man and does not relate to predictions though there is some detail in this matter that is at the point ahead; Al-Hamdu Lillah; the second point to note is that when some person is adept in astrology and works at the placement of planets at the birth-chart of a person to learn something of high importance to that person to occur ahead (as rules have been made in it to see when the different configurations of planets at the birth-chart are triggered highly) then by the will of Allah, he might deduct with much efforts, some forty possibilities relating to some specific configuration of planets at his birth-chart by intense astrological study; note that the issue here is that if something does occur at the future that seems related to that placement, it might be something that is even beyond the forty possibilities he has deducted by that placement and he would then learn just by little of his observation that even that also was there as one of possibilities by the same configuration of planets (and there might still be more possibilities by the same configuration as those persons would most certainly agree who really do know astrology and have the courage to mention facts about it in plain terms); Al-Hamdu Lillah; the third point to note is that Islam prohibits to pursue astrology as profession (especially when someone takes it with his intention to predict future) not only because it is unable to tell the future (except something by the will of Allah) but also because it plainly declares the amounts earned in this manner as filth (and that

stance has its basis at the authentic Hadith that I, MSD, mentioned at the beginning of this paper); Al-Hamdu Lillah; the fourth point to note is that sometimes a person who is learned in astrology, does get some insight to some future event as the time tells (mostly about his own self) and being learned in astrology, it seems to persons around (and sometimes also to him) that he got it by that study; note that astrology might confirm his insight through the configuration of some specific planets at his birth-chart but by itself, it does not tell events ahead (except for one of forty possibilities or even more) as it is secondary to what he concluded by some psychic ability as often the dreams that have symbols in them relate to the future by the will of Allah and sometimes some feelings tell about something ahead by the will of Allah but then, taking astrology as practical manner to study the Man, it is not concerned with dreams or such psychic feelings; Al-Hamdu Lillah; the fifth point is that when a person becomes adept in astrology, he needs to keep it to personal usage to get awareness of the people around by the will of Allah and further, he would try to better people around by Islam with the knowledge of astrology he has, if he is able to manage that as astrology does not compel anyone to confirm to its configurations; the Islamic concept of FITHRAT (i.e. the recognition of the Truth inside) does allow him to retaliate by the most beautiful manner to any of its adversities if he does intend sincerely for it and he might disclose some of its features for those who do intend to learn it well but only to that extent to where he sees that they would not use it in negative sense (and he must not disclose anything that he has learnt about future in some

manner by the will of Allah which he feels having some worth except disclosing it to the most intelligent persons sincere to Islam as others would relate it to astrology); if a person finds anything that seems adverse to him in his make-up by his birth-chart, he would ask Allah to protect him totally from any of its adversity; this would insha-Allah provide him confidence on the control that Allah has blessed him with rather than fall to the control of the adverse impression if any, that his birth-chart denotes; Al-Hamdu Lillah; the sixth point to note is that it might become FITNAH i.e. extreme trial (if the person takes it as some fortune-telling system) or it might remain as ILM i.e. the matter related to knowledge (if he keeps it as an aid to psychology to understand the tendencies of the people he studies through it by the will of Allah); Al-Hamdu Lillah; the seventh point to note is that astrology relates to the present as it relates to the issues of tendencies of the Man and does not relate to the future; so it is some synchronization of planets to the tendencies that are active at the inside of the Man by the will of Allah; Al-Hamdu Lillah; these are few such points that my observation about astrology asks to give utmost attention for its use; in this manner, insha-Allah it would remain positive to the Man and would not become negative to him; and finally with all said in these points, the last word certainly is that in all issues, Allah knows better; Al-Hamdu Lillah; at the last of this paper, I, MSD, would insha-Allah provide the TAFSIR to couple of AAYAAT at Surah SAAFFAAT that state the words of Abraham-AS and that are most highly related to understanding of issues of astrology; Al-Hamdu Lillah; they imply that Abraham did have

the awareness of astrology and it is interesting to note that IDRIS-AS too, who also was one of the Prophets of Allah two thousands years before him, knew astrology with expertise; AAYAAT-88 & 89 of SAAFFAAT state that "-then did he (i.e. Abraham-AS) cast a glance at the stars; and he said, 'I am indeed sick'"; the comments on these mention that he saw at the stars randomly to give the impression that there is some ruling in astrology which tells him that he would get sick so the disbelievers did not pursue him to come to their festival and left him alone; note that after their departure, he struck their idols with an axe to destruction except for the larger one among them and we have studied about this at the note on the ninth Ruku of Surah AN'AAM; however, taking the matter as stated in the simple manner here at SAAFFAAT without such remarks that he leaned towards any vague gestures, these AAYAAT indicate that applying astrology that he knew, he told about his own self that he is sick; note that he applied the astrological interpretation to himself and kept it to the present (and not the future) without asking for any financial benefits and without disclosing how he got to his conclusion by it; he disclosed the interpretation for the sake of his plan to destroy their idols leaving the larger one to give the impression that it has done it all; he intended to show them how incapable those idols are against their own defense so most certainly, they are more incapable to defend any other from any calamity; certainly, Allah only is the true authority; Al-Hamdu Lillah; note well that the sentence that Abraham spoke is that "INNI-SAQEEM" (i.e. I am indeed sick) and this is the sentence that relates to noun by the Arabic Grammar and denotes the

present; so just these couple of AAYAAT provide an insight into the ruling for astrology by Islam and so this is how I, MSD, find astrology by striving to learn its ruling by the Islamic teachings by the blessing of Allah and most certainly, everything takes place only by the will of Allah; and most certainly, He only knows better; Al-Hamdu Lillah.

ANBIYA-The Sixth Ruku

76. And Noah, when he cried aforetime, so We answered him, and delivered him and his followers from the great calamity.

77. And We helped him against the people who rejected Our AAYAAT; surely they were an evil people, so We drowned them all.

78. And DAWUD (David) and SULEMAN (Solomon) when they gave judgment concerning the field when the people's sheep pastured therein by night, and We were bearers of witness to their judgment.

79. So We made Solomon to understand it; and to each one We gave wisdom and knowledge; and We made the mountains, and the birds to celebrate Our praise with David; and We were the doers.

80. And We taught him the making of coats of mail for you, that they might protect you in your wars; will you then be grateful?

81. And (We made subservient) to Solomon the wind blowing violent, pursuing its course by his command to the land which We had blessed, and We are knower of all things.

82. And of the rebellious Jinn there were those who dived for him and did other work besides that, and We kept guard over them;

83. And AYUB (Job), when he cried to his Lord, (saying): Harm has afflicted me, and Thou art the most Merciful of the merciful.

84. Therefore We responded to him and took off what harm he had, and We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers.

85. And Ismail and IDRIS and ZUL-KIFL; all were of the patient ones;

86. And We caused them to enter into Our mercy, surely they were of the most good ones.

87. And the one related to the huge fish (Jonah), when he went away in anger, so he thought that We would not hold him (liable to error); so he called out among all darkness: There is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss.

88. So We responded to him and delivered him from the grief and thus do We deliver the believers.

89. And Zechariah, when he cried to his Lord- O my Lord- leave me not alone; and Thou art the best of inheritors.

90. So We responded to him and gave him YAHYA (John) and made his wife fit for him; surely they used to hasten, one with another in deeds of goodness and to call upon Us, hoping and fearing and they were humble before Us.

91. And she who guarded her chastity, so We breathed into her of Our inspiration and made her and her son a sign for the nations.

92. Surely this Islam is your religion, one religion (only), and I am your Lord, therefore serve Me.

93. And they broke their religion (into sects) between them: to Us shall all come back.

The Ruku continues telling about the terrible fate of the disbelievers even at the world that Allah punished them most severely when they scoffed at the Messengers of Allah and those Messengers asked Him to settle the matter; this Ruku provides some detail how the Messengers had showed persistence on the Islamic teachings when they faced extreme challenges and how they had fulfilled their practice humbly with care towards Allah when they had the opportunity for that; it starts by telling about Noah-AS who lived at the world on for more than a thousand years before Abraham & Lot; he tried his best all these years to guide his people to the fundamental teachings of Islam but his nation rejected those teachings except for few persons in them; he ultimately called Allah to save him and the believers with him so Allah saved him and all the believers with him and drowned all the disbelievers of his nation; the Ruku presents the event about David-AS and Solomon-AS that once such a case came in front of them that the goats of some people grazed the crops of some other people; as the value of the loss in crops was nearly equivalent to the value of goats, David decided to provide those to the owners of the crops; Allah had given them both the good authority at land and blessed knowledge for their good decisions but He gave the understanding of the preferable decision in that event to

Solomon; he revised the decision (with the permission of his father) that the owners of crops would get the goats with their benefits and the owners of goats would work to restore the crops to its previous good form; as they end the task, they would get their goats back and the owners of crops would take their restored crops from them so the case was decided preferably; Al-Hamdu Lillah; AAYAT-79 states that when David read ZABUR (Psalms) beautifying that with his wonderful voice, the mounts and the birds even sang the praise of Allah with him; Allah has all authority over all His creation and He directed the mounts and the birds to join DAWUD-AS (i.e. David) in praise of Allah; the next AAYAT tells that Allah taught him making of coats of mail so that all people may have defense against the attack of the weaponry of the enemy at the wars of ancient times; Allah had provided for him the miracle to soften the iron in his hands in such manner that molding it into such coats was possible for him; Al-Hamdu Lillah; and among the miracles that Allah provided to Solomon-AS was that the raging wind obeyed his command by the will of Allah to lead him at places in the land which Allah had blessed i.e. the area in the ancient Syria that enfolds Palestine too; and certainly Allah is the Knower of all things; and there were such rebellious Jinn who dived for him and did other works besides that; that was possible because Allah kept guard over them so they had to obey him or face certain immediate severe punishment for their disobedience as Surah SUAD tells at its AAYAAT-37 & 38; Al-Hamdu Lillah; the Ruku continues narrating the patient and humble attitude of the previous Messengers of Allah that Allah cares for His Messengers in all situations so that this

provides Muhammad PBUH, His last Messenger to all, the highest of courage to face troubles that the disbelievers were creating for him; AAYAT-83 & 84 tell about AYUB-AS briefly who also was one of the Prophets of Allah; with that highest of spiritual status, he also was one of the well-off persons at his time and place living with all convenience when some severe affliction of skin fell upon him; he bore it with patience for few years with all attention to Allah but it went on getting worse and it is mentioned that ultimately his wife only would care about him at those trying times as even the persons at his household turned most reluctant to come near to him; so till the time it did not affect his good acts of worship to Allah and did not cause any division among his near ones, he did bear that severe affliction yet when he came to such grave situation then he called Allah that this affliction has become unbearable to him and He certainly is the Most Merciful; so Allah accepted His plea and cured him of that severe skin-affliction by providing him the blessed water at the floor of his place (that pooled out in reasonable quantity as he hit his foot at it) from which Allah asked him to bathe and to drink (see Surah SUAD-42); He also ended the grudges that were taking place among his family and then He provided him the like of them too in addition to their close affection; this indicates his grand-children that also he saw at his life ahead; the AAYAT tells that this was the specific mercy for him from Allah and the most notable reminder to the worshippers that as they care to worship Him, He certainly would see specifically to their physical and spiritual safety to end their troubles totally; we have studied this at BAQARAH-152 where Allah gives His word explicitly, "so

remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me"; Al-Hamdu Lillah; the next AAYAAT mention other Messengers of Allah, "And Ismail and IDRIS and ZUL-KIFL; all were of the patient ones; and We caused them to enter into Our mercy, surely they (all that are mentioned) were of the most good ones"; Ismail-AS was the son of Ibrahim-AS and IDRIS-AS was before Noah-AS; we do not have much knowledge about IDRIS-AS yet it is often mentioned that Allah had provided him most wonderful knowledge of reading the signs that enabled him to know and affect the people around positively (that is something that related to the study of Psychology); however, note that Enoch (the son of Jared) that Genesis has mentioned, is mostly taken by the learned among the Muslims as IDRIS, the Messenger of Allah; Al-Hamdu Lillah; as for ZUL-KIFL, this is most probably BUDDHA and if he is the person that is mentioned here, he is then one of the messengers of Allah as he is mentioned in them; see also the note on the eleventh Ruku of Surah KAHF; Al-Hamdu Lillah; the next couple of AAYAAT narrate the event related to Jonah-AS which read; "and the one related to the huge fish (Jonah), when he went away in anger, so he thought that We would not hold him (liable to error), so he called out among all darkness- there is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss; so We responded to him and delivered him from the grief and thus do We deliver the believers"; YOUNUS-AS is mentioned by name four times at the Quran that is at NISAA-163, AN'AAM-86, YOUNUS-98 and SAAFFAAT-139; but here he is mentioned as the one who was related to the huge fish

(that most probably was one of huge whales and though counted in mammals yet commonly referred to as one of the fish as its shape is like the very giant fish and it also has the sea as its habitat); Al-Hamdu Lillah; the event that relates to Jonah is that Allah had sent him to some people who did take him as a good person yet they were not ready to accept the fundamental Islamic teachings that Jonah was presenting to them; he had an angry nature that he did show at the disbelief of his people (at area of the ancient Nineveh) and eventually he called Allah against them and He accepted his call; note that when Allah decides to punish some people, He then gives the permission to the Messenger there in them to leave the place (as until then his people still have the valid time to accept the Truth) for which he has to wait but before His permission to Jonah, he made the mistake in judgment without any intention to disobey Allah that now when Allah has decided to punish his people, he is allowed to leave the place; so he told his people (upon whom he had his extreme anger) that they would be destroyed totally and it only is a matter of few days; with that message, he left them in his anger upon them and went away in haste; that mistake proved fatal to him as the Messenger needs to ask clear guidance from Allah about such action that directly relates to the task that He has assigned to him; so it happened that he went on to the coast at some river where in the company of many other persons, he boarded a ship; at the middle of its route, the ship came near to sinking and the people on board thought that some run-away slave had boarded it so he needs to be thrown out; it was then Jonah realized that he has committed a severe mistake and accepted that he has to

leave the ship; however, the persons there decided to cast lots with names of everyone and see whose name appears; there the name of Jonah came at fore and he then left the ship; Allah had commanded the whale to take him in as it finds him at waters with care and its belly would be his shelter not his grave; there he had stayed for few hours when by the darkness of night, in the darkness of waters and at the darkness of the whale's belly, he called out to Allah most humbly that -there is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss-; Allah pardoned him on this plea and on His command, the whale threw him out at the vacant coast where he recovered by the shade and fruits of a tree that Allah provided him then; Allah sent him again as His Messenger to his people that were then more than a hundred thousand persons where he preached His message guiding them all again towards the teachings of Islam (see also SAAFFAAT-139 onwards); Al-Hamdu Lillah; the last AAYAAT of the Ruku from AAYAT-89 to AAYAT-93 mentions Zechariah-AS, YAHYA-AS (i.e. his son John), Mary-AS and her most respected son ISA-AS i.e. Jesus Christ; these AAYAAT read, "and Zechariah, when he cried to his Lord- O my Lord-leave me not alone (and provide me a son); and Thou are the best of inheritors; so We responded to him and gave him YAHYA (John) and made his wife fit for him (as she was unable to conceive); surely they (all) used to hasten, one with another in deeds of goodness (as competition is fair for AKHIRAT but not feasible to show worth at worldly issues) and to call upon Us, hoping and fearing and they were humble before Us; and she who guarded her chastity (i.e. Mary), so

We breathed into her of Our inspiration and made her and her son (Jesus Christ) a sign for the nations (that with all challenge against them, they stood firm upon the righteous teachings of Islam); surely this (way of) Islam is your religion, one religion (only which all the Messengers provided to their respective peoples), and I am your Lord, therefore serve (and obey in principles only) Me; and (afterwards these people challenged Islam in different manners so) they broke their religion (into sects) between them (but they all have to answer for all their doings as) to Us shall all come back"; note that the Muslim person must have the hope to get the pleasure of Allah, the true Lord, and he must have the fear that nothing adverse happens by him that asks His displeasure; Al-Hamdu Lillah.

ANBIYA-The Last Ruku

94. Therefore whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion, and surely We will write (it) down for him.

95. And it is binding on a town which We destroy that they shall not return.

96. Even when Gog and Magog are let loose and they shall break forth from every elevated place.

97. And the true promise shall draw nigh then- the eyes of those who disbelieved shall be fixedly open- O woe to us- surely we were in a state of heedlessness as to this; nay, we were unjust.

98. Surely you and what you worship besides Allah are the firewood of hell; to it you shall come.

99. Had these been gods, they would not have come to it and all shall abide therein.

100. For them therein shall be groaning and therein they shall not hear.

101. Surely (as for) those for whom the good has already gone forth from Us, they shall be kept far off from it;

102. They will not hear its faintest sound, and they shall abide in that which their souls long for.

103. The great fearful event shall not grieve them, and the angels shall meet them: This is your day which you were promised.

104. On the day when We will roll up heaven like the rolling up of the scroll for writings, as We originated the first creation, (so) We shall reproduce it; a promise (binding on Us); surely We will bring it about.

105. And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it.

106. Most surely in this is a message to a people who serve

107. And We have not sent you but as mercy to the worlds.

108. Say: It is only revealed to me that your ILAH is Allah only; will you then submit?

109. But if they turn back, say: I have given you warning in fairness and I do not know whether what you are threatened with is near or far;

110. Surely He knows what is spoken openly and He knows what you hide;

111. And I do not know if this may be a trial for you and a provision till a time.

112. He said- O my Lord- judge Thou with all justice; and our Lord is the Beneficent Allah, Whose help is sought against what you ascribe (to Him).

The last Ruku of ANBIYA sums up the message that the whole Surah has provided; it tells that ultimately the impression of righteousness prevails even at the world and all the wrongs fade away; Al-Hamdu Lillah; as the Day of Judgment has to come so all the righteousness would get the upper hand clearly forever and all wrongs would totally end forever; Al-Hamdu Lillah; the Ruku starts by the statement that whoever shall do good deeds with righteous belief, Allah would care for his efforts at the world and surely He would write all his good deeds for him and He would provide that record at AKHIRAT to him; Al-Hamdu Lillah; note that without the sincere belief in TAUHID and without the true belief in AKHIRAT, the good deeds are of no use there and the persons who do such deeds (especially of social welfare) get their benefits at the world only; note also that TAUHID means to believe that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord (so He only would be obeyed in principles in all issues of life); one of the authentic Ahadith reports that the Prophet PBUH said, "there would be no obedience to any of the creation of Allah where there is evident disobedience to Allah, the Creator of all"; Al-Hamdu Lillah; the next AAYAT tells that there remains no chance for any of those that Allah had destroyed to ever compensate for their wrongs as once departed from the world, they do not return to it in any

manner to compensate; this implies that all those that are alive at this moment of time at the world, this is their only chance to save themselves by the righteous belief and virtuous deeds according to it; the AAYAAT ahead explain that they would only rise when Gog and Magog are released and due to their most huge population, they would come forth from every elevated place (that is located at the Caucasian area where they were restricted for centuries); this is the sign that now the end of the world is near and so with its end, Allah would raise all persons that ever lived at the world so that they all get the result of the life that they had spent at the world; note that the Quran relates together both of these days at places and it might be that the first trumpet for the occurrence of the last day of the world starts-up by the will of Allah, the setting for the second of these days that is the Day of Judgment which would take place by the second trumpet by the will of Allah; Surah NAZI'AAT-6 to 9 mention them as if they both come in sequence one after another as they read that "on the day when the first trumpet resounds; and the second follows it; on that day hearts beat painfully; while eyes are downcast"; so this tells that the time in-between is so very insignificant for the mankind (as they all would be dead between these two of trumpets) that Allah mentions them as if the first one ends and the second begins; however, this thing is most notable that the Day of HASHR equals normally one thousand years of the life at the world; and certainly Allah knows better; Al-Hamdu Lillah; AAYAAT from 97 to 100 read, "and the true promise (of the last day of the world) shall draw nigh then (and as the Day of HASHR takes place)- the eyes of those

who disbelieved shall be fixedly open- O woe to us- surely we were in a state of heedlessness as to this; nay, we were unjust (they would say this as they cared for the worldly status & possessions without any care to this Day as they thought that they have got all safety for that day); surely you and what you worship (i.e. idols) besides Allah are the firewood of hell; to it you shall come; had these been gods (and able to save you), they would not have come to it (so they are unable to save even their own selves) and all shall abide therein; for them therein shall be groaning and therein they shall not hear (anything due to the din of voices)"; the next couple of AAYAAT tell that those persons whom Allah has blessed because of their righteous belief and virtuous deeds, Allah would keep them far off from the hell-fire so they would not even hear its faintest sound though it would be roaring fire; these good persons would live their lives with all pleasures forever at JANNAH that they intend for their lives; note that all such persons who were taken as worthy to worship without their knowledge by wrong persons after they had departed from the world though they were just, righteous and virtuous persons who always remained attentive to Allah only and asked all to worship Allah only, they also would be among the blessed persons at JANNAH at the true life at AKHIRAT; Al-Hamdu Lillah; AAYAT-103 tells that such good persons would not grieve by the sound of the second trumpet as they rise from dead and there the angels would greet them that this is the most pleasant day for them which they were promised and Allah certainly fulfills His promise; Al-Hamdu Lillah; AAYAT-104 states that on that day (the last day of the world), Allah would roll the heaven

near to earth as rolling of written documents and He would start its creation again in the same manner as He had started it the first time; that also is His promise and He certainly fulfills His promise; Al-Hamdu Lillah; the next couple of AAYAAT provide the fact that ultimately the impression of righteousness prevails even at the world and all wrongs fade away; they read, "and certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it; most surely in this is a message to a people who serve"; here the word is ZABUR for the Book which indicates Psalms yet its meaning denotes "the Book" as Torah also implies that it is "the Book of law" and the Quran also means "the Book that is read on"; Al-Hamdu Lillah; so the AAYAT tells that Allah has denoted His will in writing that the virtuous persons who really are attentive to Him, would even inherit the land at the life at the world ultimately while at AKHIRAT, they would receive the pleasant land of JANNAH; this is to strengthen the belief of all Muslims that they shall not despair to see the temporary rise of those who live challenging the commands of Allah as ultimately their impression is destined to elimination; the persons who have the psyche of "I -my -me" and care but little about the welfare of fellow-beings but ask for warfare among them, they would never have strong foundation for their manner of living even at the world; now as many of satanic concepts have come to challenge the Islamic teachings all over the world manifestly, this conflict would finally decide the matter in favor of Islam insha-Allah so only those who really have surrendered to Allah and have taken His commands sincerely at life would have the strong foundation; Al-Hamdu

Lillah; AAYAAT from 107 to the last of the Surah relate about the task of the Prophet PBUH and that even his TABLIGH (the provision of Islamic teachings) to all of mankind show that the ultimate say even at the world is of the word of Allah; these AAYAAT read, "And We have not sent you (O Muhammad PBUH) but as mercy to the worlds; (and that mercy is the teaching) - say that it is only revealed to me that your ILAH (that means whom you would worship) is Allah only (Who only is the true Lord); will you then submit?; but if they turn back, say that I have given you warning in fairness and I do not know whether what you are threatened with (the chastisement that falls upon the disbelievers) is near or far; surely He knows what is spoken openly and He knows what you hide (so He certainly is Aware of all wrong-doings of disbelievers and surely He would punish them severely at the time He wills); and I do not know if this may be a trial for you and a provision till a time (to come to Islamic teachings); he said (i.e. he would say as all other of Messengers of Allah had stated when there remained no hope of people around to accept Islam, against them)- O my Lord- judge Thou with all justice; and (O disbelievers) our Lord is the Beneficent Allah, Whose help is sought against what you ascribe (to Him)"; Al-Hamdu Lillah.

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

Here our study of ANBIYA ends; Al-Hamdu Lillah
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Surah HAJJ

(Consists of 10 Ruku; MK-12 & H-1)

HAJJ-The First Ruku

1. O people- guard against (the punishment from) your Lord; surely the violence of the hour is a grievous thing.
2. On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe.
3. And among men there is he who disputes about Allah without knowledge and follows every rebellious Satan;
4. Against him it is written down that whoever takes him for a friend, he shall lead him astray and conduct him to the chastisement of the burning fire.
5. O people! if you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage.

6. This is because Allah is the Truth and because He gives life to the dead and because He has power over all things
7. And because the hour is coming, there is no doubt about it; and because Allah shall raise those who are in the graves.
8. And among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating book,
9. Turning away haughtily that he may lead (others) astray from the way of Allah; for him is disgrace in this world, and on the day of resurrection We will make him taste the punishment of burning:
10. This is due to what your two hands have sent before, and because Allah is not in the least unjust to the servants.

Surah HAJJ begins by relating about the last day of the world i.e. QAYAMAT (and which is often mentioned as the Hour in the Quran); the Day of Judgment also is named as QAYAMAT in the speech of Muslims but at the Quran, it is mentioned as YAUMUL-QAYAMAT with addition of YAUM that means the Day; in this Surah, we find this term for the Day of Judgment at AAYAT-9 & 17 & 69 and Surah ZUMAR besides other Surah, mentions the Day of Judgment as YAUMUL-QAYAMAT at six places that are at AAYAT-15, 24, 31, 47, 60, 67; Al-Hamdu Lillah; Surah HAJJ tells explicitly that the true success is only for the true believers who lead their lives on the Guidance to the right path with best of efforts in their good deeds and the disbelievers would be put into the most severe punishment as they all would enter the hell-fire at AKHIRAT; the first couple of

AAYAAT express the dread of the last day as the nursing women to their suckling infants who would be present then, would become oblivious to them due to the extreme quake on that day and the pregnant women would lay down their burden (fetuses) due to the terror of the day; and most of the people who would be present then, would seem to be drunken though they actually would not be so; but the chastisement of Allah will be so severe that they would seem so; the Surah asks all peoples of the world at the very beginning to have TAQWA to Allah as that is the only thing that has the ability to save all persons from any of troubles that they might face; note that TAQWA is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope towards Him that He would keep them safe from the Satan at all times and at all places; Al-Hamdu Lillah; AAYAAT-3 & 4 tell the reason for this state of affairs for such persons that they dispute about the authority of Allah and do not care to have any knowledge of the right path; they follow the lead of such persons who present satanic thoughts without any depth of observation; so this attitude would lead them to the hell-fire as it is written for such satanic persons that they surely would misguide whoever befriends them; the next AAYAT addresses all such persons who follow the satanic lead and have doubts on the resurrection from dead at the Judgment Day that they need to observe the physical stages through which the human-being passes; Allah took by His will the pure sand i.e. TURAB (mentioned at AALE-IMRAN-59 which was

the pure sand) as the material for the physique of the man (see the note on the third Ruku of Surah HIJR); then Allah set such manner for the creation of the man that he passes stages at the uterus for which the AAYAT says that it settles there in the shape of "a small seed (that) then shapes into a clot, then into a lump of flesh which is complete in make and incomplete (so) that We may make (Our authority) clear to you; and We cause what We please to stay in the wombs (whether that is male or female and with praiseworthy qualities or otherwise) till an appointed time (to develop), then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die (before maturity), and of you is he who is brought back to the worst part of life (most extreme old age), so that after having knowledge he does not know anything"; this simple knowledge about the stages of birth and the development of man in age, would tell them that Allah would certainly give them life again after death as He has set that also as the stage ahead in the life of the man; certainly He only is the true authority and He does as He wills; Al-Hamdu Lillah; AAYAT-19 at Surah INSHIQAQ says, "you shall most certainly enter from one stage to another" and this also implies that Allah would raise all from the dead; Al-Hamdu Lillah; the Quran has given the example of the earth for the man at places and here the AAYAT points out that the raising of dead at AKHIRAT is like the barren land that supports vegetation after it gets its desired rain; the last part of AAYAT-5 reads, "and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage"; so this is

how the dead would rise at the Day of Judgment as Allah wills for it; certainly He only is the true authority and He does as He wills; Al-Hamdu Lillah; AAYAT-6 and 7 present the fact plainly that "this is because Allah is the Truth and because He gives life to the dead (as He wills for it) and because He has power over all things (so He would do it by His authority); and because the hour is coming, there is no doubt about it (as Allah has set all matters in such manner); and because Allah shall (certainly) raise those who are in the graves (as He has explicitly told in most clear terms at the Quran)"; Al-Hamdu Lillah; the last three AAYAAT of the Ruku tell about the argumentative disbelievers who have no intention to believe in the Truth that, "and among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating book (so he does not have any knowledge and has no intention to search for that); turning away haughtily that he may lead (others) astray from the way of Allah; for him is disgrace in this world (as that is the punishment of those who intend others too to take their misguidance); and on the day of resurrection We will make him taste the punishment of burning (at the hell-fire); this (consequence) is due to what your two hands have sent before (i.e. due to your utmost wrongs), and because Allah is not in the least unjust to the servants (so He always cares about them and puts His wrath upon someone only when he fully relates himself to the disbelief of commands of Allah)"; note that AAYAT-3 tells about such argumentative disbelievers who still might hear to reason and so AAYAAT ahead asks all persons including them to care for the plain facts around; however, the Ruku provides no argument to

those argumentative disbelievers among them that are mentioned at AAYAT-8 as they would not hear to any reason if they are unable to see the plain facts around to make themselves better; AAYAT-9 tells them plainly the final outcome of their wrongs; certainly Allah only is the true authority and He does as He wills; Al-Hamdu Lillah.

HAJJ-The Second Ruku

11. And among men is he who serves Allah (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflict him he turns back headlong; he loses this world as well as the hereafter; that is a manifest loss.

12. He calls besides Allah upon that which does not harm him and that which does not profit him; that is the great straying.

13. He calls upon him whose harm is nearer than his profit; evil certainly is the guardian and evil certainly is the associate.

14. Surely Allah will cause those who believe and do good deeds to enter gardens beneath which rivers flow; surely Allah does what He pleases.

15. Whoever thinks that Allah will not assist him in this life and the hereafter, let him stretch a rope to the heaven, then let him cut off, then let him see if his struggle will take away that at which he is enraged.

16. And thus have We revealed it, being clear arguments, and because Allah guides whom He intends.

17. Surely those who believe and those who are Jews and the Sabians and the Christians and the Magians and those who

associate (others with Allah) -- surely Allah will decide between them on the day of resurrection; surely Allah is Witness over all things.

18. Do you not see that Allah is He, Whom obeys whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people; and many there are against whom chastisement has become necessary; and whomsoever Allah abases, there is none who can make him honorable; surely Allah does what He pleases.

19. These are two adversaries who dispute about their Lord; then (as to) those who disbelieve, for them are cut out garments of fire, boiling water shall be poured over their heads.

20. With it shall be melted what is in their bellies and (their) skins as well.

21. And for them are whips of iron.

22. Whenever they will desire to go forth from it, from grief, they shall be turned back into it, and taste the chastisement of burning.

The Ruku tells about such persons who claim to worship Allah only yet their belief is shaky as they are happy with it when they get the worldly benefits by its disclosure; however, if they find any trouble falling upon them that threatens their worldly status and assets due to their claim to belief, they leave the manifest commands of Allah to avoid any troubles to them; the outcome to such attitude would be that not only would they lose their status at the world but they would also

see most extreme loss at AKHIRAT which certainly is the true life; we have studied at AAYAAT-19 & 20 at the second Ruku of Surah BAQARAH the example of hypocrites who accepted some of Islamic Commands and rejected the other of them as if they are stranded in the heavy rain; that example applies on these persons too that are mentioned here; that example tells that the Quran comes as the rain-water from above to them but with all the blessing, it also gives the commands that are trying for Muslims to apply and put an end to FASAD as with the rain, there is display of darkness, thunder and flash; the hypocrites avoid to acknowledge the extreme voice of thunder (the commands to Muslims that ask to give their time to SALAH, to spend much in the way of Allah and even to put their selves into difficult and sometimes dangerous situations for the defense of the Islamic Commands); they walk ahead at the flash of lightning (times where they find the opportunity to get the worldly benefits for them remaining to Islam) but then as the darkness comes upon them (their love of the worldly life and their involvement therein that needs sacrifice to become steadfast upon Islam), they become still (inactive practically); so they are the extreme losers at AKHIRAT; AAYAT-12 & 13 ahead tell that these persons think that the creation of Allah is able to assist them in their trouble and so they call them in their trouble without any care to ask assistance from Allah, the true Lord; those whom they call, would only cause extreme harm to them (i.e. at AKHIRAT) and their benefit by such call is none; those whom they call to their assistance in their worldly troubles are certainly worse to take as guardians and certainly worse even to take

as associates as they lead to their extreme loss at AKHIRAT; certainly Allah only is the true authority; Al-Hamdu Lillah; AAYAT-14 in contrast tells about those persons who are true believers and do good deeds according to that true belief that Allah would enter them in JANNAAT beneath which flow the beautiful streams; Allah wills to bring His judgment to all persons of the world according to their belief and deeds and He does whatever He intends as no one is able to stop Him; Al-Hamdu Lillah; AAYAAT ahead tell explicitly that it is Allah only Who helps in troubles and the person who thinks that any of the creation of Allah is able to assist him in trouble without the will of Allah, he has taken such concept that is against the Quran; he is unable to change the commands of Allah and as the consequence of his wrong notions, he would lose all safety from Allah and would become rightful to receive His wrath at both the world and at AKHIRAT; AAYAAT-15 & 16 read, "whoever thinks that Allah will not assist him in this life and the hereafter (as he thinks that any of His creation also has the capability to do so without any care to Him), let him stretch a rope to the heaven, then let him cut off (that rope i.e. his trust on Allah by the belief in the Quran), then let him see if his struggle will take away that at which he is enraged (that Allah only is the true authority); and thus have We revealed it (i.e. in the Quran), being clear arguments (to TAUHID), and because Allah guides whom He intends"; Al-Hamdu Lillah; AAYAT ahead tells that Allah would decide in most clear terms at the Day of Judgment about all persons that had different manners of living at the world; all would see the respective consequences of the manner of their living at the world at

the Day of Judgment; He would decide between those who believe (the true Muslims) and those who are Jews and the Sabians (who are mentioned as such ancient persons who respected Ibrahim-AS and even took his guidance initially but then they added most erroneous concept in that guidance that they would take in their belief whatever they understand by their-selves as virtuous from anywhere and would follow that) and the Christians and the Magians (who worship fire) and who associate (others with Allah); Allah certainly is Witness over all things so He knows truly well how to decide about the belief of all persons of the world that lived at it at any time and at any place; Al-Hamdu Lillah; the next AAYAT tells that all the creation of Allah worships Allah only and takes Him as their true Lord to obey; and there are persons among the mankind (and the Jinn) in most huge number who believe truly in TAUHID (i.e. Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (i.e. Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (i.e. Allah would judge all peoples of the world at the Day of Judgment); Al-Hamdu Lillah; however, there are such persons among the mankind (and the Jinn) too who disbelieve and have made themselves rightful to extreme punishment; they intend respect among people for whatever they do but they would get disrespect at the life at the world and at AKHIRAT, they would get the most extreme punishment; that is the will of Allah and He does as He wills; Al-Hamdu Lillah; the AAYAT points out that there are two factions at Makkah who dispute about Allah, the true

Lord; so those who do not believe that they would obey only His commands in principle in practice, they would receive extreme severe punishment at AKHIRAT; the last four AAYAAT of the Ruku read, "these are two adversaries who dispute about their Lord; then (as to) those who disbelieve, for them are cut out garments of fire, boiling water shall be poured over their heads; with it shall be melted what is in their bellies and (their) skins as well; and for them are whips of iron; whenever they will desire to go forth from it, from grief, they shall be turned back into it, and taste the chastisement of burning"; therefore, the life at the world is the time to take heed to the Islamic fundamental teachings and practice the commands of Allah with all fervor; certainly, He only is the true authority; Al-Hamdu Lillah.

HAIJ-The Third Ruku

23. Surely Allah will make those who believe and do good deeds enter gardens beneath which rivers flow; they shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk.

24. And they are guided to the goodly word and they are guided into the path of the Praised One.

25. Surely (as for) those who disbelieve, and hinder (men) from Allah's way and from the Sacred Mosque which We have made equally for all men, (for) the dweller therein and (for) the visitor, and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement.

The third Ruku of HAJJ tells about the beautiful result that the true believers who had done good deeds during their lives at the world, would receive at AKHIRAT; they would get JANNAAT that are the most beautiful gardens where they would reside with most soothing beautiful silky clothes on and they would get gold and pearls too to wear; note that at the world, these things are prohibited for men to wear yet at those beautiful gardens, Allah would provide them these things with purity as His blessing to them; Al-Hamdu Lillah; so for the disbelievers who do not take Allah as the true Lord to obey in all issues of life, there is extreme physical torment as we read at the last of the previous Ruku and for the true believers in Allah, the true Lord, there are such blessings of Allah that are physically most soothing and even most pleasing to the eyes; Al-Hamdu Lillah; these true believers were guided to see, hear, speak and so believe truly the goodly word that truly was represented in all their good deeds that guided them to remain firm on the right path of Allah and receive this beautiful result from Him, the truly Praised One; note that this goodly word is the first AAYAT of the Quran that is "Al-Hamdu Lillah RABBEL-AALAMIN" which means that "all the praise belongs to Allah, the true Lord of all the worlds"; so Allah is His name and that denotes Him as the only Creator of all the heavens and all the earth and all that is between them (so all other than Him has been created by Him); and He always has all His attributes never losing them; and He only is the true Lord of all the worlds which means that He nurtures all His creation so Allah has not left His creation just after creating them but He nurtures them to heights; this first AAYAT of the Quran

nullifies all SHERK and all KUFR (disbelief); may Allah save all Muslims from this gravest of sins that is named SHERK and that certainly leads to the hell-fire if the person involved in it does not ask for (and receive) forgiveness from Allah and His mercy at his life at the world; Al-Hamdu Lillah; the last AAYAT of the Ruku tells that the disbelievers who hinder men from practicing the commands of Allah to remain firm at the path of Allah and also hinder them from getting to such physical signs of Allah that provide ease to Muslims to worshipping Him in which KA'BAH (at MASJIDUL-HARAM) is the most significant place, which the dwellers around and those who come from far-away places are equally liable to visit, Allah would punish them most severely as they intend most unjustly to make the practice of the teachings of Islam extremely difficult; they need to reflect on their attitude and come to Islam as that only is the right path of Allah that would lead them to all peace at the life at the world and to all peace at the life at AKHIRAT which is the true life ahead; Al-Hamdu Lillah.

HAJJ-The Fourth Ruku

26. And when We assigned to Ibrahim the place of the House, saying: Do not associate with Me aught, and purify My House for those who make the circuit and stand to pray and bow and prostrate themselves.

27. And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path,

28. That they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy.

29. Then let them accomplish their needful acts of shaving and cleansing, and let them fulfill their vows and let them go round the Ancient House.

30. That (shall be so); and whoever respects the sacred ordinances of Allah, it is better for him with his Lord; and the cattle are made lawful for you, except that which is recited to you, therefore avoid the uncleanness of the idols and avoid false words,

31. Being upright for Allah, not associating aught with Him and whoever associates (others) with Allah, it is as though he had fallen from on high, then the birds snatch him away or the wind carries him off to a far-distant place.

32. That (shall be so); and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.

33. You have advantages in them till fixed time then their place of sacrifice is the Ancient House.

The Ruku starts by the statement that Allah indicated the place for the building of KA'BAH to Ibrahim-AS (as the signs to it were lost) and told him not to associate with Allah aught - (this command is actually to guide all persons to believe truly in TAUHID as Ibrahim was one of the Prophets of Allah and the Quran has explicitly told about him at places that he was not one of the polytheists; see BAQARAH-135) - and He told him to purify His house i.e. KA'BAH for those who make

the circuit around it so that nothing adverse to the Islamic teachings takes place there and the persons who come to it would stand to pray and bow and prostrate themselves in worship of Allah; Al-Hamdu Lillah; Allah commanded Ibrahim-AS to announce for HAJJ with all fervor and this call would reach the peoples of the world with period in time; they will come to you on foot and on every lean camel as they would become skinny due to the distance they would cover to come to KA'BAH, coming from every remote path; AAYAAT ahead tell about some of the rites that the believer has to perform at HAJJ; they read, "that they may witness (highest of spiritual) advantages for them (due to the highest of blessing of that holy place) and mention the name of Allah during stated days (the specific days at the holy month of ZIL-HAJJ) over what He has given them of the cattle quadrupeds (to sacrifice at this occasion), then eat of them (if they intend) and (better is to) feed the distressed one, the needy; then let them accomplish their needful acts of shaving and cleansing (included in rituals of HAJJ), and let them fulfill their vows and let them go round the Ancient House (that is necessary so it also is included in its rituals); that (shall be so); and whoever respects the sacred ordinances of Allah, it is better for him with his Lord; and the cattle are made lawful for you, except that which is recited to you (at the first Ruku of Surah MA'EDAH), therefore avoid the uncleanness of the idols (keeping away from SHERK) and avoid false words (that the evil persons say at sacrifices they make, to respect the idols that they worship)"; note that the holy rituals of HAJJ commence from the 8th of ZIL-HAJJAH for five days ahead when the

first step that HAJI (the person performing HAJJ) makes is the intention for HAJJ taking IHRAM that is special apparel for the performance of HAJJ that symbolizes him as the man at HAJJ though this is not to be taken-up by women who wear ordinary decent clothes and leaves towards MINA reading ZUHR there and staying up-to FAJR of 9th there preferably; then the second step is that after reading FAJR at 9th he moves towards ARAFAH reading the ZUHR and ASR there; then the third step is that after MAGHRIB when the night of 10th starts - (note that in the lunar calendar the night comes first), he moves towards MUZDALIFAH reading both MAGHRIB and ISHA there together whenever he reaches there and also FAJR of the 10th; then the fourth step is that he moves back towards MINA from MUZDALIFAH after FAJR before the sunrise at the 10th and reaching at JAMRATUL-AQABAH (the huge wall with a chest-high boundary around representing the big Satan) at MINA, he throws seven pebbles on it after the sunrise; then the fifth step is that he sacrifices a goat or a sheep; then the sixth step is that he shaves-off the hair at his head and after this all he changes the IHRAM coming to ordinary clothes but the HAJJ is not yet over; note about JAMRAAT at MINA that there are three JAMRAAT in total here but on the 10th of ZIL-HAJJAH, only this huge one of walls is hit leaving the other two that also are represented by walls; they incidentally come before the huge wall when the HAJI comes towards it from the side of MUZDALIFAH and they are just a little far at the same site from each other that is a 2-minutes walking distance or so from one to other; the seventh step for the HAJI to take is to make TAWAF of

KA'BAH (named as ZIYARAT) that means to make circuit around the KA'ABAH for seven times starting from HAJR-ASWAD (the black stone at KA'BAH); each round would complete at HAJR-ASWAD and so at the end of these rounds the HAJI would be at HAJR-ASWAD for the eighth time; now after that, the eighth step is to make SA'I for seven times that is to walk from the nearby places of SAFA to MARWA and back from MARWA to SAFA; each walk would be counted whether it is from SAFA or from MARWA; as the walk has to start from SAFA, the seventh of walks that is final would end at MARWA; after SA'I, the HAJI has to offer two-RAKA'AH of SALAH anywhere at the Mosque and then has to drink some ZAM-ZAM water if he intends, for which innumerable outlets are provided at that place; note that TAWAF-ZIYARAH (the circuit for ZIYARAT of KA'BAH with SA'I is performed at any time, day or night, up-to the sunset of the 12th but it is much better to perform it as early as possible after the HALQ that is the shaving-off of the hair at the 10th; the ninth step for the HAJI is to hit seven pebbles to each JAMRAT, this time all three of them, at MINA on the 11th after ZAWAAL and this process is to be repeated on the 12th after ZAWAAL and that does make the man a HAJI yet there is a final touch still remaining so the tenth and the final step that the HAJI would take for HAJJ is to perform TAWAF of KA'BAH when he leaves Makkah that is named as TAWAF-WIDA, the farewell circuit; and this finally concludes the holy rituals of HAJJ and the man going through all these holy rituals with all care towards Allah finally becomes HAJI; Al-Hamdu Lillah; AAYAT-31 tells that the true Muslims would always avoid the

biggest of sins that is SHERK as this most heinous sin makes the person totally void of any help as the true help is from Allah and any of his creation would help the person only if He wills for it; his SHERK makes him so helpless as if he has fallen from the heaven where the wild hunting birds prey upon him (i.e. his situation is extremely vulnerable to humiliation by those wrong persons around who degrade him due to their own sense of brutality and haughtiness) or the wind throws him away from getting any of benefits from any of men around (that is the good persons keep away from him after seeing that it is no use calling him towards the right path, due to his wrongs and he ultimately comes to dejected state in which he dies); certainly, Allah only is the true authority; Al-Hamdu Lillah; the last couple of AAYAAT of the Ruku state the significance of the rituals of HAJJ especially the sacrifice of the cattle that would be provided only for Allah; Al-Hamdu Lillah; these AAYAAT read, "that (shall be so); and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts; you have advantages in them (i.e. the animals of sacrifice on which you may ride or drink the milk they provide) till fixed time then their place of sacrifice is the Ancient House (i.e. KA'BAH and its adjacent area)"; note that it is allowed for the person who sacrifices an animal to eat from it yet it is better to feed the needy from it all; Al-Hamdu Lillah.

HAJJ-The Fifth Ruku

34. And to every nation We appointed acts of devotion that they may mention the name of Allah on what He has given

them of the cattle quadrupeds; so your god is One God, therefore to Him should you submit, and give good news to the humble,

35. (To) those whose hearts tremble when Allah is mentioned, and those who are patient under that which afflicts them, and those who keep up prayer, and spend (benevolently) out of what We have given them.

36. And (as for) the camels, We have made them of the signs to remaining attentive to Allah for you; for you therein is much good; therefore mention the name of Allah on them as they stand in a row, then when they fall down eat of them and feed the poor man who is contented and the beggar; thus have We made them subservient to you, that you may be grateful.

37. There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding (against evil) on your part; thus has He made them subservient to you, that you may mention Allah with gratitude because He has guided you aright; and give good news to those who do good (to others).

38. Surely Allah will defend those who believe; surely Allah does not love anyone who is unfaithful, ungrateful.

The Ruku starts by the statement that Allah has appointed acts of devotion (especially the sacrifice of animals to achieve the pleasure of Allah) upon the Jews and especially upon the Muslims that they may mention the name of Allah on what He has given them of the cattle quadrupeds; He only is the true Lord to Whom all persons should submit, and O Prophet PBUH - give good news to the humble true believers

in Allah that they would certainly receive JANNAAT; note that the true believers develop their attitudes in such manner which denotes that they realize that Allah only is the greatest and the Most High and they are His creation only, as the AAYAT-9 of RA'AD says, "Allah is the Knower of the unseen and the seen, the Great, the Most High"; so they have the necessary patience in them to guide all persons to the virtuous teachings of Islam unless the disbelievers provoke them to anger by challenging Islam most indecently in their presence in some gathering; Al-Hamdu Lillah; these true believers are those whose hearts tremble when Allah is mentioned as they fear the displeasure of Allah upon any of their actions and they always take His protection from Satan; and these true believers are those who are SABIRIN (patient) when some affliction falls upon them who keep up SALAH, and who spend most benevolently out of what Allah has provided to them; note that SABR also means besides patiently bearing troubles with all trust in Allah, to stop from all wrongs and at its height, it also means to discard the interest towards the worldly possessions except for what is necessary to take for subsistence so as not to fall into sins; these both SABR and SALAH respectively keep away from all base desires and strengthen the attention towards Allah to get His pleasure and with these, spending benevolently from whatever Allah has provided, keeps firm on this attitude of remaining attentive to Allah; this attitude is most easy for only those who understand totally well that they have to answer for their belief and all their deeds at AKHIRAT; Al-Hamdu Lillah; the last three AAYAAT of the Ruku read, "and (as for) camels (that also might be sacrificed at HAJJ), We

have made them of the signs to remaining attentive to Allah for you; for you therein is much good; therefore mention the name of Allah on them (which is necessary at the slaughter of any animal) as they stand in a row (for their slaughter - because camels are slaughtered as they stand), then when they fall down (by the wound at their necks), eat of them and feed the poor man who is contented (and does not ask you for anything) and the beggar (who does ask you for something); thus have We made them (camels and other of cattle) subservient to you, that you may be grateful; there does not reach Allah their flesh nor their blood (so all persons have to care to remain most attentive to Allah rather than become show-off by spending huge amounts of money to buy the animal of sacrifice), but to Him is acceptable the guarding (against evil) on your part (so He cares for your sacrifice that you make by the sincere belief on Allah to get His pleasure and so He provides you His protection from all evil); thus has He made them (i.e. all of cattle) subservient to you, that you may mention Allah with gratitude because He has guided you aright (when you did show your worth for it by His blessing); and give good news to those who do good (to others); surely Allah will defend those who believe (by providing His protection to them from all evil; this also told the Muslims at that time that things would turn in their favor from now on due to the protection of Allah for them); surely Allah does not love anyone who is unfaithful, ungrateful (so such persons would not get His protection and they would live with humiliation at the world and with most severe punishment at AKHIRAT, the true life ahead)"; most certainly, the will of Allah only reigns upon all His creation

and most certainly, He only is the true authority; Al-Hamdu Lillah.

HAIJ-The Sixth Ruku

39. Permission (to fight by attack) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them;

40. Those persons who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty.

41. Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and the end of all affairs is by the will of Allah.

42. And if they reject you, then already before you did the people of Noah and AAD and THAMUD reject (prophets).

43. And the people of Ibrahim and the people of Lot,

44. As well as those of MADYAN; and Musa (too) was rejected; but I gave respite to the disbelievers, then did I overtake them, so how (severe) was My disapproval.

45. So how many a town did We destroy while it was unjust, so it was fallen down upon its roofs, and (how many a) deserted well and palace raised high.

46. Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to

hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.

47. And they ask you to hasten on the punishment, and Allah will by no means fail in His promise, and surely a day with your Lord is as a thousand years by your count.

48. And how many a town to which I gave respite while it was unjust, then I overtook it, and to Me is the return.

The first AAYAT of the Ruku permits QITAL against the disbelievers and this was the first AAYAT that permitted this manner of JEHAD explicitly just as the HIJRAT took place; it states clearly that the believers have been challenged most unjustly to this time but now they would retaliate to injustice by war against the disbelievers if necessary; AAYAT-40 states that they have been expelled from their homes just because they say that our true Lord is only Allah and we must obey Him only in all whatever we do; it also states that Allah repels some people by others otherwise there would have been pulled down cloisters and churches and synagogues and mosques in which the name of Allah is much remembered; note that all these four places were established initially for the praise of Allah, the true Lord, but with time many such things crept in them except for mosques, that they did not remain to their true purpose; may Allah save all Muslims from all extreme wrongs; Al-Hamdu Lillah; Allah assures the true believers that He will help him who helps His cause i.e. works to establish and spread the fundamental teachings of Islam as Allah has told at the last AAYAT of Surah ANKABUT too, "and (as for)

those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good"; most surely Allah is Most Strong and Truly Mighty so nothing takes place that is against His will; Al-Hamdu Lillah; the next AAYAAT tell how the true believers would help Islam, the word of Allah, and how Allah had helped the true believers when he had saved them from the extreme punishment that He had sent upon the disbelievers; Allah provides the message in clear terms that He certainly would keep the true believers on His right path and He would save all the true believers even now if they remain sincere to Him; so AAYAT-41 states the liability of true believers that, "those who, should We establish them in the land, will keep up prayer (SALAH) and pay the poor-rate (ZAKAH & SADAQAH) and enjoin good and forbid evil (avoiding all wrongs themselves too as that is the demand of SABR); and the end of all affairs is by the will of Allah"; Al-Hamdu Lillah; from AAYAT-42 to AAYAT-48 (the last AAYAT of the Ruku), it tells about how the disbelievers rejected the Messengers of Allah and how Allah destroyed those disbelievers; we have studied the events related to Messengers of Allah at many of the previous Surah and we have seen that Allah saved all His Messengers-AS and those persons who believed in them so this was to console the Prophet PBUH that those who reject him as the Messenger of Allah, He would destroy them in the same way and He would save him and all true believers from the injustice they had been facing for some period as He certainly would provide His help to the Prophet PBUH; these AAYAAT read, "and if they reject you (O Prophet PBUH), then already

before you did the people of Noah and AAD and THAMUD reject (Prophets); and the people of Ibrahim and the people of Lot, as well as those of MADYAN; and Musa (too) was rejected; but I gave respite to the disbelievers, then did I overtake them, so how (severe) was My disapproval; so how many a town did We destroy while it was unjust, so it was fallen down upon its roofs, and (how many a) deserted well and palace raised high; have they not travelled in the land (to observe what happened to those who rejected the message of Allah) so that they should have hearts with which to understand, or ears with which to hear (or eyes with which to see)? For surely it is not (the ears that lose hearing or) the eyes that are blind, but blind are the hearts which are in the breasts (so the hearing is useless if it does not guide to the right path and the seeing is useless if it does not guide to it so even with these beautiful tools available to accepting the Truth, if they do not lead hearts inside to it and they disbelieve it then such hearts are blind by the standard of the true judgment at AKHIRAT); and they ask you to hasten on the punishment, and Allah will by no means fail in His promise (but He appoints specific time to put His wrath on the disbelieving people), and surely a day with your Lord is as a thousand years by your count (so He knows how much time to allow every people to examine the status of their belief and deeds to judge at the Day of Judgment which also is of one thousand years by your count); and how many a town to which I gave respite while it was unjust, then I overtook it, and to Me is the return (of all persons ultimately that ever lived at the world)"; Al-Hamdu Lillah.

Supplementary note on AAYAT-39 of HAJJ

Although the term JEHAD is generally used to denote the armed fight against the enemy of Islam yet that is just an aspect to it; note that JEHAD has three aspects that are MUJAHIDA, TABLIGH and QITAL; in all its aspects, it relates to striving hard of Muslims by the Quran in the best manner possible against all wrongs to gain the pleasure of Allah; Al-Hamdu Lillah; note also that when the terms are used in capital letters, it is either to emphasize their meanings or either because of their significance and sometimes it is for other reasons as to accommodate them into some other language and in any case, it is better not to take them as adverse to the beauty of the expression; we all would study JEHAD here in simple manner in its total context insha-Allah so that undue misconceptions end about it; I, MSD, would mention here that the study of the booklet "JIHAD BIL-Quran" (i.e. JEHAD by the Quran) that was written from a speech of respectable Dr. ISRAR AHMED, provides beautiful insight into this matter in essence; note that JEHAD actually starts at the individual level where JEHAD has the aspect of MUJAHIDA; this means to fight such desires inside at the individual level that ask the person to challenge Islam in his practice; there is provocation to wrongs inside due to satanic temptations but he resists all such temptations by his total attention towards Allah; this resistance with care to Islam relates to SABR (i.e. keeping to Islam with total patience at adverse situations) and as such, it relates most highly to MUJAHIDA; he is at JEHAD at the individual level as he practices SABR and as he asks Allah for

safety from all wrongs; his MUJAHIDA does manifest beautifully at such times where the sinful persons ask him to leave care to virtues and to come towards wrongs too to enjoy by them; MUJAHIDA leads the good Muslim person to become able to guide all persons towards Islam by the blessing of Allah; note that MUJAHIDA is obligatory upon each and every good Muslim (as it means for him to obey the commands of Allah in the individual capacity) though the good Muslims would fulfill the liability of TABLIGH and QITAL with high caliber if there are huge quantity among them for each of these both; Al-Hamdu Lillah; if there are many of such Muslim persons who adhere to MUJAHIDA at some specific place together by keeping themselves away from wrongs and then they call towards Islam, Allah provides them ample peace and gives them TOFIQ to become even better; the second aspect of JEHAD is TABLIGH which means to provide the teachings of Islam to all peoples of the world by taking start from the persons around; TABLIGH asks to spread the message of Allah as much as possible to all persons with care to their inclinations, with good understanding of Islam without any intention to gain any of benefits at the world and so it relates to SHUKR (i.e. keeping to Islam by gratitude to Allah on TOFIQ of getting the true guidance); see also AAYAT-125 at Surah NAHL; Al-Hamdu Lillah; the Muslims take this aspect of JEHAD too to gain the pleasure of Allah at the world and at AKHIRAT and its significance is that after Prophet Muhammad PBUH, the last Messenger of Allah, this is the crucial liability that asks attention of all Muslims and there needs to remain a huge number in them at all times and at all places to fulfill this

liability in the best manner possible; Al-Hamdu Lillah; the third aspect of JEHAD is QITAL and that is the armed combat that the good Muslims fight against the enemy of Islam; it might be as defense from the enemy that attacks them to bring them to their ways (and this aspect of JEHAD includes assistance in all worthy ways to brother Muslims at necessity who already are engaged in QITAL against the enemy) and it might be some necessary watching carefully to its activity (and this in itself is one of worthy manners of QITAL for the good Muslims) and as the last resort, it might be to fight it forcefully by attack over it if the good Muslims find it the best manner to stop them to create mischief (FITNAH) at the Islamic manner of living for the good Muslims; note that all good Muslims would take care that if it occurs as an attack upon the enemy, the conditions allow the Muslim warriors to challenge the enemy of Islam; note also that the good Muslims would go for QITAL most committedly at their defense with whatever arms they have with them when the enemy attacks them as care to their safety is most necessary for them and even if they are weaker in weaponry than the enemy, Allah would help them in this situation so that they answer to the challenge of the enemy most worthily; as for watching carefully the activity of the enemy, the good Muslims would engage themselves in that at all times except where there remains no necessity for it undoubtedly; however, when JEHAD relates to QITAL in attack upon the enemy, there are some prerequisites to such QITAL for the good Muslims to see to, and in them five issues are most important; two of them relate to the first two aspects of JEHAD that such warriors would be those

Muslim persons who would care for the Islamic teachings into their practice with total sincerity to safeguard the teachings of Islam and so they would keep consciously away from major sins with MUJAHIDA; Al-Hamdu Lillah; and all such warriors would provide the fundamental Islamic teachings explicitly to all people as much as possible for them by TABLIGH especially those people that they have to challenge due to the evil doings of those people; Al-Hamdu Lillah; the third prerequisite is that it is necessary for such warriors to note well that the enemy they fight against, has not only rejected Islam but has even rejected the offer to formulate a respectable pact with Muslims in clear terms either with the agreement to pay JIZYA (monetary tax for their protection) or without it; if they break their agreement especially without information, that would bring them at the position where, with other conditions of the aggressive QITAL intact, the Muslims would have to challenge them immediately as this breach asks highly for the immediate defense of all Muslims at such occasion; Al-Hamdu Lillah; the fourth prerequisite to fight such QITAL that is in attack upon the enemy, is to fight it strictly under the command of the courageous Muslim commander, who cares well for the aspect of MUJAHIDA at all times sincerely and who cares well to keep the aspect of TABLIGH wherever necessary in his practice sincerely; Al-Hamdu Lillah; the last of these is that the Muslims would have gathered the necessary physical force to fight the enemy with much high caliber as they are not liable to attack them for QITAL with extreme meager force to challenge them; Al-Hamdu Lillah; there is much detail to these conditions that relate to aggressive QITAL at the books of

FIQH for those who intend elaboration on these; note that missing of any of these five conditions renders the initiative to QITAL unnecessary though all Muslims would fight it in defense most enthusiastically against the enemy where they are challenged and they certainly have no such conditions to see at such defensive QITAL; note also that the Quran does ask for QITAL at different places but due to its manner of expression, it takes-up the matter with the understanding that the necessary conditions are present for that, especially that the disbelievers have rejected the message of Islam that the good Muslims have already provided to them; for instance, note that AAYAT-39 of HAJJ that is in study here permits QITAL by words that "permission (to fight by attack) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them"; and BAQARAH-191 & 192 read, "And slay them wherever you find them, and drive them out of the places whence they drove you out, because the persecution (i.e. their FITNAH against the good Islamic teachings of practicing Muslims) is worse than slaughter; and fight not with them at the MASJIDUL-HARAM (at Makkah) until they first attack you there, but if they attack you (there) then slay them; such is the reward of disbelievers; but if they desist (and then they do respect Islam truly so then FITNAH ends), then lo! Allah is Forgiving, Merciful"; see also Surah MUHAMMAD-1 to 5; Al-Hamdu Lillah; note that such of surroundings presents FITNAH where there are high number of persons who not only abhor the practice of the righteous Islamic teachings but also the belief in the righteous Islamic teachings; and sometimes the QITAL in

attack for the good Muslims becomes most valid where the disbelievers have broken their pacts in clear terms with them and so, they have shown explicitly by their practical attitude that they have rejected the message of Islam; note here that the attack that Muslims made on Makkah in the command of the Prophet PBUH that resulted in its conquest was after the disbelievers at Makkah broke the peace-treaty with the Muslims; the true Muslims actually are the force of Allah upon the earth and they certainly have committed their-selves to see that His true authority is never challenged in any manner; this is the reason that at necessity, they certainly had called for QITAL at occasions in history where the conditions allowed them to initiate it; Al-Hamdu Lillah; QITAL only inflicts the punishment to the enemy for its adamant stance after it had rejected the Islamic teachings in clear terms and it denotes that the good practicing Muslims that have the strength to challenge such wrong persons among the disbelievers, certainly do see well to giving them of that punishment; this also is highly notable here that when the administration among the Muslims imposes laws against Islam, the Muslims would have to voice their protest as best as possible as being TABLIGH to virtues, that also is one of the most significant aspects to JEHAD; TABLIGH certainly denotes to speak out facts that Islam presents according to the Quran, even at most adverse surroundings in which the good Muslim person lives as he has to make things better by his total attention towards Allah; he has to fight the desires inside by MUJAHIDA necessarily at the individual level to resist by his total attention towards Allah, the challenge that the surroundings present to the

practice of the good Islamic teachings; as for QITAL, the third aspect of JEHAD, it is most feasible for all Muslims to save the manner of their lives that Islam professes when they fight the enemy forcefully in their defense and it needs no specific conditions for them to see to, because it takes place where the Muslims are attacked by the disbelievers; note that according to the asking of an authentic Hadith at JAME' Tirmidhi that directs the Muslims about JEHAD, either the Muslim eliminates the adversity by his hands (by QITAL for Islam), or either by his speech (by TABLIGH of Islam), or either lives at such adverse place that challenges the Islamic teachings, only with total detestation at heart against the practice of wrongs there (due to the genuine absence of any choice for him except to live there but under protest with the intention to migrate to some better place if he gets that option, with Islam in his individual practice as much as possible by his MUJAHIDA); MUJAHIDA is obligatory upon each and every good Muslim though they would fulfill the liability of TABLIGH and QITAL with high caliber if there are huge quantity among them for each of these both; Al-Hamdu Lillah; note that there are such opposing disbelievers to the virtuous Muslims at the world in these current times who actually appreciate all adversity to them and if the virtuous Muslims observe their speech, they would find that their hidden hatred for the virtuous Muslims does manifest even in their speech though whatever is at their inside, that is even more than what the virtuous Muslims might detect by their speech; note that the commitment to JEHAD by any aspect that the situations ask for, according to the command of Allah, provides safety to

virtuous Muslims from the enemy of Islam; the best attitude at the current era as I, MSD, find by observation is keeping away from all disbelievers in all manners after the most beautiful TABLIGH of the Islamic teachings to them as it would keep all Muslims to remain to virtues insha-Allah and that (being MUJAHIDA of all Muslims that rises to the collective level) also relates to JEHAD; Al-Hamdu Lillah; though the initiation of QITAL also relates to JEHAD when its prerequisites present at the situation yet there certainly are valid reasons as of now that the Muslims would avoid the initiation of QITAL and the foremost of these valid reasons is that it would kill the most high quantity of innocent persons at both sides at the current era due to the most deadly weapons in use (though they certainly are not among the weapons of war) and Islam does not appreciate to kill any of innocent persons in this manner (even by the name of JEHAD) especially when they are among the most weakest persons of their respective nations; Al-Hamdu Lillah; in these current times, this JAHILIYYAT (living upon wrongs with utmost ignorance to Islam) that we see around is even more dangerous than before that was in progress at the time when the Prophet Muhammad PBUH, the last Messenger of Allah, set for TABLIGH of Islam to all peoples of the world by the command of Allah; that JAHILIYYAT did not have many of satanic concepts behind it yet this one has satanic concepts in different walks of life that it is presenting in an organized manner and also appreciating its forced practice at places without any care to morality; now, as there seems little if any chance for the disbelievers to come to Islam in most huge number (except if Allah wills) even after the most

comprehensive TABLIGH of the Islamic teachings and as it seems unfeasible for the virtuous Muslims to ask the disbelievers for any treaty of peace with or without JIZYA as of now due to mistrust to each other, there remains to challenge the disbelievers by QITAL as the only option; but that also is most unfeasible as it certainly would cause the death of the most huge number of the most innocent persons; so for now, the only genuine option for the Muslims at this issue is that they keep totally away from the disbelievers, with their practice upon Islam with all commitment and they call Allah, the true Lord, by heart to better things by His absolute authority; He certainly is AZIZ (so He provides for such happenings that keep the world to His will by His authoritative measures so no one becomes able to cause such deviation at the world that leads it away from His set manner for it) and He certainly is HAKEEM (so He shapes all things towards the way He intends even by the works of the Man and it sometimes takes many years for us to see how things have turned favorably for Islam practically); in Surah TAUBAH, Allah commands the Prophet PBUH, "O Prophet (PBUH); strive hard against the disbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination" (TAUBAH-73); note that Allah has used the term that relates to JEHAD at the command "to strive" but here it does not mean QITAL as the Prophet PBUH never took-up that against the hypocrites while the Muslims in general are disallowed to name someone as hypocrite; note that it means here that the true Muslims would make themselves better in defense as they strive hard against the disbelievers by taking such

steps in defense that they become unable to affect the true Muslims adversely; they would keep watch upon the activities of all the ill-wishers against Islam and by remaining cautious of their negative plans against the true Muslims, they would assure the safety of all Muslims; Al-Hamdu Lillah; Allah has asked the Prophet PBUH explicitly to remain most strict in attitudes against the disbelievers especially the hypocrites; their abode is the hell-fire and that is the most evil destination; the good Muslims must remain aware that the total absence of aspects of JEHAD has the potential to lead to their annihilation but Allah cares for all Muslims and so they live on with the awareness and the practice of Islam; Al-Hamdu Lillah; this is because there are such evil persons against Islam at the world in these current times who have given themselves wholly to the Satan who misguides them in all their doings and leads them to abuse their extreme worldly power against all good morality so that they bring their own evils of morality to all Muslims upon which he already has brought those evil persons; according to TAUBAH-122, note that to fight against the challengers to Islam (i.e. QITAL) by all manners and to study & provide the Islamic teachings well by all manners to make its practice most easy (for MUJAHIDA that is obligatory for every Muslim person and TABLIGH that some good quantity from among the Muslims would fulfill with high caliber to relax the liability from all among the Muslims) is most necessary for Muslims; they do remain complementary to each other and they do suffice to defend against the doings of all the ill-wishers of Islam; the AAYAT reads, "and it does not beseem the believers that they should go forth all together; why

should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?"; but there are conditions for the aggressive QITAL and we have studied them explicitly; the true Muslims fulfill together the demands of the Islamic living by taking-up both of these matters that relate to the defense of Islam from the enemy that challenges the true Muslims by its physical force and by its unjust reasoning due to its ignorance of the Quran and the Sunnah (the practical guidance of the Prophet Muhammad PBUH), and that cares only for the worldly issues; I, MSD, would emphasize that as QITAL by initiating it is unfeasible at these current times so after the most beautiful TABLIGH of the Islamic teachings to all peoples of the world, the better thing for all Muslims is taking-up of MUJAHIDA by retreating to their own areas with total care to Islamic teachings in practice (and providing their physical defense in the best manner possible) to save themselves from all wrongs that challenge them due to doings of the ill-wishers against Islam in the disbelievers; the true Muslims do realize that each of these relate to JEHAD directly because all three are its significant aspects and most certainly, each of them expresses most clearly that Allah only is the true authority; Al-Hamdu Lillah.

(This supplementary note ended at 5:25 am - Nov. 16, 2020)

HAIJ-The Seventh Ruku

49. Say: O people! I am only a plain warner to you.
50. Then (as for) those who believe and do good, they shall have forgiveness and an honorable sustenance.
51. And (as for) those who strive to oppose Our AAYAAT, they shall be the inmates of the flaming fire.
52. And We did not send before you any apostle or prophet, but when he desired, the Satan made a suggestion respecting his desire; but Allah annuls that which the Satan casts, then does Allah establish His AAYAAT, and Allah is Knowing, Wise,
53. So that He may make what the Satan casts a trial for those in whose hearts is disease and those whose hearts are hard; and most surely the unjust are in a great opposition,
54. And that those who have been given the knowledge may know that it is the Truth from your Lord, so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide of those who believe into the right path.
55. And those who disbelieve shall not cease to be in doubt concerning it until the hour overtakes them suddenly, or there comes on them the chastisement of a destructive day.
56. The kingdom on that day shall be Allah's; He will judge between them; so those who believe and do good will be in gardens of bliss.
57. And (as for) those who disbelieve in and reject Our AAYAAT, these it is who shall have a disgraceful chastisement.

Allah asks the Prophet PBUH at the first AAYAT of the Ruku to state plainly to all peoples of the world that He is the

warner from Allah to all peoples of the world (as he is the last of His Messengers); Al-Hamdu Lillah; so those who truly believe in the message of Allah and do good deeds according to that belief, they would receive forgiveness at the world on their unintentional mistakes (and Allah would save them from the adverse impression of those mistakes) and they would receive the most honorable sustenance at AKHIRAT; Al-Hamdu Lillah ; as for the disbelievers whose deeds clearly show them totally adverse to the teachings of Islam, they would be the inmates of the hell-fire at AKHIRAT; AAYAT-52 to 57, the last AAYAT of the Ruku, need most good understanding to get them and I, MSD, would write about them as I find appropriate but with the necessary statement that Allah knows better; to get the meaning of these AAYAAT ahead, note that the Messengers of Allah did get WAHI (Revelations) from Allah yet they could form their own opinions too about issues open to debate as they also were among the mankind; but Allah took care that their opinions could not be taken against any of the teachings of Islam by anyone as Satan tried to misguide persons to meanings adverse to Islam from the text of such of their statements; note that Allah has taken the security of the text of the Quran and its meanings from the time when He descended it which provides the Islamic teachings explicitly; note also that the difference in opinion to the Prophet PBUH as a man was allowed at the time when he was present at the world (and there are places where few SAHABA did differ to him asking him first if he had spoken the words as the guidance from Allah or by his own personal opinion with total respect to him so they voiced their difference only when

they knew that the Prophet PBUH has mentioned his personal opinion); that position stays even today if someone could know that something which the Prophet PBUH had said was his personal opinion; but as it is quite improbable to know at this moment of time if he had said something in the capacity of just a human being (or had done something in that capacity), there remains no option but to follow the SUNNAH strictly as outlined in the authentic Ahadith in clear terms (unless there is some direction in the Quran to take something as his own view though that even would not ever be adverse to Islam in its right context); Al-Hamdu Lillah; note that where the Prophet PBUH did have such opinion which the listeners to it might have interpreted in some adverse manner to Islam, Allah clarified his statement at the Quran; those who still presented such statements in the most adverse manner intentionally then AAYAT-51 has indicated the outcome to their opposition to the Islamic teachings explicitly; Al-Hamdu Lillah; these last six AAYAAT of the Ruku read, "and We did not send before you any apostle or prophet, but when he desired (something by his own), the Satan made a suggestion respecting his desire; but Allah annuls that which the Satan casts, then does Allah establish His AAYAAT, and Allah is Knowing, Wise (so nothing happens against His will); so that He may make what the Satan casts a trial for those in whose hearts is disease (who find his interpretation easy to take in practice) and those whose hearts are hard (who have such character that finds pleasure in opposing of the right path); and most surely the unjust are in a great opposition; and that those who have been given the knowledge may know that it is the Truth from

your Lord, so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide of those who believe into the right path; and those who disbelieve shall not cease to be in doubt concerning it until the hour (the last day of the world) overtakes them suddenly, or there comes on them the chastisement of a destructive day (i.e. the Day of Judgment); the kingdom on that day shall be Allah's; He will judge between them; so those who believe and do good will be in gardens of bliss; and (as for) those who disbelieve in and reject Our AAYAAT, these it is who shall have a disgraceful chastisement"; Al-Hamdu Lillah.

HAJJ-The Eighth Ruku

58. And (as for) those who fly in Allah's way and are then slain or die, Allah will most certainly grant them a goodly sustenance, and most surely Allah is the best Giver of sustenance.

59. He will certainly cause them to enter a place of entrance which they shall be well pleased with, and most surely Allah is Knowing, Forbearing.

60. That (shall be so); and he who retaliates with the like of that with which he has been afflicted and he has been oppressed, Allah will most certainly aid him; most surely Allah is Pardoning, Forgiving.

61. That is because Allah causes the night to enter into the day and causes the day to enter into the night, and because Allah is Hearing, Seeing.

62. That is because Allah is the Truth, and that what they call upon besides Him-- that is the falsehood, and because Allah is the High, the Great.

63. Do you not see that Allah sends down water from the heaven so the earth becomes green? Surely Allah is Benignant, Aware.

64. His is whatsoever is in the heavens and whatsoever is in the earth; and most surely Allah is the Self-sufficient, the Praised.

The five AAYAAT at the beginning of this Ruku tell explicitly that those who leave their lands to live upon the commands of Allah, He would surely care for their convenience in all manner to live their lives at the world; and if they are killed in the way of Allah fighting the disbelievers or they die living with fervor upon Islam, the word of Allah, He certainly would provide them the best of sustenance at AKHIRAT; He only is the best Provider of sustenance and He would give them entrance to the most pleasant of places (i.e. JANNAAT); and they are allowed to inflict the same type of wounds as they receive from the wrong persons even when not at war against them; Allah changes the time between peoples at the world and sometimes even the disbelievers get a say at the life at the world but the ultimate result even at the world is that the word of Allah reigns as His word is the Truth; note that Allah has given here the indication that very soon, the Muslims who live on caring for the commands of Allah, would get the hold on issues around and they would rise to heights; Allah only is the Creator of all the creation and He always

has all His attributes and He only is the true Lord; He truly is the Highest and the Greatest; Al-Hamdu Lillah; the last couple of AAYAAT tell all peoples of the world that those who are good by character, they would ultimately come to the fundamental teachings of Islam as Allah provides that to them through the Prophet PBUH and after him through the good Muslims who care to spread His commands to all; they would accept it as the water (the true guidance) that Allah sends from the heaven, revives the earth (i.e. the person with the good character) to become green (steadfast upon Islam who provides His good teachings to others too); Al-Hamdu Lillah; these AAYAAT read, "do you not see that Allah sends down water from the heaven so the earth becomes green? - surely Allah is Benignant, Aware; His is whatsoever is in the heavens and whatsoever is in the earth; and most surely Allah is the Self-sufficient, the Praised (so even if disbelievers do not praise Him to which they would see the consequence, He only is most truly Praiseworthy)"; Al-Hamdu Lillah.

HAJJ-The Ninth Ruku

65. Do you not see that Allah has made subservient to you whatsoever is in the earth and the ships running in the sea by His command? And He withholds the heaven from falling on the earth except with His permission; most surely Allah is Compassionate, Merciful to men.

66. And He it is Who has brought you to life, then He will cause you to die, then bring you to life (again); most surely man is ungrateful.

67. To every nation We appointed acts of devotion which they observe, therefore they should not dispute with you about the matter and call to your Lord; most surely you are on a right way.

68. And if they contend with you, say: Allah best knows what you do.

69. Allah will judge between you on the day of resurrection respecting that in which you differ.

70. Do you not know that Allah knows what is in the heaven and the earth? Surely this is in a book; surely this is easy to Allah.

71. And they serve besides Allah that for which He has not sent any authority, and that of which they have no knowledge; and for the unjust there shall be no helper.

72. And when Our clear AAYAAT are recited to them you will find denial on the faces of those who disbelieve; they almost spring upon those who recite to them Our AAYAAT. Say: Shall I inform you of what is worse than this? That is the fire; Allah has promised it to those who disbelieve; and how evil that resort is!

In this Ninth Ruku of HAJJ, Allah tells all peoples that He has made the earth in such manner that they benefit from its resources for the ease at their lives; they make voyages at sea on ships too to different places that provide development in their economic needs; also, He withholds the heaven by His will that the heavenly bodies in it do not fall to earth in such manner as to destroy the life here except for what He intends to get to the earth by His will; so Allah has

provided convenience to all persons so that each of them shows his worth for AKHIRAT living at peace at the earth by care to all creation of Allah; certainly Allah is most Compassionate and Merciful towards the mankind; He had given life to each and every person and He would cause all of them to die then He would account for it at the Day of Judgment where He would bring them again to life from dead; but many of persons among the mankind take these benefits for granted to them and they do not count the blessings Allah has provided to them without their asking so that they sustain the life at earth with pleasure and they do not praise Allah sincerely for that; Al-Hamdu Lillah; the Quran speaks about the spiritual guidance too where it presents for the mankind the physical ease in his living, as that certainly is the highest of blessings from Him to the mankind; AAYAT-67 to 70 tells that Allah provided every nation at the life at the world its own practical manner to show its devotion to Allah (especially for the sacrifice they practice) but they need to avoid any criticism to the Islamic teachings as the manner of practice in all issues of life that Islam teaches is the best for certain so O Prophet PBUH - you go on calling towards your true Lord Who has provided you the teachings of Islam that certainly lead its believers towards Allah, the true Lord; Al-Hamdu Lillah; if they still argue with you to challenge the Islamic teachings, you just tell them that Allah knows best about what they are following as you have to provide the Truth to all peoples of the world as it is, in most clear terms and on the day of resurrection, He will judge between them about what they followed at the world; He certainly knows what is in the

heaven and the earth and He has recorded all of it in a book (about which He only knows better), so the judgment at the Day of Judgment is most easy for Him; Al-Hamdu Lillah; note that the Quran uses the term KITAB (i.e. Book) to mean at places the Quran and even Torah and even the LOHE-MAHFUZ i.e. the book of Allah that have all things written in it; it also means the commands of Allah and even the Surah in which the word is placed and this tells that the context for it and for other such significant words is most important in getting the meaning of the word; it also tells that even learned persons in Islam need to practice necessary caution in providing TAFSIR (comments on the Quran) as they must have TAWAKKUL (most high trust in Allah) for TAFSIR rather than trust their knowledge or their capability for it; Al-Hamdu Lillah; the last couple of AAYAAT at this Ruku tell about the disbelievers and their rejection to the teachings of Islam; it tells the result to their wrongs at AKHIRAT that sure is the most severe punishment to them all; Al-Hamdu Lillah; these AAYAAT read, "and they serve besides Allah that for which He has not sent any authority (as He only guides to the right path), and that of which they have no knowledge (as it not possible to gain the knowledge in issues that affect AKHIRAT unless Allah provides it to the mankind); and for the unjust (who take any of the creation of Allah equal to Him in authority) there shall be no helper (at AKHIRAT and even at the world to them); and when Our clear AAYAAT are recited to them you will find denial on the faces of those who disbelieve (as they detest the Truth); they almost spring upon those who recite to them Our AAYAAT (that lead to the Truth i.e. the fundamental

teachings of Islam); say - shall I inform you of what is worse than this? - that is the fire; Allah has promised it to those who disbelieve; and how evil that resort is"; most certainly, Allah, the true Lord, only has all the true authority; Al-Hamdu Lillah.

HAIJ-The Last Ruku

73. O people! a parable is set forth, therefore listen to it: surely those whom you call upon besides Allah cannot create fly, though they should all gather for it, and should the fly snatch away anything from them, they could not take it back from it; weak are the invoker and the invoked.

74. They have not estimated Allah with the estimation that is due to Him; most surely Allah is Strong, Mighty.

75. Allah chooses apostles from among the angels and from among the men; surely Allah is Hearing, Seeing.

76. He knows what is before them and what is behind them and to Allah are all affairs turned back.

77. O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed.

78. And strive hard in (the way of) Allah, the striving as is due to Him; He has chosen you and has not laid upon you any hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Apostle may be a bearer of witness to you, and you may be bearers of witness to the people; therefore, keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!

The last Ruku of HAJJ guides to the three fundamental teachings of Islam so that the disbelievers reflect upon them and they also accept them; it guides them to observe that those whom they call to their help with the most erroneous belief that they have some share in the authority of Allah (because their forefathers had told them so repeatedly), those are not able to create a small living fly and not only that, it is beyond the ability of those that they take back from the fly what it snatches away from them; when such is the glaring fact then certainly, very weak is the caller to those for assistance in any of his necessities as those are nothing but among the weak creation of Allah; Al-Hamdu Lillah; these disbelieving persons have not respected Allah as they should have, as whom they call are totally powerless and Allah is Most Strong and Most Mighty; so He provides all persons their genuine needs as He has all of things in His control and He sees that nothing adverse takes place that disturbs the beautiful set-up that He has provided to the mankind; Al-Hamdu Lillah; after calling the disbelievers to TAUHID (which means that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), AYAT-75 guides to RISALAT (which means Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers); it reads that "Allah chooses apostles from among the angels (as He chose Gabriel-AS to send the Quran) and from among the men (as He chose Muhammad PBUH, the last Messenger of Allah, to receive the Quran and spread its teachings to all of the mankind); surely Allah is

Hearing, Seeing"; AAYAT-76 tells that Allah knows everything of each of His creation and all persons among the jinn and the mankind would come to Him at the Day of HASHR i.e. the Day of Judgment where each of them would receive the result to his doings at the world; the AAYAT says at its last part that "to Allah are all affairs turned back" so that is the first day of AKHIRAT (that means that Allah would judge all peoples of the world at the Day of Judgment and they would live-on ahead to eternity according to that judgment); Al-Hamdu Lillah; the last couple of AAYAAT address those true believers who have accepted Islam sincerely that now with the righteous belief, they would see to their deeds that those deeds remain in accordance to that righteous belief; Al-Hamdu Lillah; these AAYAAT read, "O you who believe! bow down and prostrate yourselves and serve your Lord (by living your lives as He has commanded you to practice), and do good (to all by providing them the teachings of Islam explicitly besides caring for them in their physical necessities) that you may succeed (at AKHIRAT); and strive hard in (the way of) Allah, the striving as is due to Him (that you live at all issues of life by the commands of Allah in practice sincerely and ask others too for this); He has chosen you and has not laid upon you any hardship in religion (so to live by His commands practically would not be any burden to you but it would only bring you the true satisfaction inside); (this is) the faith of your father Ibrahim; He named you Muslims (those who surrender to Allah with their commitment to Him that they would believe in Him sincerely and practice His commands to get His pleasure) before (in the holy scriptures that He sent to

His previous Messengers) and in this (the glorious Quran, the last holy book from Allah to whole of the mankind that He sent to Muhammad PBUH, who is the last of His Messengers), that the Apostle may be a bearer of witness to you (at AKHIRAT that he certainly has provided the teachings of Islam to you so now no one would plea their ignorance as excuse in their defense), and you (Muslims) may be bearers of witness to the people (at AKHIRAT, so provide the message of Allah to all peoples of the world); therefore, keep up prayer (Salah) and pay the poor-rate (Zakat & SADAQAH) and hold fast by Allah (by the practice of the Islamic teachings as the Quran has provided you all by His blessing, remaining steadfast on the Truth); He is your Guardian (so He cares for your true belief and your deeds for your success at AKHIRAT); how excellent the Guardian and how excellent the Helper (in all of such needs that you have at your lives at the world)"; certainly, He only is the true authority; Al-Hamdu Lillah.

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

Here our study of HAJJ ends; Al-Hamdu Lillah
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Surah MOMINOON
(Consists of 6 Ruku; MK-10)

MOMINOON-The First Ruku

1. Successful indeed are the believers;
2. Those are humble in their prayers,
3. And who keep aloof from what is vain,
4. And who are aware to their (spiritual) purity,
5. And who guard their private parts,
6. Except before their mates or those whom their right hands possess, so they surely are not blamable,
7. But whoever seeks to go beyond that, these are they that exceed the limits,
8. And those who are keepers of their trusts and their covenant,
9. And those who keep a guard on their prayers;
10. These are those who are the heirs,
11. Who shall inherit the Paradise; they shall abide therein.
12. And certainly We created man of an extract of clay,
13. Then We made him a small seed in a firm resting-place,
14. Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.
15. Then after that you will most surely die.
16. Then surely on the day of resurrection you shall be raised.
17. And certainly We made above you seven ways; and never are We heedless of creation.
18. And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and most surely We are able to carry it away.

19. Then We cause to grow thereby gardens of palm trees and grapes for you; you have in them many fruits and from them do you eat;

20. And a tree that grows out of Mount Sinai which produces oil and a condiment for those who eat.

21. And most surely there is a lesson for you in the cattle: We make you to drink of what is in their bellies, and you have in them many advantages and of them you eat,

22. And on them and on the ships you are borne.

The Surah starts by the statement that the true believers have achieved success for certain; it tells clearly that the true success is not in achieving wealth, status and the say among peoples around at the world but it certainly is in becoming the true believer in Allah, the true Lord; Al-Hamdu Lillah; AAYAAT ahead from second to eleventh mention about them explicitly that, "those are humble in their prayers (i.e. Salah - fearing that no action takes place against the manner of Salah as they engage themselves in it); and who keep aloof from what is vain (as that does not give them gains at AKHIRAT so they care that they do not spend the precious time of their life in any act that denotes their immaturity due to ignorance of AKHIRAT); and who are aware to their (spiritual) purity (by caring to do good deeds especially by providing care to the needy); and who guard their private parts (keeping totally away from adultery); except before their mates (their wives) or those whom their right hands possess (i.e. their slave-women which were present at those times yet in these current times, Islam

strictly disallows to put any woman to slavery and it validates taking from the women wives only - up-to four at one time -, if the man is able to provide them all physical security, economic stability and utmost care as their husband so that is the only manner for him to care for the sexual need) so they surely are not blamable; but whoever seeks to go beyond that, these are they that exceed the limits (of virtuousness); and those who are keepers of their trusts (especially in national affairs, in business transactions and in matrimonial relations with care to the commands of Allah) and their covenant (with Allah); and those who keep a guard on their prayers (as the true believers in Allah would read their Salah on time and they would cleanse themselves well for it with clean apparels on them and prepare for it with all its necessary aspects); these are those who are the heirs; who shall inherit the Paradise; they shall abide therein"; note that the mention of the true believers starts with their care to Salah and ends with the same so the first one is their care to their manner inside the Salah for it and the last one is their care to their manner in the good preparation for it; this also denotes the high esteem that Salah holds in Islamic teachings and we have seen at places that the Quran guides the true believer to SABR (i.e. to hold oneself away from the beauty and attraction of the world according to the commands of Allah) and it guides to SALAH which brings him very near to Allah; the beautiful traits of the MOMINOON (the true believers in Allah) that the Quran presents here, denote the beauty of his SABR and his SALAH explicitly; Al-Hamdu Lillah; in AAYAT-12, 13 and 14, Allah provides detail for the creation of man mentioning his development too at

the uterus before his birth; He mentions, "and certainly We created man (i.e. Adam-AS) of an extract of clay (see HIJR-26); then (afterwards in the process of reproduction) We made him a small seed in a firm resting-place (i.e. zygote that takes firm grounds at the uterus); then We made the seed a (hanging) clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators"; Al-Hamdu Lillah; this detail tells us seven phases in creation of man that is clay, zygote, hanging clot, lump of flesh, bones into that, covering of bones and finally, a living child that comes at the world; the couple of AAYAAT ahead say that after living their lives at the world, all persons die and they would be brought to life from the dead at HASHR, the first day of AKHIRAT, where each person would receive his/her result to the life he/she has led at the world so no person should remain oblivious to that specific day; at AAYAT-17, Allah mentions that "and certainly We made above you seven ways; and never are We heedless of creation"; so when Allah has taken care that the mankind has all good capability by physique to live at the world with convenience, he needs to see to his spiritual development by becoming the true believer in Allah and by taking SABR and SALAH to keep firm upon it by the blessing of Allah; Al-Hamdu Lillah; from AAYAT-18 to the last AAYAT of the Ruku, Allah mentions the convenience that He has provided to the mankind for sustenance of his life at the world; Al-Hamdu Lillah; these AAYAT read, "and We send down water from the cloud according to a measure, then We cause it to settle in the

earth, and most surely We are able to carry it away; then We cause to grow thereby gardens of palm trees and grapes for you; you have in them many fruits (to consume in different manners fairly) and from them do you eat (directly); and a tree (olive) that grows out of Mount Sinai which produces oil and a condiment for those who eat; and most surely there is a lesson for you in the cattle- We make you to drink of what is in their bellies (i.e. milk), and you have in them many advantages (as you use them as carrier of your loads too to places far-away) and of them you eat; and on them and on the ships you are borne"; Al-Hamdu Lillah.

MOMINOON-The Second Ruku

23. And certainly We sent Noah to his people, and he said: O my people- serve Allah, you have no god other than Him; will you not then guard (against evil)?

24. And the chiefs of those who disbelieved from among his people said that he is nothing but a mortal like yourselves who desires that he may have superiority over you, and if Allah had pleased, He could certainly have sent down angels. We have not heard of this among our fathers of yore:

25. He is only a madman, so bear with him for a time.

26. He said: O my Lord - help me against their calling me a liar.

27. So We revealed to him, saying: Make the ark before Our eyes and (according to) Our revelation; and when Our command is given and the valley overflows, take into it of every kind a pair, two of them, and your followers, except those among them against whom the word has gone forth, and

do not speak to Me in respect of those who are unjust; surely they shall be drowned.

28. And when you are firmly seated, you and those with you, in the ark, say that all praise is due to Allah who delivered us from the unjust people;

29. And say: O my Lord - cause me to disembark a blessed alighting, and Thou art the best to cause to alight.

30. Most surely there are signs in this, and most surely We are ever trying (men).

31. Then We raised up after them another generation.

32. So We sent among them an apostle from among them, saying: Serve Allah, you have no god other than Him; will you not then guard (against evil)?

The Quran mostly presents the guidance that Allah has given to the mankind when it provides the mention of security that He has given him at the world; here, the Ruku gives the account of Noah-AS and we have studied this at different places and I, MSD, have also presented it at the supplementary note on AAYAAT-25 & 26 of HOODH after its third Ruku; Noah-AS told his nation who were idolaters that "O my people- serve Allah, you have no god other than Him"; the Messengers of Allah, all of them, gave the same message to their nations that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord) and AKHIRAT (Allah would judge all peoples of the world on their belief and their deeds that they did at the world, at the Day of Judgment) and RISALAT (Allah had sent His Messengers to the world

to provide the Guidance to the right path as He had given His word to Adam-AS that He would send them time and again for the true guidance of the Man); Noah-AS told them that he is the Messenger of Allah, the Lord of all the worlds, and he does care for their safety at AKHIRAT but the chiefs there not only disbelieved him but they also asked all persons there to disbelieve him by misguiding them that he only is a man like them who wants them to accept his superiority on them by mentioning some of his significant traits; AYAT-24 tells that the disbelievers see the manifest only remaining oblivious to the spiritual goodness of a person; this was the mistake that the Satan, who was among the Jinn, committed when Allah had commanded him with angels to accept the superiority of Adam-AS and he had said that he is better than Adam as Allah has created him by fire and He has created Adam by TEEN (the muddy clay that took place by the will of Allah as He mixed TURAB, the pure sand, with pure water); he did not see the spiritual eminence of Adam-AS and more than that, he challenged the command of Allah that caused his utmost disgrace as Allah punished him taking away his status where he was allowed to accompany the angels and put His curse upon him; Al-Hamdu Lillah; the disbelievers in his nation took the manner to live in which their wrong forefathers used to live when after some period had elapsed on the demise of Adam-AS and they blamed Noah-AS of madness and told their nation that they had to wait for his death that would end all his teachings; this denotes that they had extreme flaw in their judgment as they saw the issues at face without any reflection on the facts at the back of them; the manifestation of something at

a given moment is enough for them to judge for its validity without care that the Truth always has been one that is unchangeable; Al-Hamdu Lillah; due to their adverse attitude, Noah asked Allah for His help and He commanded him to build the most huge ark under His direction that would accommodate all the living species that were unable to live at waters; so he made that ark and as he was building it far from the shores, the chiefs in the disbelievers mocked him whenever they passed by him; in response to them, he told them that very soon they themselves would become something to laugh upon, just as they are mocking him today; they certainly would see very soon who is taken by the most grievous disaster at the life at the world and who then becomes liable to remain in the grievous torment that would always remain upon them at AKHIRAT; when the command of Allah came to the land for their destruction, the land burst everywhere at the place to bring waters all over the place there; Allah ordered him to take all of such among the mankind who had believed in the Truth as others were destined to face certain death; these true believers were very scarce in quantity in comparison to those who had disbelieved in the Messenger; Noah gave the final call (for all of the believers) to board the ark so that by the name of Allah, it sails and by the name of Allah, it anchors at its destination; he said that Allah, Who is my true Lord, certainly is Most Forgiving (that He has still given the mankind a chance to show his worth for all goodness) and Most Merciful (that He would still provide the true guidance to the mankind so that he might believe in the Truth and remain at all goodness); Al-Hamdu Lillah; note that that area

was the most populous area of the earth and most of the mankind at that time was concentrated at that populous area only and that is why sometimes this great flood is mentioned as universal; in AAYAAT-28, 29 & 30, Allah tells about the voyage to safety of that ark as they read, "and when you are firmly seated, you and those with you, in the ark, say that all praise is due to Allah who delivered us from the unjust people (as getting safety always asks to praise Allah); and say- O my Lord - cause me to disembark a blessed alighting, and Thou art the best to cause to alight; most surely there are signs in this (that Allah saves the true believers from all adversities when that falls upon the disbelievers), and most surely We are ever trying (men so that they show their true colors whereby they would be judged at AKHIRAT)"; Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku mention that after him, Allah brought forth another of people among whom He sent another of His Messengers but these AAYAAT do not mention him by name; this is most probably SALEH-AS who gave them the same message that all the Messengers of Allah had provided to their nations that they should serve Allah as they have no god other than Him; they should guard themselves against all evil with extreme care as that only would lead them to the true success at AKHIRAT; they also were destroyed due to their disbelief by the deadly rumble of the earthquake and Allah saved the Messenger and all the true believers that remained with him; Al-Hamdu Lillah.

MOMINOON-The Third Ruku

33. And the chiefs of his people who disbelieved and called the meeting of the hereafter a lie, and whom We had given plenty to enjoy in this world's life, said: This is nothing but a mortal like yourselves, eating of what you eat from and drinking of what you drink.

34. And if you obey a mortal like yourselves, then most surely you will be losers:

35. What- does he threaten you that when you are dead and become dust and bones that you shall then be brought forth?

36. Far, far is that which you are threatened with.

37. There is naught but our life in this world; we die and we live and we shall not be raised again.

38. He is naught but a man who has forged a lie against Allah, and we are not going to believe in him.

39. He said: O my Lord - help me against their calling me a liar.

40. He said: In a little while they will most certainly be repenting.

41. So the punishment overtook them in justice, and We made them as rubbish; so away with the unjust people.

42. Then We raised after them other generations.

43. No people can hasten on their doom nor can they postpone (it).

44. Then We sent Our apostles one after another; whenever there came to a people their apostle, they called him a liar, so We made some of them follow others and We made them stories; so away with a people who do not believe!

45. Then We sent Musa and his brother Aaron, with Our AAYAAT and a clear authority,

46. To Pharaoh and his chiefs, but they behaved haughtily and they were an insolent people.

47. And they said: What- shall we believe in two mortals like ourselves while their people serve us?

48. So they rejected them and became of those who were destroyed.

49. And certainly We gave Musa the Book that they may follow the right direction.

50. And We made the son of Mariam and his mother a sign, and We gave them a shelter on a lofty ground having meadows and springs.

Note that among the disbelievers, there have always been factions that differed with each other and the Quran has mentioned them as many phases of darkness at places; for instance, AAYAT-257 of Surah BAQARAH reads, "Allah is the guardian of those who believe; He brings them out of the many phases of darkness (it is termed in plural) into the light (which is singular); and (as to) those who disbelieve, their guardians are many of Satan who take them out of the light into the darkness (of any of evils); they are the inmates of the fire where they shall abide"; mainly, the majority of these factions did believe in Allah with most erroneous notions about Him and also in the Day of Judgment but they thought that those whom they take as most near to Allah so they call them as authority who are able to save them from any troubles, they would also save them from the punishment that Allah gives them at the time of their accountability at AKHIRAT; but there had remained others in the disbelievers

who thought that whatever they believe though they have no reasoning for it, is fine for their security even if the Day of Judgment does come upon them and they did many of wrong deeds that they mistook for virtues and so they thought they are doing fine; there were still others in them who did not believe in AKHIRAT but they did believe superficially in Allah with most erroneous notions about Him yet they did not believe in AKHIRAT (here, AAYAT-35 to 38 tell about the statement of such disbelievers); and the disbelievers to the Truth have had other manners of disbelief too; we have studied at the last Ruku of Surah KAHF that those who take some good persons near to Allah (like Jesus Christ-AS) as if they are able to provide protection from the wrath of Allah, they are in grave error as it is the true belief in Allah and the good deeds that can save a person from it and not just the claim of attachment to someone virtuous without following the guidance he provided to them when he was in the world; we have studied there that all efforts that the disbelievers make with thoughts that they would get benefits from them are lost totally because they are useless at AKHIRAT and this can be in number of ways as we have studied there; the Truth has always been one and those who sincerely believed in that and did all their deeds according to that belief, they would receive gardens of Paradise and would remain ever so happy there that they would never ask any change from it; in the world, a person does get fed-up even with highly gratifying situation but at JANNAAT (the beautiful gardens of Paradise), he would never want any change as there are so much of blessings of Allah there that he would never feel that he has seen all of them; Al-Hamdu

Lillah; the beginning AAYAAT at the Ruku tell about the statement of the disbelievers, "and the chiefs of his people who disbelieved and called the meeting of the hereafter a lie, and whom We had given plenty to enjoy in this world's life, said- this is nothing but a mortal like yourselves, eating of what you eat from and drinking of what you drink; and if you obey a mortal like yourselves, then most surely you will be losers; what- does he threaten you that when you are dead and become dust and bones that you shall then be brought forth? - far, far is that which you are threatened with; there is naught but our life in this world; we die and we live and we shall not be raised again; he is naught but a man who has forged a lie against Allah, and we are not going to believe in him"; the Messenger called Allah for assistance at this situation and Allah told him that very soon, these people would be extremely sorry; so the rumble (of the earthquake) took hold of them as was certain and made them as if they were destroyed rubbish and they were kept away from the mercy and the blessing of Allah at the world and also at AKHIRAT; AAYAT ahead tells that Allah sent His Messengers to other of peoples continuously that He had settled in their places but as they challenged His message that His Messengers were providing to them, He destroyed them totally one after another and turned them into stories gone-by but He saved His Messengers and the true believers with them; none of those peoples could hasten on their doom nor could they postpone it when it took hold of them by the will of Allah; Al-Hamdu Lillah; the Ruku tells about Moses-AS and Aaron-AS at the last of it where the AAYAAT read; "then We sent Musa and his brother Aaron, with Our

AAYAAT (i.e. the miraculous staff and the shining hand) and a clear authority to Pharaoh and his chiefs (i.e. the advice that he releases the Bani-Israel with immediate effect), but they behaved haughtily and they were an insolent people; and they said- what- shall we believe in two mortals like ourselves while their people serve us (so like other of disbelievers, they also saw the manifestation of matters and they also had their reservation that to release Bani-Israel would mean to accept their superiority upon them)? -so they rejected (both of) them and became of those who were destroyed; and certainly We gave Musa the Book (Torah) that they (the Bani-Israel) may follow the right direction (the right path to Allah)"; Al-Hamdu Lillah; the last AAYAT of the Ruku mentions Jesus Christ-AS and Mariam-AS that Allah provided them safety from the unjust ruler of that time (who was planted by Rome as puppet to rule the Jews at the land at the ancient Syria); the AAYAT reads, "and We made the son of Mariam and his mother a sign (to practice Torah and show the Bani-Israel the manner to its practical application), and We gave them a shelter on a lofty ground having meadows and springs (for their total safety from all adversities)"; Al-Hamdu Lillah.

MOMINOON-The Fourth Ruku

51. O apostles! eat of the good things and do good; surely I know what you do.

52. And surely this your religion is one religion and I am your Lord, therefore be careful (of your duty) to Me.

53. But they cut off their religion among themselves into sects, each part rejoicing in that which is with them.

54. Therefore leave them in their overwhelming ignorance till the specific time.

55. Do they think that by what We aid them with of wealth and children,

56. We are hastening to them of good things? Nay, they do not perceive.

57. Surely they who from fear of their Lord are cautious,

58. And those who believe in the AAYAAT of their Lord,

59. And those who do not associate (aught) with their Lord,

60. And those who give what they give (in alms) while their hearts are full of fear that to their Lord they must return,

61. These hasten to good things and they are foremost in (attaining) them.

62. And We do not lay on any soul a burden except to the extent of its ability, and with Us is a book which speaks the truth, and they shall not be dealt with unjustly.

63. Nay, their hearts are in overwhelming ignorance with respect to it and they have besides this other deeds which they do.

64. Until when We overtake those who lead easy lives among them with punishment, lo! they cry for succor.

65. Cry not for succor this day; surely you shall not be given help from Us.

66. My AAYAAT were indeed recited to you, but you used to turn back on your heels,

67. In arrogance; talking nonsense about the Quran, and left him like one telling fables by night.

68. Is it then that they do not ponder over what is said, or is it that there has come to them that which did not come to their fathers of old?

69. Or is it that they have not recognized their Apostle, so that they deny him?

70. Or do they say: There is madness in him? Nay! he has brought them the truth, and most of them are averse from the truth.

71. And should the truth follow their low desires, surely the heavens and the earth and all those who are therein would have perished. Nay! We have brought to them their reminder, but from their reminder they turn aside.

72. Or is it that you ask them a recompense? But the recompense of your Lord is best, and He is the best of those who provide sustenance.

73. And most surely you invite them to a right way.

74. And most surely those who do not believe in the hereafter are deviating from the way.

75. And if We show mercy to them and remove the distress they have, they would persist in their inordinacy, blindly wandering on.

76. And already We overtook them with chastisement, but they were not submissive to their Lord, nor do they humble themselves.

77. Until when We open upon them the door of severe chastisement, they are in most despair at it.

The Ruku tells at its beginning that Allah had asked all His Messengers to eat from the pure foods and keep on doing

the righteous deeds; note that whatever foods a person takes-in does affect the conduct of that person (his awareness of the good moral values); the Quran indicates explicitly at places that the intake of anything affects the Man even in the spiritual sense; note that Allah had commanded Adam & Eve to keep away from going near even to the tree that had the prohibited fruit for them on it but the Satan pursued this first couple of the mankind to eat the prohibited fruit to affect them adversely so undoubtedly, he is the enemy of the mankind; Allah has commanded all Muslims that they must have TAQWA to Allah whom they truly believe; so His command here to eat of pure good things is not only for His Messengers but it is for all Muslims as the eating of any such thing that is unlawful and/or impure affects TAQWA to Allah adversely that is the highest of the spiritual values for the true Muslim; Al-Hamdu Lillah; Allah told all His Messengers that they all relate to one nation that has its basis on adherence to the fundamental teachings of Islam and that explicitly tells that Allah only is the true Lord of all the creation; as the time elapsed, there were such people who defied the Truth and set their factions against it, each one of these factions remained firm on what it has set being pleased with it; so O Prophet PBUH - provide the fundamental teachings of Islam to the disbelievers whom you address and then leave them on their own until the time of their death comes, naturally or by some calamity that falls upon them, when they would see their extreme ignorance to the Truth; AAYAAT-55 & 56 search them if they have this notion that as Allah has given them wealth and sons at their lives at the world, they have virtues needed to success; that

is not so, as such assets at the world are no guarantee to the true success at AKHIRAT which would only come by the true belief and the righteous deeds according to it (as that brings TAQWA inside and that is the thing needed to get the true success); Surah HUIJURAT-13 tells all men explicitly, "O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah (at the world and at AKHIRAT) is the one among you most careful (of his duty i.e. having more of TAQWA); surely Allah is Most Knowing (of all hidden things), Aware (of all manifest things)"; AAYAAT-57 to 61 ahead at this Ruku mention the honorable persons who have all virtues that are needed to get the true success at AKHIRAT; they read, "surely they who from fear of their Lord are cautious, and those who (sincerely) believe in the AAYAAT of their Lord, and those who do not associate (aught) with their Lord, and those who give what they give (in alms) while their hearts are full of fear that to their Lord they must return (so any such thing does not touch their sincerity in doing good deeds that is adverse to it); these (who with all good qualities in them) hasten to good things (i.e. the virtuous deeds) and they are foremost in (attaining) them"; so it is by the true belief in Allah with total trust in Him and the virtuous deeds according to that belief, that the person is liable to success at AKHIRAT; Allah tells such good virtuous persons that He asks any of such persons to accept the Truth and work according to it to the extent of his ability only so that he understands that there is no burden on him but only ease to remain to Islam, and Allah has such specific book with Him

which records all facts explicitly so no person would be dealt with unjustly at AKHIRAT; Al-Hamdu Lillah; as for the disbelievers, their hearts are in extreme ignorance with respect to the fundamental teachings of Islam and they do such deeds that relate to their lives at the world without any care to AKHIRAT (so they are occupied in vain deeds that are futile at the true life); and whenever Allah punishes such persons, who have all pleasures at hand at their lives at the world, they cry for succor as they do not have any tolerance to bear any such adversity; at such occasion, their cry for succor does not get them anything as Allah, the true Lord, puts His wrath upon them as they live remaining oblivious of the Day of Judgment though they are called explicitly to the teachings of Islam; note that Allah cares for the tolerance of the virtuous persons that they show gains at AKHIRAT by TAQWA according to their ability but He does not care for such disbelievers who live in total ignorance to practice the Islamic teachings, when He puts His wrath upon them; AAYAAT-66 & 67 tell that the disbelievers had chosen to ignore Islam in their practice even after getting its knowledge and there are such persons among them who in their arrogance, speak disrespectfully about the Quran and even disrespect the Prophet PBUH who calls them towards Islam, as if he is someone telling fables by night; note that at those times, there used to be such persons who were good at vain gossips and they used to sit by nights (especially that had much of moonlight) in gatherings to entertain people (and get some amounts through it) by jests, fictions and fables; no one took their speech in serious terms and pleased themselves only by that as pastime; from AAYAT-68 to

AAYAT-72, the Ruku addresses their doubts mentioning them in such manner that they reflect on their erroneous stance; these AAYAAT read, "is it then that they do not ponder over what is said (but they must realize that this attitude of ignorance is highly wrong); or is it that there has come to them that which did not come to their fathers of old (but they know well that WAHI has descended to the Messengers of Allah even before); or is it that they have not recognized their Apostle, so that they deny him (but they do see that he is the most virtuous person who asks them to follow the teachings of Islam); or do they say- there is madness in him?- nay- he has brought them the truth (i.e. the Quran- so when he teaches them about it explicitly, how could he have any madness in him), and most of them are averse from the truth (as it seems they do not even intend to hear it); and should the truth follow their low desires (i.e. the manner in which they want the Quran to guide them), surely the heavens and the earth and all those who are therein would have perished (as they want convenience at the world and they do not understand the manner to apply it to the life so their efforts would only cause extreme troubles to all); nay- We have brought to them their reminder (i.e. the Quran), but from their reminder they turn aside; or is it that you (O Prophet PBUH) ask them a recompense (as those persons who provide entertainment to gatherings at the moonlight, ask them but that is not so); but the recompense of your Lord is best, and He is the best of those who provide sustenance"; Al-Hamdu Lillah; AAYAT-73 assures the Prophet PBUH that he is fulfilling his liability well and he certainly is calling all peoples to the right path; so everything

is fine at his side but the disbelievers who have no belief in the Day of Judgment, they are deviating from the true path due to their own disbelief; if Allah gives them relief from some adversity that falls upon them by His will, by His caring mercy, they are not grateful to Him but they go on practicing their wrongs and do not come to Islam; and if Allah punishes them by some adversity that falls upon them by His will so that they realize their wrongs by the taste of some trouble and save themselves from the torment at AKHIRAT, they still do not surrender to Allah by humbleness and they still do not come to Islam; the last AAYAT of the Ruku tells that when Allah would open the door of extreme punishment upon them (ending their space to make themselves better, by death upon them) then they would realize how severe it is upon them but they would be totally unable to remove it from them; the AAYAT reads, "until when We open upon them the door of severe chastisement, they are in most despair at it"; most certainly, Allah only is the true authority; Al-Hamdu Lillah.

MOMINOON-The Fifth Ruku

78. And He it is Who made for you the ears and the eyes and the hearts; little is it that you give thanks.

79. And He it is Who multiplied you in the earth, and to Him you shall be gathered.

80. And He it is Who gives life and causes death, and (in) His (control) is the alternation of the night and the day; do you not then understand?

81. Nay, they say the like of what the ancients said:

82. They say: What! When we are dead and become dust and bones, shall we then be raised?
83. Certainly we are promised this, and (so were) our fathers aforetime; this is naught but stories of those of old.
84. Say: Whose is the earth, and whoever is therein, if you know?
85. They will say: Allah's. Say: Will you not then mind?
86. Say: Who is the Lord of the seven heavens and the Lord of the mighty dominion?
87. They will say: (This is) Allah's. Say: Will you not then guard (against evil)?
88. Say: Who is it in Whose hand is the kingdom of all things and Who gives succor, but against whom, succor is not given, if you do but know?
89. They will say: (This is) Allah's. Say: From whence are you then deceived?
90. Nay! We have brought to them the truth, and most surely they are liars.
91. Never did Allah take to Himself a son, and never was there with him any (other) god- in that case would each god have certainly taken away what he created, and some of them would certainly have overpowered others; glory be to Allah above what they describe!
92. The Knower of the unseen and the seen, so may He be exalted above what they associate (with Him).

The Ruku mentions about such disbelievers who believed that Allah has created all the universe and all things in them but did not believe in Him as authority over them so that they

shape their lives according to His commands and did not believe that they would ever come to live again after death; AAYAT-78, the first AAYAT of the Ruku, tells that Allah has created ears, eyes and hearts of all men yet the disbelievers did not use them correctly as they had to hear the Quran to get the Truth, see the universe around to get it where everything is working in perfect order by principles that Allah has set for all things and so they should have accepted it heartily but they are most ungrateful to Allah; they live their lives in ignorance to commands of Allah though He has spread them all at the earth for their convenience to live-on their lives and there would certainly occur the Day when they would be brought to Him; Al-Hamdu Lillah; they need to see that He gives lives to all persons by His will when and where He intends and He gives them death by His will when and where He intends; and He has control over the matters of heavens too as the difference of the night to the day is so because He wills for it; but even though there are such disbelievers who do believe in Allah and also that He has control over the universe, they have the notion that Allah does not control the matters of their lives; they have taken the belief that they would not come to life again after death, but certainly they would; it is just that they do not understand the authority of Allah; Al-Hamdu Lillah; they say the same words which the disbelievers of yonder days had said that when they are dead and become dust and bones, they would not come to life again as this is some fiction that was mentioned to their forefathers which took some hold in them to repeat now and then; Allah asks the Prophet PBUH to ask the disbelievers about Allah and the Ruku mentions

their answers; AAYAT-84 to AAYAT-90 read, "say whose is the earth, and whoever is therein, if you know?; they will say- Allah's; say- will you not then mind- say- who is the Lord of the seven heavens and the Lord of the mighty dominion?; they will say- (this is) Allah's; say- will you not then guard (against evil)?; say- who is it in whose hand is the kingdom of all things and who gives succor, but against whom, succor is not given, if you do but know?; they will say- (this is) Allah's; say- from whence are you then deceived?; nay! We have brought to them the truth, and most surely they are liars"; the AAYAT mentions the disbelievers as liars that though they do understand that Allah has control over all matters around and even has the control to put any adversity upon them by the situation around, they still do not take Him as their true Lord to obey and live their lives according to His commands; this actually is hypocrisy which denotes in clear terms that they are liars; there is a Hadith at Bukhari which tells that the Prophet PBUH said, "whoever has the following four traits will be a pure hypocrite and whoever has one of these four will have one of hypocrisy unless and until he gives it up; whenever he is entrusted, he betrays; whenever he speaks, he tells a lie; whenever he makes a covenant, he proves treacherous; whenever he quarrels, he behaves in imprudent, unscrupulous and insulting manner"; so now when Allah has provided them the Quran that tells them the Truth explicitly, they still do not believe in its teachings so they are extremely foolish in their attitudes; the last couple of AAYAAT at the Ruku state hitting those disbelievers who believed that there is some other having authority too as they assigned a son to Allah Who certainly is Most Pure from

such things; we have studied at Surah ANBIYA-19 to 24 at its second Ruku, "and whoever is in the heavens and the earth is His; and those who are near to Him (especially angels) are not proud to serve Him, nor do they grow weary; they glorify (Him) by night and day; they are never languid (and they continue glorifying Him); or have they (the disbelievers) taken gods from the earth (from the creation of Allah) who (they take as if they are able to) raise (the dead); if there had been in them any gods except Allah, they would both have certainly been in a state of disorder (as in that case, they would have challenged each other for the absolute authority but that is not so as Allah only has the true authority that is absolute); therefore, glory be to Allah, the Lord of the ARSH (the royal Throne that tells that He only is the true Authority), above what they attribute (falsely to Him); He cannot be questioned concerning what He does and they shall be questioned (so He has set the righteous law for whole of the universe by His will and has kept balance in all His creation and has guided all the creation towards Him; Al-Hamdu Lillah); or, have they taken gods besides Him? Say: Bring your proof; this is the reminder of those with me (i.e. the Quran) and the reminder of those before me (i.e. Torah); (these both guide to believe in Allah, the only Creator of all the creation and He always has all His attributes and He only is the true Lord; so what makes them to take gods besides Him); nay- most of them do not know the Truth (that is the law of Allah on which He has created all persons and even all the universe), so they turn aside"; certainly, He only has all the true authority; Al-Hamdu Lillah.

MOMINOON-The Last Ruku

93. Say: O my Lord! if Thou should make me see what they are threatened with:

94. My Lord! then place me not with the unjust.

95. And most surely We are well able to make you see what We threaten them with.

96. Repel evil by what is best; We know best what they describe.

97. And say: O my Lord! I seek refuge in Thee from the evil suggestions of many of Satan;

98. And I seek refuge in Thee! O my Lord! from their presence.

99. Until when death overtakes one of them, he says: Send me back, my Lord, send me back;

100. Haply I may do good in that which I have left. By no means! it is a (mere) word that he speaks; and before them is a barrier until the day they are raised.

101. So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other.

102. Then as for him whose good deeds are preponderant, these are the successful.

103. And as for him whose good deeds are light, these are they who shall have lost their souls, abiding in hell;

104. The fire shall scorch their faces, and they therein shall be in severe affliction.

105. Were not My AAYAAT recited to you? But you used to reject them.

106. They shall say: O our Lord! our adversity overcame us and we were an erring people:

107. O our Lord! Take us out of it; then if we return (to evil) surely we shall be unjust.

108. He shall say: Go away into it and speak not to Me;

109. Surely there was a party of My servants who said: O our Lord! we believe, so do Thou forgive us and have mercy on us, and Thou art the best of the Merciful ones.

110. But you took them for a mockery until that made you forget My remembrance and you used to laugh at them.

111. Surely I have rewarded them this day because they were patient, that they are the achievers.

112. He will say: How many years did you tarry in the earth?

113. They will say: We tarried a day or part of a day, but ask those who keep account.

114. He will say: You did tarry but a little-- had you but known (it):

115. What! did you then think that We had created you in vain and that you shall not be returned to Us?

116. So exalted be Allah, the True King; no god is there but He, the Lord of the honorable dominion.

117. And whoever invokes with Allah another god- he has no proof of this- his reckoning is only with his Lord; surely the disbelievers shall not be successful.

118. And say: O my Lord! forgive and have mercy, and Thou art the best of the Merciful ones.

The last Ruku starts by asking the Prophet PBUH to ask for protection of Allah for himself if He intends to put His

wrath upon the disbelievers; this tells that all true Muslims have to ask for the protection of Allah from all calamities all the time everywhere that Allah intends to put upon those who disrespect His message; note that Surah ANFAAL has mentioned clearly that when some calamity hits the wrong persons, it does not spare even such persons who do try to live by Islamic teachings if they remain oblivious to ask Allah for mercy on their unintentional wrongs; it says, "and fear an affliction which may not smite those of you in particular who are unjust; and know that Allah is severe in requiting (evil)" (ANFAAL-25); if good persons live without much care to feel any guilt on any of their wrongs especially on their omission of providing the message of Allah to all peoples around, they also might taste the touch of chastisement that Allah sends upon the wrong persons; ANFAAL tells at AAYAT-33, "But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness"; we have studied for this AAYAT at the note on the fourth Ruku of ANFAAL that "Allah tells the reason in AAYAT-33 to all peoples for not accepting their asking for chastisement and note that this is the clear ruling of Allah in this issue; Allah would not punish any nation in the worldly life while the Messenger resides in them (as He has provided them the space to certain time to accept him and save themselves) and the other reason is that He would not punish them when they verbally ask for forgiveness; note that ISTIGHFAAR (that is the term implied at AAYAT-33 and it has the positive connotation) means to repent verbally while TAUBAH relates to repent truly by heart leaving the wrong totally with the intention not to do the wrong again and

the intention to provide the compensation to it by TOFIQ from Allah, the true Lord; note that TAUBAH has ISTIGHFAAR too inside its fold; note also that though the AAYAT addresses the disbelievers yet if we look at the world today, it seems that ISTIGHFAAR to Allah of the Muslims in general have provided some safety to them at this moment of time from such wrath of Allah that might have destroyed them totally otherwise, as many of them (even with the claim that they are Muslims) have attached themselves totally to the worldly gains without care to AKHIRAT and as many of them lack much of the fervor towards Islam"; Muslims do need to make TAUBAH towards Allah at this moment of time for safety not only at the worldly life but also at AKHIRAT; Al-Hamdu Lillah; at this Ruku, AAYAT-96 ahead tells the Prophet PBUH to "repel evil by what is best; We know best what they describe"; and so it directs him that he would go on with his task of providing the teachings of Islam to all peoples and after him the Muslims as his UMMAH (i.e. all Muslims as whole) would take on the task ahead; Al-Hamdu Lillah; AAYAAT-97 & 98 ask the Prophet PBUH to ask Allah for protection from satanic jinn too besides the satanic persons among the mankind; they read, "and say- O my Lord- I seek refuge in Thee from the evil suggestions of many of Satan; and I seek refuge in Thee- O my Lord- from their presence"; Al-Hamdu Lillah; these AAYAAT ask attention to the teaching provided at Surah AARAAF which directs, "take to forgiveness and enjoin good and turn aside from the ignorant; and if a suggestion from the Satan afflicts you, seek refuge in Allah; surely He is Hearing, Knowing" (AARAAF-199 & 200); so with all efforts,

the Muslims certainly need to ask the protection of Allah from all satanic persons that are among the mankind or among the jinn; most certainly, Allah only is the true authority; Al-Hamdu Lillah; AAYAAT ahead tell that at the time of death, the disbelievers ask Allah to send them back to the life at the world so that they work in accordance with His commands; they would see that they were at the wrong side but when Allah ends the space for acceptance of the Truth for some person then He does not give him any more space for it; He mentions clearly that this is only what they state but if they did get some more of life at the world, they would still continue to live in their same previous manner; but it is the state of BARZAKH now on them on which they would remain till the day when they would be raised again from dead; note that BARZAKH is the barrier that prevents anyone to return to life after death and many ULAMA of repute have interpreted it as some period of time rather than some specific place so it actually means that the persons live on spiritually at different planes of life according to their respective status then, whether it is just above the grave or at some place that is neither trying nor rewarding or at some wretched place that is highly trying (that is called SIJJIN that literally means— prison) or at some blessed place that is highly rewarding being peaceful (that is named as ILIYYIN that literally means the place that is elevated) or even at JANNAH (the Paradise); these placements that are according to the respective conditions of persons spiritually at BARZAKH would remain for them till the time only ALLAH knows, after which they all would be dead completely and then they all would be restored to life

as we know it at HASHR (the first day of AKHIRAT) and everyone would see the good or the bad consequence of his belief and deeds then and there; but it is notable that the detail for BARZAKH while we live at this world is not possible; Al-Hamdu Lillah; AAYAAT ahead from 101 to 116 tell about the Day of Judgment and the matters therein; they tell that when the trumpet for the resurrection would be blown then there would remain no relations among people so every person would face his trial on that day individually and no person would ask any other for any of needs; so the good persons who have got weight in their belief (which means that they are true believers), these would be truly successful; and as for such persons who have got such belief that is very light in weight (which means that they are disbelievers in the fundamental teachings of Islam), these are they who shall have done much loss to their souls and they would abide in the hell-fire; note that the scales there would weigh not only deeds but even the belief of men and there would even be such persons at that day for whom Allah would not set the scales to balance their deeds as they would be most highly wrong in the disbelievers due to their erroneous belief; Surah KAHF mentioned that "those whose effort go astray in the life of the world, and yet they reckon that they do good work; these are they who disbelieve in the AAYAAT of their Lord and His meeting, so their deeds become null, and therefore We will not set up a balance for them on the day of resurrection" (KAHF-104 & 105); so here the mention of their deeds include their belief too which is so erroneous that Allah would not provide any scales to them to balance neither the status of their belief nor the status

of their deeds and certainly, Allah only is the true authority; Al-Hamdu Lillah; AAYAT-104 at this last Ruku of MOMINOON mentions, "the fire shall scorch their faces, and they therein shall be in severe affliction"; from AAYAT-105 to AAYAT-116, Allah provides them the reason for their extreme punishment at the hell-fire; they read, "were not My AAYAAT (which provided the fundamental teachings of Islam) recited to you- but you used to reject them; they shall say- O our Lord- our adversity overcame us and we were an erring people (so they would accept that they were lost in the beauty of the world without care to AKHIRAT); O our Lord- take us out of it (so they would repeat the request that they had made just after death); then if we return (to evil) surely we shall be unjust; He shall say- go away into it and speak not to Me (so He would say this because He has ended the space that He had provided to them totally now to present their worth for JANNAH); surely there was a party of My servants (at the world) who said- O our Lord- we believe, so do Thou forgive us and have mercy on us, and Thou art the best of the Merciful ones; but you took them for a mockery until that made you forget My remembrance and you used to laugh at them; surely I have rewarded them this day because they were patient (and did not get lost in the beauty of the world but took their necessities only from that, living with all attention to commands of Allah), that they are the achievers (of the true success); He will say- how many years did you tarry in the earth? -they will say- We tarried a day or part of a day (as the day at there equals one thousand years by the count of time at the world), but ask those (angels) who keep account; He will say- You did tarry but a

little- had you but known (so this is to tell them that they made their undue efforts for such brief space of time); what- did you then think that We had created you in vain and that you shall not be returned to Us? (but Allah created everything by His set principles for them because He intended to test all peoples of the world thoroughly) -so exalted be Allah, the True King; no god is there but He, the Lord of the honorable dominion"; Al-Hamdu Lillah; the last of this Ruku mentions most explicitly that those who commit SHERK (that means to take anyone equal to Allah in authority or in such ability as to provide relief besides Him), such disbelievers would never achieve success; the most basic teachings of Islam are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); this Ruku has mentioned emphatically that all persons would receive their respective accounts at AKHIRAT, that would relate to their respective belief and their respective deeds that they committed at the life at the world; Al-Hamdu Lillah; the Ruku had directed the Prophet PBUH at its beginning to ask for protection of Allah for himself if He intends to put His wrath upon the disbelievers and we know by hadith that the Prophet PBUH did care to ask for protection of Allah especially when he saw some adverse change in the weather; the last AAYAT emphatically asks the Prophet PBUH for this good humble attitude though he certainly was in the protection of Allah all

the time (see Surah YOUNUS-61) yet asking Allah for it time and again has its own high benefits; it directs him to ask Allah, "and say- O my Lord- forgive and have mercy, and Thou art the best of the Merciful ones"; all Muslims certainly do need to ask Allah for His protection to them at all times and at all places as that certainly is the only manner to stay safe from the suggestions of all satanic persons, whether in the jinn or in the mankind; Al-Hamdu Lillah.

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

Here our study of MOMINOON ends; Al-Hamdu Lillah

Surah NOOR
(Consists of 9 Ruku; H-6)

NOOR-The First Ruku

1. (This is) a chapter which We have revealed and made obligatory and in which We have revealed clear AAYAAT that you may be mindful.
2. (As for) the female fornicator and the male fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day, and let a party of believers witness their chastisement.
3. The fornicator shall not marry any but a female fornicator or idolatress, and (as for) the female fornicator, none shall

marry her but a male fornicator or an idolater; and it is forbidden to the believers.

4. And those who accuse free women then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever; and these it is that are the transgressors,

5. Except those who repent after this and act aright, for surely Allah is Forgiving, Merciful.

6. And (as for) those who accuse their wives and have no witnesses except themselves, the evidence of one of these (should be taken) four times, bearing Allah to witness that he is most surely of the truthful ones.

7. And the fifth (time) that the curse of Allah be on him if he is one of the liars.

8. And it shall avert the chastisement from her if she testifies four times, bearing Allah to witness that he is most surely one of the liars;

9. And the fifth (time) that the wrath of Allah be on her if he is one of the truthful.

10. And were it not for Allah's grace upon you and His mercy-
- and that Allah is Oft-returning (to mercy), Wise.

Surah Noor presents such rulings that the Muslims would observe in their social life and it specially guides to living with care to the highest of moral values; Al-Hamdu Lillah; the first Ruku starts by the introduction of the Surah that Allah has revealed this Surah to provide such AAYAAT that all Muslims remain highly mindful to observe the utmost good moral values that the Islamic teachings ask of them; it

begins by mentioning the ruling about the persons involved in adultery that the Muslims would punish both the man and the woman by 100 lashes to each in public (men in front of men; women in front of women); note that the female fornicator is mentioned before the male fornicator as the initial proposal to shameful attitudes does come from female persons who incline to wrongs (though initial proposal to unjust attitudes does generally relate to male persons who incline to wrongs); note also that though this ruling that the Quran mentions here is most general in nature to punish on fornication and to punish on adultery, the Hadith mentions that this is the punishment of the unmarried persons only; if the accused are married, and their respective spouses were with them without any indication of any obstruction in getting sexual satisfaction from their respective spouses and the crime is proven by his/her confession four times or by four angelic eye-witnesses that give testimony against him/her clearly then their punishment is that they are stoned to death (that is named as RAJM); note here that pregnancy of the woman accused of adultery is not the primary evidence against her though her husband might not be with her for quite some period; with total respect to ruling that is related to RAJM, I, MSD, state plainly that it is exceedingly better that RAJM remains to paper only as of now and so the punishment to adultery for the married person also remains the same as for the unmarried person; but please note this well that the Prophet PBUH gave the verdict of RAJM in all such cases practically where married persons were involved who confessed four times to it so it is not feasible for the Muslim person that he rejects it as the Islamic command in this

matter; however, there is some detail about RAJM because of matters that we face as of now and I would recommend the reading of my writing "The Islamic Guidelines" that presents the matter in some detail as it relates to establishing of the Islamic environment at the world as of now; Al-Hamdu Lillah; these cases were very few at that time so the persons that object to RAJM, state that the Prophet PBUH might have dealt with them as an exception; but where he dealt with something exceptionally, he did take care to convey that this is not the specific law and here at this matter, there is nothing that directs to this conclusion; certainly, the Muslim persons at authority need to see to eliminating the means to this filthy sin/crime as much as possible; note that the first incident punished by RAJM at the times of the Prophet PBUH was of the couple that were Jew when the Prophet PBUH stated words near to the effect that he is applying this RAJM as revival to the relevant command of Allah; now, with the change of situation that genuinely asks some revision to this issue for applying Islam to all matters at hand (as we Muslims do need revival to the practice of Commands of Allah), we need to keep RAJM aside from the Islamic judicial system and rule the issue in the same manner as with the unmarried couple, punishing all such persons who had been proven to commit adultery by 100 lashes; even if the accused to adultery are not proven categorically as committers of it (because the standard for the four witnesses is literally angelic in this matter and they would necessarily be eye-witnesses to the matter) but the available circumstantial evidence is much substantial to indicate them as involved in it, the Muslim judge with care to

Islamic teachings, would sentence the accused persons to 39 harsh lashes each as TAZIR that is lesser category for crimes/sins and most certainly, Allah knows better; the crimes related to passion do need physical torment officially by the Islamic judicial system as that is the only manner that eradicates the most evil thinking which sets into such persons; Al-Hamdu Lillah; note that all men at Sodom & Gomorrah had become so much related to immorality that Allah sent the Messenger (that was Lot-AS) from outside of them and he had to ask them "is there not among you one right-minded man?" (Surah HOODH-78); please note also that there are five matters that are named as HADD (which relate to prescribed punishment when they are proven without any doubts); there is no such thing that might cause genuine inhibition for persons at authority among Muslims to implement them as of now, even though they include the amputation of the fingers of the thief who is proven to have committed the act categorically (please see the notes at the fifth and at the sixth Ruku of Surah MA'EDAH at this "Tafsiri-Guide"); they need to dare implementing these all in these current times even, with care that the awareness to the Islamic Teachings becomes common among all peoples of the world; however, RAJM does present much notable problem that is the punishment to the married adulterer and the married adulteress and does genuinely need reservation in practice as of now; the other three prescribed punishments besides that which relates to adultery and besides that which relates to thieves (both of which are included in the category of HADD), are for group of dacoits (and mutineers against the Islamic state) as specified in

Surah MA'EDAH-33; eighty lashes to the person who makes wrongful accusation of adultery against someone as specified in this Surah that we currently study i.e. Surah NOOR-4 and forty lashes to the drinker of wine (that is basically told by IJMA which means the consensus on some Islamic issue of almost all of notable ULAMA at the time in which consensus of SAHABA-RA i.e. the companions of the Prophet PBUH, has special status by which this command has become acceptable); the person involved in adultery is to be punished by 100 lashes publicly that would be executed with the moderate whip (men in front of men and women in front of women) and that might be divided in execution and though harsh, yet it would not be so harsh that it becomes unbearable to the person who is involved in this most extreme wrong which undoubtedly is one of the highest of sins; note that Islam considers it one of the most heinous sins/crimes even if it is committed with consent of both sides; Al-Hamdu Lillah; AAYAAT-1 to 5 of Surah NOOR present the related issue in words, "(this is) a Surah (chapter) which We have revealed and made (rulings here as) obligatory and in which We have revealed clear AAYAAT that you may be mindful (to observe the utmost good moral values that the Islamic teachings do ask); the female fornicator and the male fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah (as that pity would cause shameful attitude to get some hold at the surrounding area), if you believe in Allah and the last day, and let a party of believers witness their chastisement (so that all persons at the surrounding area do keep away from this filth in all ways

possible); the male fornicator shall not marry any but a female fornicator or idolatress (that means that the Muslims need to develop such beautiful tradition in all area that disallows the person involved in adultery to marry any of decent women from all that area), and (as for) the female fornicator, none shall marry her but a male fornicator or an idolater (due to the good impression of the beautiful tradition to keep them away to affect the decent women adversely); and it is forbidden to the believers (as EHSAAN asks to keep away from marrying such person who is involved in adultery and ADL asks to keep away from marrying such person who is involved in SHERK); and those who accuse free women (which is named as QADHF) then they do not bring four (angelic) witnesses (on their accusation), flog them, (giving) eighty stripes (so that no person at the Islamic environment dares to accuse any Muslim person of such filthy sin/crime causing extreme shame to fall upon him), and do not admit any evidence (at the Islamic judicial system) from them ever; and these it is that are the transgressors (who intend to cause shameful attitude to take some hold at the environment); except those who repent after this and act aright, for surely Allah is Forgiving (so He eliminates the impression of wrongs from their document of deeds), Merciful (so He gives them space ahead to work for the virtuous deeds)"; Al-Hamdu Lillah; the next AAYAAT at the Ruku mention the issue of LI'AN which means "to curse each other" and in the Islamic jurisprudence when a man blames his wife with adultery and he does not have four upright eye-witnesses to his claim then the Islamic judicial system would ask him to say four times keeping his own self in focus that

he is truthful in his accusation and the fifth time he would say that if he has lied then the curse of Allah falls on him; then his wife who had been accused would say four times keeping her husband in focus that he only is a liar in his accusation and the fifth time she would say that if he has spoken the truth then the wrath of Allah falls on her; so this issue specifically relates to the man and wife where the man accuses his wife of adultery and does not get four compatible eye-witnesses; by these statements, the man keeps off the HADD (the prescribed punishment of lashes) of wrongly abusing her of adultery while the woman keeps off the HADD from her of adultery respectively; this matter is specifically related to the man & wife when he had accused her of adultery and she had not confessed to it; though the statements of LI'AN itself are enough for the separation between the man and the woman and they would not remain man and wife after that yet the court would announce the divorce between them officially then and there after LI'AN; she would never come into his marriage again and she would get the custody of their children that are young; if she gives birth to a child being pregnant at the time of LI'AN, it would not be referred to as the offspring of any particular man but he would be referred to as the child that came after LI'AN; it is so very sad that in the world where doings of one affects the other, children often have to bear the adversity of bitter quarrels inside the family without any fault of their own; the last AAYAT of the Ruku states that though cursing each other is nothing appreciable yet in broad sense, it is blessing of Allah (not only to both sides as they remove HADD from themselves and get the space to compensate for

the wrong that any of them has committed), upon whole of environment as He cares to make all persons practice the Islamic teachings with respect among each other, for the good morality at the whole of environment; so Allah is Oft-returning to mercy because He sets the past actions that men have shown, in such manner where they do not affect the environment negatively and He is Most Wise because He takes the matters in such manner ahead in the future that all persons get the ample space to make themselves better by their positive actions remaining firm upon the teachings of Islam; certainly, Allah only is the true authority; Al-Hamdu Lillah.

NOOR-The Second Ruku

11. Surely they who concocted the lie are a party from among you. Do not regard it an evil to you; nay, it is good for you. Every man of them shall have what he has earned of sin; and (as for) him who took upon himself the main part thereof, he shall have the most grievous chastisement.

12. Why did not the believing men and the believing women, when you heard it, think well of their own people, and say: This is an evident falsehood?

13. Why did they not bring four witnesses of it? But as they have not brought witnesses they are liars before Allah.

14. And were it not for Allah's grace upon you and His mercy in this world and the hereafter, most grievous chastisement would certainly have touched you on account of the discourse which you entered into.

15. When you received it with your tongues and spoke with your mouths what you had no knowledge of, and you deemed it an easy matter while with Allah it was most grievous.

16. And why did you not, when you heard it, say: It does not beseem us that we should talk of it; glory be to Thee! this is a great calumny?

17. Allah admonishes you that you should not return to the like of it ever again if you are believers.

18. And Allah makes clear to you AAYAAT; and Allah is Knowing, Wise.

19. Surely (as for) those who love that shameful things should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know.

20. And were it not for Allah's grace on you and His mercy, and that Allah is Compassionate, Merciful.

This Ruku at Surah Noor defends one of the wives of the Prophet PBUH whom the hypocrites accused of adultery and some of good Muslims even, though very few, fell for their filthy propaganda against her; this incident is named as "IFK" (extreme fib; slander) and it caused much anguish to the Prophet PBUH until Allah defended her at this Ruku categorically and told about the most grievous punishment to all persons involved in speaking of and in publishing of IFK; the incident is reported at Bukhari in detail and briefly, it mentions that Bibi Ayesha-RA, who was the most beloved to the Prophet PBUH in his wives, had accompanied him at one of the expeditions (that he had taken to tackle the challenge

from the tribe of Bani-MUSTALIQ at the sixth year of Hijrah); going back to Madinah, the Prophet PBUH ordered to proceed at night so Bibi Ayesha left the army-camp and went far away at wilderness to answer the call of nature and after that, when she came back to the camp, she realized that she had misplaced her necklace that was made of black bead and she went again to the far-away place to search for it and that search detained her for some period; meanwhile, the persons who used to carry her howdah (i.e. the cabin made for her that was set at the back of camel where she sat inside to fulfill the demands of veil) put her at the back of it properly and as she was very much light in weight so the lightness of howdah did not cause any concern to them while raising it up and they drove away the camel with the procession and all of them proceeded-on; she then found her necklace and returned to the camp but found nobody therein as the procession has departed; though she had made the mistake of not mentioning to any person that she would search for her necklace going back inside the wilderness yet she was wise enough to understand that they would certainly miss her sooner or later and then they would come back to this same place to search for her; she made herself as comfortable as possible but instantly, she felt very sleepy; now, it happened that one of SAHABA by the name of SAFWAN bin MU'ATTIL as-SULAMI was following the procession as the Prophet PBUH had appointed him to see if the procession has mistakenly left anything behind; he reached the place where Bibi Ayesha-RA was sleeping, in the morning and as he came to her, he recognized her as he had seen her before the command of veil had descended; he

called-out loudly as he recognized her, the words at BAQARAH-156 that are "to Allah We belong, and to Him is our return"; she arose and covered her face with her garment, and as he made his she-camel kneel down, she mounted it; then he set out, leading the she-camel that was carrying her till they joined the procession during the midday; at that time, the leader of the hypocrites, Abdullah bin UBAYYE, caused havoc by slander upon both of them, among all persons there; but soon the procession came to Madinah and just as they reached there, she became ill; she was not aware that some persons are spreading such wrong things about her among the masses but she did see that while she was sick, she was no longer receiving the same kindness from her respectable husband as she used to receive at such occasions of illness; he would enter at her place and say greeting and ask briefly about her and then depart; that caused some concern to Bibi Ayesha yet it was only when her ailment was receding that she came to know of that extreme fib that hypocrites there were saying about her; it was the mother of MISTAH (and this man also was involved in acceptance of this extreme fib) who stumbled over her robe when she was accompanying her and spontaneously cursed her son MISTAH (as she might have felt that it was his extreme wrong that had caused some adversity to her); there were three of such considerably mentionable Muslim persons at that time who were not taken as hypocrites, but who had also acknowledged the IFK against Bibi Ayesha and MISTAH was among them; the other two were HASSAN bin THABIT, the poet who used to defend the speech of the Prophet PBUH by his poetry, and HAMNA, who was the sister-in-law of the

Prophet PBUH (as she was the sister of ZAYNAB-BINT-JAHSH-RA); note that when the Prophet PBUH had asked his wife ZAYNAB about this matter, she had replied, "O Allah's Apostle! I protect my hearing and my sight (by refraining totally from telling lies) as I know nothing but good about Ayesha"; so on query from Bibi Ayesha at this utterance, the mother of MISTAH told about things that were current in people about Bibi Ayesha and as she got this information, she was shocked and it added to her ailment; when the Prophet PBUH visited her the next time, she asked him to give her the permission to go to her parent's home; at her parent's home, she asked her mother about this matter and she tried to soothe her by saying that there is no charming lady who is loved by her husband, who has other wives as well, but that those wives would find fault with her; she could not believe that there were such persons who really were saying all this about her and wept-on for all the night there and for the second night too; but then, there were such persons at the times of Bibi Maryam-AS too who had not spared her even, from such fibs; the problem had amounted to such stage that the Prophet PBUH even consulted BARIRA, the slave-girl of Ayesha, about it and she defended her beautifully by saying, "by Allah Who has sent you with the truth, I have never seen anything regarding Ayesha which I would blame her for except that she is a girl of immature age who sometimes sleeps and leaves the dough of her family unprotected so that the domestic goats come and eat it"; upon this comment, the Prophet PBUH went on to the pulpit of the mosque and stated plainly that slandering of his family has caused much anguish to him; however, the matter did not end at that and

it was nearly after a month upon this matter when the Prophet PBUH visited Bibi Ayesha-RA and said, "thereafter, O Ayesha! I have been informed such and-such thing about you; and if you are innocent, Allah will reveal your innocence, and if you have committed a sin, then ask for Allah's forgiveness and repent to Him, for when a slave confesses his sin and then repents to Allah, He accepts his repentance"; she was still a young girl and had little knowledge of the Quran but she managed to reply in such manner that meant that this fib has been talked about so much that even the Prophet PBUH gets the impression that it may have something in it; she told him that Allah knows that she is innocent and He would bring the fact about it at fore; she quoted the words of Jacob-AS "so (for me) patience is most fitting against that which you assert and it is Allah (Alone) Whose help is sought" (Surah YOUSUF-18); she had also narrated as we find at authentic books of Ahadith that she never thought that Allah would descend AAYAAT for her defense at the Quran that would be recited on forever; she states that the Prophet PBUH had not yet left his seat and nobody had left the house when WAHI came to him and he went into the same hard condition which used to overtake him (when WAHI used to come to him) that the drops of his sweat were running down, like pearls, though it was winter and as it was over, he smiled and said, "O Ayesha! Allah has declared your innocence"; Bibi Ayesha-RA thanked Allah at that occasion that He has conformed her innocence and that by AAYAAT of the Quran; certainly, Allah raises the good status of such good virtuous persons who ask for His blessing with SABR when such immoral persons who have little

respect for any person (and no respect for the good virtuous persons), challenge them stubbornly; certainly, Allah only is the true authority; Al-Hamdu Lillah; the first five AAYAAT of the Ruku state, "surely they who concocted the lie (IFK) are a party (of hypocrites) from among you; do not regard it an evil to you; nay, it is good for you (as now you all would receive the ruling for such cases and you all would learn clearly how to deal with such situation; also, it has exposed the hypocrites and such persons who have little care to finding of facts so they fall for rumors and even spread them on); every man of them shall have what he has earned of sin (that would be written at his document of deeds); and (as for) him who took upon himself the main part thereof (i.e. Abdullah bin UBAYYE), he shall have the most grievous chastisement; why did not the believing men and the believing women, when you all heard it, think well of their own (virtuous) people, and say- this is an evident falsehood (as the matter asks to bring four compatible witnesses of it which they had not provided upon their accusation)?-; why did they (i.e. the hypocrites) not bring four witnesses of it?- but as they have not brought witnesses (according to ADL, the law of Islam), they are liars before Allah; and were it not for Allah's grace upon you and His mercy in this world and the hereafter, most grievous chastisement would certainly have touched you on account of the discourse which you entered into (that some of you took this accusation at face without any witnesses of it and without any research about facts) when you received it with your tongues and spoke with your mouths what you had no knowledge of (while only those who were hypocrites among you, took this evident falsehood

as fact), and you deemed it an easy matter while with Allah it was most grievous (to accuse virtuous persons of such filth, particularly to accuse some virtuous woman of it)"; certainly, Allah has set His law most clearly and He only is the true authority; Al-Hamdu Lillah; the last five AAYAAT guide that the good Muslims shall only speak positively in such matters and never spread them as these things might cause stimulation to extreme shameful attitude to spread among the masses; it is good that there are places where the Muslims refrain from disclosing the name of such women who become victims to rape and they strictly need to conceal the names of such women too who are willfully involved in adultery unless their filth is totally proven officially and they are punished accordingly by relevant lashes upon it, in front of some of the Muslim womenfolk; it is necessary that all reporting of all events at all media of communication remain in such manner officially among the Muslims at any given surroundings which does not cause any shameful attitude to spread or to take hold at the place among the masses; note that Islam strictly commits to keeping it away from the Muslims (though at any age of their lives) even if it needs to censor anything from the media; for other of issues, it inspires the Muslims to care even more than other peoples at the world, for the freedom of expression but most surely, with care to speaking of facts only with such manner of expression that do not hurt anyone and most surely, with care to appreciating the goodness in other persons especially in the good Muslims, by their own internal sense of virtues, as they all are like brothers who care to live most harmoniously among each other (see Surah HAJJURAAAT-10);

Al-Hamdu Lillah; note that there were such good Muslims who said the words that the Quran mentioned to say on such shameful rumors at AAYAT-16 when they heard it, even before these words had descended that were "glory be to Thee- this is a great calumny"; the last five AAYAAT of the Ruku read, "and why did you (Muslims) not, when you heard it, say- it does not beseem us that we should talk of it- glory be to Thee- this is a great calumny?"; Allah admonishes you that you should not return to the like of it ever again if you are believers; and Allah makes clear to you AAYAAT (that you never take any of shameful attitudes as you live-on at EHSAAN); and Allah is Knowing, Wise; surely (as for) those who love that shameful things should circulate respecting those who believe (by any manner that spreads the information among people), they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know (that how the unchecked mention of these things even, cause these things to affect the surroundings adversely); and were it not for Allah's grace on you and His mercy, and that Allah is Compassionate, Merciful (then your light tackling of this matter would certainly have caused most grievous chastisement to you)"; Al-Hamdu Lillah.

NOOR-The Third Ruku

21. O you who believe! do not follow the footsteps of the Satan, and whoever follows the footsteps of the Satan, then surely he bids the doing of indecency and evil; and were it not for Allah's grace upon you and His mercy, not one of you

would have ever been pure, but Allah purifies whom He pleases; and Allah is Hearing, Knowing.

22. And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah's way, and they should pardon and turn away. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful.

23. Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the hereafter, and they shall have a grievous chastisement.

24. On the day when their tongues and their hands and their feet shall bear witness against them as to what they did.

25. On that day Allah will pay back to them in full their just reward, and they shall know that Allah is the evident Truth.

26. Unclean things are for unclean ones and unclean ones are for unclean things, and the good things are for good ones and the good ones are for good things; these are free from what they say; they shall have forgiveness and an honorable sustenance.

The Ruku starts by asking the Muslims not to follow the footsteps of the Satan because whoever follows his footsteps, he leads all such persons to the doing of indecency (shameful attitudes) and evil (injustice); when the person takes-up Islam and avoids SHERK then there are two categories of major sins that he has to avoid necessarily (Allah forgives the minor sins of the true Muslim even by WUDHU and even by SALAH; Al-Hamdu Lillah); these two categories are the shameful attitudes (in which the biggest

of sins is to commit adultery/fornication) and injustice (in which the biggest of sins is to intentionally kill someone unjustly); note here that Allah has shaped the circumstances in such manner that Islam is the only challenger today to all shameful attitudes (mostly initiated by the indecent women so they have more of liability to become better and to see that nothing of shameful attitudes takes place) and to all injustice (mostly initiated by the unjust men so they have more of liability to become better and to see that no injustice takes place); when the Muslim person sincerely asks Allah to help him/her in all adverse situations then only, he/she would be able to avoid all major sins; note also that Allah gave the respect to the Man due to the spirit he had blown inside him and the Satan intends to make him oblivious of its beauty and to plunge him into such of his base desires that lead him to care for the physical pleasures only; and note also that when the male and the female persons among the mankind disregard the command of HEJAB, it leads to extreme shameful attitudes gradually and that is why Islam asks to keep away from all such things too that have much high potential to lead to such attitudes; HEJAB is the attitude of reservation that challenges all shameful attitudes which the Muslim woman takes-up at all walks of life and our study would learn about it explicitly insha-Allah at the next Ruku; the Muslims would not eat anything impure or/and prohibited as it affects the inside adversely (and that is why Allah prohibited proximity even, to Adam and Eve to that tree that had the prohibited fruit and eating of which caused their respective private parts to come into the view of each other); the Muslim men would not talk without some

necessity at the Islamic living-manner to unrelated women (and those women also would care to talk to them by necessity only and in some strict manner); the Muslim women would not leave their homes without some necessity and would return as they have attended to that and they would never wear such dresses that Islam takes as the most indecent clothing for them at any time anywhere (though at leaving their homes, they would see to it particularly) so they would not take-up any such attitude that Islam takes as shameful at any time anywhere; Al-Hamdu Lillah; this AAYAT implies that Allah has shown His mercy to the Muslims and not punished them when they did not stop the spread of the rumor that was very shameful in nature and that related to total falsehood, but that shall not cause any inattention inside them about such matters ahead; Al-Hamdu Lillah; the next AAYAT asks the well-off Muslims not to stop the financial assistance that they had been providing to their poor relatives who had ignorantly involved themselves in acceptance of this rumor; they should forgive them and leave any attention to their extreme idiocy now; note here that Abu Bakr-RA, who used to provide financial assistance for MISTAH because of the latter's kinship to him (as the mother of MISTAH was his first cousin) and because of his poverty, had taken an oath that he will never provide for MISTAH anything after what he has said about his daughter Ayesha-RA; so Allah revealed this AAYAT-22 and upon hearing this, Abu Bakr said that he certainly wishes that Allah should forgive him so he resumed giving MISTAH the aid he used to give him before (and even increased it) and swore that he will never deny it again from him at all; Al-

Hamdu Lillah; this AAYAT tells that it is not feasible to stop providing the financial assistance to some person in sudden manner, even if he has involved himself in some idiocy that hurts the person who is caring for him when he has done it ignorantly and he is most ready to repent duly on awareness of facts; Al-Hamdu Lillah; the couple of AAYAAT ahead mentions explicitly that those persons who accuse the innocent believing women who do not have any attention or any leaning towards shameful attitudes, they shall have most grievous chastisement not only at AKHIRAT but also at their lives at the world; at AKHIRAT, it would happen that Allah would give the tongues and hands & feet of such most wrong persons the power to bear witness in their own specific manner against such dishonest persons of their most unjust doings; the Quran has mentioned at places about the extreme dishonest persons among the disbelievers that at AKHIRAT, their limbs or/and other parts of physique would witness against them explicitly (see Surah HA-MEEM AS-SADAH-20; Surah YA-SEEN-65); this also implies in the most clear terms that whoever had accused Bibi Ayesha-RA wrongly of such heinous wrong to disgrace her and did not repent upon it at the world, AKHIRAT would disgrace him in the most extreme manner among all peoples of the world in such manner that he would be totally unable to offer any defense for himself; certainly, Allah only is the true authority; Al-Hamdu Lillah; as all persons would receive their just judgment there according to their belief and deeds, these persons also would receive their judgment in the most just manner that would be the punishment by the hell-fire if they do not repent on their wrongs at the world sincerely;

their own tongues would testify against them and their hands & feet would be the four witnesses that would endorse its statement explicitly; certainly, Allah only is the true authority; Al-Hamdu Lillah; the last AAYAT of the Ruku relate about the psyche of the Man that reads, "unclean things (i.e. all wrong-doings) are for unclean ones (i.e. those unfair persons who search only for faults even in the most virtuous persons as their attention remains towards unworthy gains of the world) and unclean ones are for unclean things (i.e. those unfair persons are attracted to all wrong-doings only); and the good things (i.e. all virtuous deeds) are for good ones (i.e. those virtuous persons who appreciate the goodness in all persons and try to make all persons better by keeping AKHIRAT in view) and the good ones are for good things (i.e. those virtuous persons are attracted to all virtuous deeds only); these are free from what they (i.e. the unfair persons) say (to blame them of extreme shameful attitudes); they shall have forgiveness (at the world) and the honorable sustenance (at AKHIRAT)"; certainly, Allah only is the true authority; Al-Hamdu Lillah.

NOOR-The Fourth Ruku

27. O you who believe! Do not enter houses other than your own houses until you have asked permission and saluted their inmates; this is better for you, that you may be mindful.

28. But if you do not find any one therein, then do not enter them until permission is given to you; and if it is said to you: Go back, then go back; this is purer for you; and Allah is Cognizant of what you do.

29. It is no sin in you that you enter uninhabited houses wherein you have your necessities; and Allah knows what you do openly and what you hide.

30. Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do.

31. And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over to their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having any need, or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers! so that you may be successful.

32. And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.

33. And let those who do not find the means to marry keep chaste until Allah makes them free from want out of His grace. And (as for) those who ask for a writing from among those whom your right hands possess, give them the writing if you know any good in them, and give them of the wealth of Allah which He has given you; and do not compel your slave

girls to prostitution, when they desire to keep chaste, in order to seek the frail good of this world's life; and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful.

34. And certainly We have sent to you clear AAYAAT and a description of those who have passed away before you, and an admonition to those who guard (against evil).

This Ruku relates beautifully the manner to live by the best of morality in the Islamic environment; the first three AAYAAT of this Ruku teach manners to visit someone or/and some place at the Islamic environment; the Muslims person needs to ask permission to enter when he comes to visit some person; he would stand a little at side from the main door so that his sight does not fall inside as the door opens; he would ask the permission to enter for three times only and if there is no answer, he would postpone his visit to some period ahead; one of the authentic Ahadith at Bukhari mentions that tells that whenever the Prophet PBUH asked permission to enter, he knocked the door thrice with greeting and whenever he spoke anything significant, he used to repeat it thrice; in the current times, the Muslim person might ask permission to visit someone beforehand by the mobile cell-phones and would also conform his presence when he comes at his place and when permission is allowed to him, he would present SALAM to the inmates there; if he does not get the permission to enter from any of responsible persons there, he would leave the place and postpone his visit to some period in future without any resentment on this refusal; Islam most

clearly asks to respect the privacy of Muslims at their homes as they might be engaged in some worthy task needing their attention and there also remains trust upon each other that no Muslim person would involve himself in any of wrongs even in private; also, it is not feasible to trespass upon any private property though there might not be anyone present there unless someone among Muslims have taken specific permission for it due to some of his belongings there; Al-Hamdu Lillah; also, when the Muslim person visits such places where his entry does not need permission as mosques, warehouses (where he has stored some of his assets), community centers (where he is one of members), restaurants, public gardens etc. though if there are timing set at these places to visit them, he would respect that; Al-Hamdu Lillah; at AAYAT-30, Allah asks the Prophet PBUH to provide the command to all Muslim men to care about their sight that they would strictly keep the gaze down when in front of the unrelated women as much as possible for them and they would take care that their private parts remains totally concealed from all people at all times and places; note that the SATAR (such of parts that the person needs to conceal necessarily) for the Muslim man is from belly to knees all round and it needs his physical attention; the Muslim man does not need to leave the things that he requires for the ordinary living of his life so he would take lawful & pure foods and wear necessary simple decent clothes to conceal the SATAR without care to the saying that "clothes make the man" but he would show his gratitude to Allah by living virtuously in the most simple manner; his necessary clothes would also save him from the adversity of the weather and would also remain an adornment to him

though he certainly would not wear such clothes that incline to showing-off; note that Islam does not take as virtuous to torture the physique in any manner but it asks to remain simple enjoying all blessings from Allah due to necessity and up-to necessity; the last of AAYAT-30 says that "surely Allah is Aware of what they do" and this implies that the men have such delicate sentiments towards women that need check and they would take care by EHSAAN for HEJAB of the Muslim women that comes at the next AAYAT, in the best manner possible for them; Al-Hamdu Lillah; at the next AAYAT of the Ruku that is AAYAT-31, Allah asks the Prophet PBUH to provide the same command to all Muslim women to care about their sight that they would strictly keep the gaze down when in front of the unrelated men as much as possible for them and they would take care that their private parts remain totally concealed from all people at all times and places; however, the AAYAT guides ahead to the issue of HEJAB that relates to the Muslim woman categorically; note that for the Muslim woman, all her body is SATAR (which includes her hair too) except for her face, hands up-to wrists and feet up-to ankles and the notable feature is that her SATAR and her HEJAB both are similar in the Islamic surroundings though there are some notable differences too that we would insha-Allah learn ahead; there are such persons at these current times who have taken up the manners of the Satan so much that though they accept the clothing as adornment to the body yet they do not give the worthy credit to the fact that it conceals the parts that are most necessary to conceal which is its primary task; due to such views that are most adverse to Islam, they care but

little about concealing of SATAR most strictly and their views relate much to make space for the women-folk to manifest their physique at some occasions in the most shameful manner; note that such manifestation is totally disallowed even at picnic occasions and totally disallowed even for medical reasons; the notable thing here is that even in the situation of utmost IDHTIRAR (the grave situation of necessity where even her life is at stake), it is necessary for the Muslim woman to take-up the attitude of reservation and care for her SATAR that declines only to become equivalent to the SATAR of the Muslim man at such exceptional medical situation; however, if surgery is most necessary at some other place due to IDHTIRAR for which only a male surgeon is available, the surgeon would concentrate at that place only by covering all the physique by sheet of cloth and exposing only that specific area by tearing it to necessity (whereas only the female persons would assist him in that surgery) as ULAMA would insha-Allah elaborate upon the issue if they are asked for guidance; may Allah give all Muslim persons the awareness of the Islamic teachings, provide all of them TOFIQ to live practically upon that awareness and save all of them from all satanic views by spreading them explicitly to all peoples of the world; Al-Hamdu Lillah; the awareness of the ruling for three matters that are SATAR, the normal manner of HEJAB and the strict manner of HEJAB, would insha-Allah explain the whole of issue that relates to the code of dress and the necessary reservation in attitudes of the Muslim woman according to the Islamic teachings; for this necessary awareness, I, MSD, would insha-Allah provide the supplementary note after this note at the fourth Ruku of

Surah NOOR, by the high blessing of Allah; Al-Hamdu Lillah; AAYAT-32 asks all such persons to seek an early marriage for the persons that are financially dependent on them; at those times, there were slave persons that were most dependent on their masters for their financial sustenance and different issues of life so the AAYAT mentions them too yet in the world that we have today, it implies that the responsible persons to some dependent men and women, have to see to this aspect of their lives too most necessarily; this would save their good chastity and if the responsible persons fear that they would get some additional financial burden as their liability, they need not worry about it as Allah would make their financial situation better to provide for those persons that are dependent upon them or/and make those dependent persons capable in such manner that they would be able to provide for themselves in much better way; certainly, Allah is Ample-giving, Knowing; Al-Hamdu Lillah; AAYAT-33 guides that those who are not financially dependent to any other person but they do not have much resources available at hand, they need to wait until Allah provides them enough for their ease at this matter by His blessing and so they would exercise utmost control on their sentiments towards the women so as not to fall into any of major sins; in Ahadith, one of the manners to develop that control inside is to keep SIYAAM (i.e. they need to fast as much as possible that they usually practice in the month of Ramadan); Al-Hamdu Lillah; the AAYAT also rules to accept the request of slave-persons if their masters see that they certainly would not put any hardship to their selves (as they have some good skill to use to survive) or to the Islamic environment, when they ask

their masters to release them of slavery by providing specific sum of amount for it (this is termed as MUKATABAT); the Islamic teachings set pace for the release of men & women from slavery by all manners that was possible at that time and until that release, asked the Muslims to treat their slaves in as humanely manner as possible at that time; we all Muslims know well about Muhammad (PBUH), the last of Messengers of Allah, that he never led Muslims to grade-consciousness as his speech tells clearly that is recorded at the books of Ahadith; he was a simple person who led all his life in the most simple manner by keeping his total attention towards Allah only whereas he never cared about accumulating any of material assets; Al-Hamdu Lillah; however, the Islamic teachings do ask the common man to respect and to obey the persons at authority when they do not go against the commands of Allah but it is significant that they do not appreciate for the Muslim persons at authority to impose grades; though it is difficult to develop the most proper attitudes among the masses in accordance to the Islamic teachings yet the persons at authority would try that sincerely to the utmost possibility; they shall not impose their importance as there is no V.I.P. culture in Islam that might ask for imposed protocol; indeed the true greatness belongs to Allah only; Al-Hamdu Lillah; Islam did not initiate the practice of slavery nor did it appreciate it and on the contrary, it gave such commands for slaves (for both male and female) that led to their emancipation with time; though detail is not possible here yet please note in brief that Islam asked to treat slaves with respect, asked to release them from slavery in compensation

of few commands of Allah that their masters could not fulfill, asked not to give any of female slaves except by marriage to men for sexual reasons (as this filth prevailed at that time among some of hypocrites who used to earn their filthy amounts by this) and though their sale was allowed yet it was not appreciated, asked to release female slaves if they become mothers to any of their children, asked not to stop any of their slaves from becoming MUKATAB (as we find here at this AAYAT) who asked for their release by paying-out some specific amount to their masters for their freedom and in addition to these, Islam asked in many other ways to free slaves and took it as one of the most charitable acts for the Muslims; with that, it also asked not to make people slaves to the extent possible at those times and this was the best that could have been done when the custom of slavery prevailed and when women outnumbered men highly who had among them many of such women who did need security to live-on with necessities; this was because the men fell at battle-grounds in those days in scores while the number of battles was high too; it is most highly notable that slavery was and is totally alien to the righteous practice of Islamic teachings and Islam tolerated it only because any direct action against it would have caused most unpleasant outcome to the living manner then; however, Islam did certainly deal with this issue of slavery most beautifully at those times and it did set the good pace for its total elimination by progress in time ahead; Al-Hamdu Lillah; the AAYAT also guides those persons in the most firm manner who claim to be Muslims that they shall not compel their slave-girls to prostitution as they desire to keep chaste; note that the AAYAT states the

desire of the slave-girls for chastity as the fact of the matter and not as the condition to the matter; they shall avoid all such inclinations that ask to seek the frail goods of this world's life by means that Islam has totally disapproved; and whoever compels their slave-girls, then surely after such compulsion, Allah is Most Forgiving and Most Merciful to those girls though their masters would receive the severe punishment not only for the heinous filth of the sin that they asked of them but also for their compulsion that they applied upon those girls due to their authority upon them; certainly Allah only is the true authority and they would see their severe punishment not only at AKHIRAT but also at their lives at the world; Al-Hamdu Lillah; Allah sums up the matter of the Ruku beautifully in the last AAYAT by the statement that "and certainly We have sent to you clear AAYAAT and a description of those who have passed away before you, and an admonition to those who guard (against evil)"; may Allah give all Muslim persons the awareness of the Islamic teachings, provide all of them TOFIQ to live practically upon that awareness and save all of them from all satanic views by spreading that awareness explicitly to all peoples of the world; Al-Hamdu Lillah.

Supplementary note - AAYAT-59 (AHZAAB) & AAYAT-31 (NOOR)

Islam asks the Muslim woman to care for the code of her dress by Islam and for the necessary reservation at all times in her attitudes; this needs that she learns the rulings for SATAR and HEJAB that gets highly strict when the

environment presents some high challenge to the Islamic manner of living; for the Muslim woman, all her body is SATAR (which includes her hair too) except for the face, hands up-to wrists and feet up-to ankles; note that both SATAR and HEJAB are very similar at the Islamic surroundings yet this is significant that even then, HEJAB does ask her to take some additional long sheet of cloth too upon her when she leaves her home for some genuine necessity; it also denotes her attitude of utmost reservation towards the men-folk (so it asks to shape her behavior too besides the attention that she needs at SATAR); the notable thing is that her HEJAB gets highly strict at the surroundings that challenge the practice of Islam (and such of surroundings presents FITNAH which means that there are high number of persons who not only abhor the practice of the righteous Islamic teachings but also the belief in the righteous Islamic teachings); there she would cover her face too except for her eyes to fulfill its demands when she leaves her home for some genuine necessity so her HEJAB does have some changeable features by change in times at hand yet SATAR is fixed in meaning which relates to all her physique including her hair except for her face, hands and feet; the BURQA or the ABAAYA that fully covers her physique with necessary veil to cover the face except for eyes, does fulfill this need of total covering at such surroundings; Al-Hamdu Lillah; for the awareness of the issue of HEJAB, the most significant feature to note is that HEJAB of the Muslim womenfolk has three aspects to it which also elucidate that it relates to her behavior too; the first aspect is that the Muslim woman must not leave her

home except for some necessity (the ultimate decision about necessity would be hers, when she does care in practice about the basic teachings of Islam though she would care to keep in view the advice of her father- or if married, of her husband- about it); the second aspect is that when she goes out of her home at some necessity and the surroundings are such that in general, the men care not to trouble her in any way (and the Islamic rulings mention such place as free of FITNAH so there is no challenge to the righteous Islamic teachings there and those surroundings respect them highly) then she might go out by strict care to her SATAR with her face, hands up-to wrist and feet up-to ankles uncovered though she would cover her whole body plus her hair by an additional long sheet of cloth necessarily (and so even BURQA or ABAAYA that is the long coat which conceals the whole physique plus the covering to hair, is fine); if the surroundings are otherwise, then she would take care to cover her face too except for eyes; the third aspect is connected to the first that as soon as the necessity ends, she would return to her home without any waste of time as Islam appreciates the basic place for her activity as her home for certain; Al-Hamdu Lillah; the observation of this issue tells explicitly that it is an embarrassment for the menfolk in general that the Muslim woman needs to cover her face too for HEJAB when she has to leave her home for some genuine necessity; one of the notable issues here is that Surah AHZAAB also mentions the command of HEJAB explicitly and though it is the thirty-third Surah in recitation yet it had descended a year before than Surah NOOR; so our study here would insha-Allah get some more refinement by

consultation of that place too; Al-Hamdu Lillah; Surah AHZAAB-59 reads, "O Prophet (PBUH)! tell thy wives and daughters, and the believing women, that they should cast some of their outer garments (i.e. from the long sheet of cloth or ABAYA) over their persons (i.e. they should take veil over their faces too either with extension of some cloth from their outer garments or either in addition with some cloth, except for eyes when they leave their homes as they find the surroundings related to FITNAH); that is most convenient, that they should be known (that they are noble Muslim women) and are not molested; and Allah is Oft-Forgiving, Most Merciful"; Al-Hamdu Lillah; please note some significant points here about the ruling for HEJAB which I, MSD, would present keeping AAYAT-59 at AHZAAB in view specifically but as AAYAT-31 of NOOR also relates to the ruling for HEJAB directly so I would take its assistance too for the awareness of its ruling; the first point is that AAYAT-59 at AHZAAB relates specifically to the dress-code and the attitude of the Muslim woman when she has to leave her home for some genuine necessity at surroundings of some FITNAH; the second point is that the term "Min-JALABIBEHIN" that is mentioned there, denotes according to IBNE-ABBAS-RA, such BURQA or such ABAAYA or such long sheet of cloth which conceals her whole physique and which has the veil in addition to it for the face with eyes unconcealed only, to see the way and she would remain to side of the pathway and she would remain inattentive to menfolk around (who by themselves would care in the best way for her HEJAB); the third point is that this AAYAT at AHZAAB relates to the times of some FITNAH, though it was light

then yet substantial, to ask the Muslim women to take the strict manner of HEJAB that included their faces too; the explanation to this is that there were some persons among the Jews who passed remarks upon some of the Muslim women even when they had left their homes in the most decent manner for genuine necessity; when they were challenged on this most indecent attitude towards the Muslim women, those persons among the Jews argued that they mistakenly took them as slave-women; sadly, the surroundings were permissive at those times for men to give few adverse remarks to slave-women at pathways teasingly; so the Muslim women were asked here to take the strict HEJAB that is needed at FITNAH so that it distinguishes them clearly from the slave-women who only observed the normal manner of HEJAB and that also somewhat loosely; the fourth point is that after a year or so, when this threat from the indecent persons among the Jews totally faded away, AAYAT-31 at Surah NOOR descended that implied that it suffices for the Muslim women to take the normal manner of HEJAB when she leaves her home for some genuine necessity which does not include her face (except where she intends it herself and that of-course is the better option); it also tells that she is allowed to reside at her home with normal clothing that are related to her SATAR (which includes the covering to her hair and that is very near to the normal manner of HEJAB) with necessary decent reservation in attitudes; this AAYAT-31 mentions such of her relatives in detail in front of whom she relaxes her HEJAB whereas she cares for her SATAR strictly; her first cousins who visit there, might be included here if they are decent enough and

she is yet unmarried though please note here that ULAMA generally take them too as outsiders; the fifth point is that it is interesting that Allah asks the Prophet PBUH to express the ruling about SATAR and HEJAB and He does not provide it directly to Muslims so it tells that the Prophet PBUH was most liable to address such issues of morality that are intimately attached to the Muslim person; now, with these points, note that AAYAT-31 at Surah NOOR presents the list of the MEHRUM (very closely related men to her to whom her marriage is totally disallowed) explicitly in front of whom, the Muslim woman is allowed to present herself without any of her outer garments except for her normal clothes that conceals whole of her physique without telling any of its features being light or tight (and she would care to wear her head-covering even at such times as that also is included in her SATAR though if she is inattentive to it for some brief period among her very close relatives at home, that negligence is omissible); note that her husband is also mentioned in the list yet he is an exception to her as for him, even the ruling for her SATAR is relaxed but as she is liable to leave HEJAB of any manner in front of him too so he also is mentioned here; note that even if among her very close relatives at home, she would care for the strict concealment of her SATAR at all times which is her whole physique except for her hands & feet and face; that probably would suffice even in front of her decent first cousins as they visit there at these current times though they surely are not among the MEHRUM; at AAYAT-31 of NOOR, Allah asks the Prophet PBUH to advise to Muslim women for the normal manner of HEJAB, "and do not display their ornaments (their

normal dress and decorative things attached to it that relate to it including its designs) except what appears thereof (that is their outer garment, their height, their decent manner in walk and in necessary speech, their hands which may even have designs upon palms i.e. MEHNDI, their shoes and their faces but without dressing to lips or applying of face-powders), and let them wear their head-coverings over to their bosoms (and that sheet of cloth also shall not be light or/and short as that actually relates to SATAR and it counts among the necessary aspects of HEJAB too) and not display their ornaments (as noted above) except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women (i.e. the Muslim women as even with the normal manner of HEJAB, the Muslim woman is disallowed to interact freely with women that are other than Muslims), or those whom their right hands possess (i.e. their slave-women though this does not apply at these current times as by the blessing of Allah, slavery has gone away, insha-Allah never to come again), or the male servants not having any need (and any of manly attention towards women at the household due to their extreme old age as servants or due to their residing from childhood at that place as servants to the family), or the children who have not attained knowledge of what is hidden of women (so except in front of these, the Muslim woman would take the strict manner of HEJAB in front of all menfolk); and let them not strike their feet so that what they hide of their ornaments may be known (as attitudes also count in rulings about HEJAB even if it is in the normal

manner); and turn to Allah all of you, O believers! (as there might remain some of negligence in rulings about HEJAB from the Muslim women at times unintentionally or even from the Muslim men where they need to assist women about it, so asking-on for mercy from Allah at all times is most necessary) so that you may be successful"; Al-Hamdu Lillah; the explanation about both of these AAYAAT, that are AAYAT-31 of NOOR and AAYAT-59 of AHZAAB, notes explicitly that these both AAYAAT relate respectively to the normal manner of HEJAB at inside of homes (which also applies outside where the environment is Islamic as the Muslim woman adds the outer worthy garment over all her physique when outside her home at necessity and the worthy high reservation in all her attitudes towards the menfolk) and about the strict manner of HEJAB at outside of homes (where the environment presents trouble to the Islamic living manner of the decent Muslim woman even if she leaves her home briefly at genuine necessity); note that when the surroundings relate to the Islamic environment, AAYAT-60 of Surah NOOR gives some convenience in HEJAB to the old women among Muslims that they might relax some of their outer covering even in front of the unrelated men in such manner in which they reside at home, when they find some necessity to go outside homes; but they would take utmost care for decent clothing even at such occasions (as they take at all occasions) that suffices totally well to conceal the whole physique plus the hair; the AAYAT also mentions that though this is allowed for them yet it is better for them that they do not avail this convenience and resort to all asking of HEJAB of the normal manner; all of Muslims have to note

that the best manner to get the explanation of HEJAB totally is to practice it as better as possible by converting all surroundings to the Islamic environment and by keeping all attention towards Allah, the only Creator of all the creation Who always has all His attributes and certainly, He only is the true Lord; Al-Hamdu Lillah.

(This note ended at 06:30 am - Oct. 29, 2020; Al-Hamdu Lillah)

NOOR-The Fifth Ruku

35. Allah is the light of the heavens and the earth; the likeness of His light is as a niche in which is a lamp, the lamp is in a glass, the glass is as it were a brightly shining heavenly body, lit from the blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not-- light upon light-- Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things.

36. In houses which Allah has permitted to be exalted and that His name may be remembered in them; they glorify Him therein in the mornings and the evenings,

37. Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear the day in which the hearts and eyes shall turnabout;

38. So that Allah may give them the best reward of what they have done, and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure.

39. And (as for) those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man deems to be water; until when he comes to it he finds it to be naught, and there he finds Allah, so He pays back to him his reckoning in full; and Allah is quick in reckoning;

40. Or like utter darkness in the deep sea: there covers it a wave above which is another wave, above which is a cloud, (layers of) utter darkness one above another; when he holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give light, he has no light.

The first AAYAT of the Ruku starts by the statement that "Allah is the light of the heavens and the earth"; this means that He has provided the light of the true guidance to the heavens and the earth as without His will, there would have been no light anywhere at any time in the spiritual sense and so nothing would have known the task that it has to fulfill; the AAYAT presents a simile ahead to express how this light gets brighter for the mankind when he remembers Allah by his heart, by his words and by his practice at all matters of his life; the AAYAT notes, "the likeness of His light is as a niche (i.e. the chest of the man that denotes his inside) in which is a lamp (i.e. the light of guidance inside his heart by birth), the lamp is in a glass (i.e. his heart), the glass is as it were a brightly shining heavenly body (as his heart denotes the spirit inside him that has come to him from heavens), lit from the blessed olive-tree (i.e. the heart glows spiritually in the most beautiful manner in such good person who accepts Islam sincerely), neither eastern nor western (i.e. Islam, the

word of Allah that is like the blessed olive-tree, and every person needs its fundamental teachings for his life wherever and whenever he lives), the oil whereof almost gives light though fire touch it not (so the impression of Islam beautifies the spirit of the good person who accepts it and it glows like some beautiful heavenly body as it already had the potential inside for its acceptance) -- light upon light -- Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things"; note that Surah ZUMAR states, "is he whose bosom Allah has expanded for Islam, so that he follows a light from his Lord, (is he as he who disbelieves)? - then woe unto those whose hearts are hardened against remembrance of Allah; such are in plain error" (ZUMAR-22); Al-Hamdu Lillah; the three of AAYAT ahead state that this parable especially relates to those persons who care to visit the Masjid for the remembrance of Allah, and their business transactions even do not stop them from such beautiful visits; they care to spend their good resources in the way of Allah too as they fear the Day of Judgment so Allah would provide them the best of returns and even more; Al-Hamdu Lillah; these AAYAAT read, "(they find attraction) in houses which Allah has permitted to be exalted (that are MASAJID) and that His name may be remembered in them; they glorify Him therein in the mornings and the evenings; (they are) such men whom neither (buying of) merchandise nor selling diverts from the remembrance of Allah and the keeping up of SALAH (that brings the attention to AKHIRAT) and (of ZAKAH that is) the giving of poor-rate (that takes the attention away from unnecessary benefits of the world);

they fear the day in which the hearts and eyes shall turnabout; so that Allah may give them the best reward of what they have done, and give them more out of His grace (i.e. grant them nearness to Him); and Allah gives sustenance (even in the world) to whom He pleases without measure"; certainly, Allah only is the true authority; Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku tell about the disbelievers (which incline to hypocrisy and which totally have forgotten AKHIRAT respectively) that they take some of their deeds as most virtuous but it is just as the thirsty person has the illusion about glittering sand at some desert to which they come and find that there is no water there; such would be their position at AKHIRAT where Allah would give them the result to their doings that would only put disgrace to them and Allah would give that very soon as AKHIRAT is not that far away; Al-Hamdu Lillah; or their deeds (that are of other of disbelievers who have become totally oblivious of AKHIRAT and challenge it when they are asked to give attention to it), are as if they are at the depth of the ocean where waves are above waves and then over all of them is a dark black cloud which lingers there at night so it is darkness over darkness where if any person among them extends out his hand, he would be unable to see it; this means that remaining in such environment, if he does try at some period of life to ask facts about life, he would be unable to find those facts due to his position at total darkness that presents around due to the abhorrence to the righteous spiritual fundamental teachings of Islam; these last AAYAAT of the Ruku read, "and (as for) those who disbelieve, their deeds are like the mirage in a desert, which

the thirsty man deems to be water; until when he comes to it he finds it to be naught, and there he finds Allah, so He pays back to him his reckoning in full; and Allah is quick in reckoning; or like utter darkness in the deep sea: there covers it a wave above which is another wave, above which is a cloud, (layers of) utter darkness one above another; when he holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give light, he has no light"; certainly, Allah only is the true authority; Al-Hamdu Lillah.

NOOR-The Sixth Ruku

41. Do you not see that Allah is He Whom do glorify all those who are in the heavens and the earth, and the (very) birds with expanded wings? He knows the prayer of each one and its glorification, and Allah is Cognizant of what they do.

42. And Allah's is the kingdom of the heavens and the earth, and to Allah is the eventual coming.

43. Do you not see that Allah drives along the clouds, then gathers them together, then piles them up, so that you see the rain coming forth from their midst? And He sends down of the clouds that are (like) mountains where-in is hail, afflicting there-with whom He pleases and turning it away from whom He pleases; the flash of His lightning almost takes away the sight.

44. Allah turns over the night and the day; most surely there is a lesson in this for those who have sight.

45. And Allah has created from water every living creature: so of them is that which walks upon its belly, and of them is that which walks upon two feet, and of them is that which

walks upon four; Allah creates what He pleases; surely Allah has power over all things.

46. Certainly We have revealed clear AAYAAT, and Allah guides whom He pleases to the right way.

47. And they say: We believe in Allah and in the apostle and we obey; then one of parties of them turn back after this, and these are not believers.

48. And when they are called to Allah and His Apostle that he may judge between them, one of parties of them turn aside.

49. And if the truth be on their side, they come to him quickly, obedient.

50. Is there in their hearts a disease, or are they in doubt, or do they fear that Allah and His Apostle will act wrongfully towards them? - in fact, they themselves are the unjust.

The first AAYAT of the previous Ruku had mentioned that "Allah is the light of the heavens and the earth"; this is because He has provided the light of the true guidance to the heavens and the earth as without His will, there would have been no light anywhere at any time, neither in the physical sense nor in the spiritual sense, and so nothing of His creation would have known the task that it has to fulfill; here the first AAYAT mentions that Allah has given all of things the awareness of how to praise Allah, the only true Lord of all and all such persons who have got some good observation might detect some of this awareness; He has provided free-will only to two of His creation that are the JINN and the Human-being and they have to put the

commands of Allah with all sincerity to their lives by that free-will which they have; so Allah tells at AAYAT-56 of Surah ZAARIYAAT that "I created the jinn and the humankind only that they worship Me" as all other of His creation already praise Him sincerely; Al-Hamdu Lillah; note that all of His creation (even plants and all lifeless things like rocks and waters and others), praise Him in their own way as they attest to the purity of Allah from all defects, by their TASBIH (remembrance of Allah) yet the AAYAT mentions birds specifically as they recite TASBIH for Him even at their flight and they certainly are beautiful; Al-Hamdu Lillah; so each of the creation of Allah has got its manner of SALAH and the good awareness about how to praise Him in the best way possible and He certainly knows about their doings that they manifest at this matter; Al-Hamdu Lillah; Surah BANI-ISRAEL states at AAYAT-44, "the seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymns His praise; but you understand not their praise; He is ever Clement, Forgiving"; Al-Hamdu Lillah; the next AAYAT mentions that Allah certainly has the kingdom of the heavens and the earth, and those among the jinn and the mankind who do not take the advice at the world to surrender to Allah totally, they would certainly have to answer for their doings to Allah, the true Lord of all His creation, at the Day of Judgment; Al-Hamdu Lillah; AAYAAT-43 & 44 & 45 tell how Allah has cared for the safety of all His creation and how He has all authority to set issues relating to His creation as He wills; note that AAYAT-43 implies that Allah drives the cloud to where He intends and the clouds have total ability to store waters in them at

the heaven (like the mountains that store waters at earth) and He attaches those clouds together and provide layers to them (as is evident even when some onlooker views them from an airplane) so as they get heavier, they pour waters to the earth; He also sends the hail from these mountainous stores at heaven to earth afflicting whom He wills and turning it away from whom He wills; the flash of lightening in it is so awesome at places where it seems that it would even take away the sight; so it is by His will that they provide for the safety of the mankind and by the same, He has all authority to provide for the destruction of the mankind if He wills; Al-Hamdu Lillah; note that AAYAT-44 implies that He turns over the night and the day for the safety of the mankind yet He has all authority to keep only one of them perpetually upon some place where then it would be known fairly how punishing that situation is; Surah QASAS states, "say- have you thought, if Allah made night everlasting for you till the Day of Resurrection, who is a god beside Allah who could bring you light? - will ye not then hear?- say- have ye thought, if Allah made day everlasting for you till the Day of Resurrection, who is a god beside Allah who could bring you night wherein you rest? - will you not then see?- of His mercy has He appointed for you night and day, that therein you may rest, and that you may seek His bounty, and that haply you may be thankful" (QASAS-71 & 72 & 73); the man needs to count the blessings Allah has provided to him yet everything around which works in favor to his safety, he takes it for granted; note that Surah AALE-IMRAN has mentioned in this respect, "and Allah's is the kingdom of the heavens and the earth, and Allah has power over all things;

most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand" (AALE-IMRAN-189 & 190); Al-Hamdu Lillah; note that AAYAT-45 implies that Allah has provided life to all the living beings starting their creation from waters as He intended for them; some of them crawl on the belly (i.e. serpents etc.), some of them walk on the two feet (i.e. gorillas, chimpanzees etc. in animals and also the mankind) and some of them trot upon four (i.e. cattle and wild animals etc.); Allah creates what He pleases and in the manner He wills; this also is notable that Allah has provided insects numerous of feet so most certainly, He has all control over all of His creation at all times; Al-Hamdu Lillah; note that the most fundamental teachings of Islam are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); Al-Hamdu Lillah; the next AAYAT indicates that He has revealed clear AAYAAT (which means the necessary directions here) for all His creation to guide them to their respective tasks that they would fulfill but as for the jinn and the mankind (which also are among His creation whom He has provided the freewill), He guides whom He pleases to the right path when any of those ask for His safety to them at AKHIRAT and they do accept the righteous teachings of Islam by heart sincerely; Al-Hamdu Lillah; the last four AAYAAT of the Ruku present the attitude of hypocrites who were present

among the Muslims at Madinah; these AAYAAT read, "and they (the Muslims) say- we believe in Allah and in the Apostle and we obey; then one of parties of them (i.e. hypocrites) turn back after this (as they find some of the Islamic commands difficult to practice especially to provide TABLIGH to the disbelievers and leave for QITAL against them if they opt to challenge Islam), and these are not believers (truly); and when they are called to Allah and His Apostle that he may judge between them, one of parties of them turn aside (as they know that the Prophet PBUH would judge by justice which they find against them); and if the justice (in the issue apparently) be on their side, they come to him quickly, obedient; is there in their hearts a disease (of disbelief in the word of Allah), or are they in doubt (if the Prophet is providing them the righteous guidance), or do they fear that Allah and His Apostle will act wrongfully towards them (though they see clearly that he is the most righteous person and that he brings it to them in the most righteous manner and that the word of Allah manifests the righteous guidance)?- in fact, they themselves are the unjust (so that is the reason that they are unable to appreciate justice)"; Al-Hamdu Lillah.

NOOR-The Seventh Ruku

51. The response of the believers, when they are invited to Allah and His Apostle that he may judge between them, is only to say that we hear and we obey; and these it is that are the successful.

52. And he who obeys Allah and His Apostle, and fears Allah, and is careful of (his duty to) Him, these it is that are the achievers.

53. And they swear by Allah with the most energetic of their oaths that if you command them they would certainly go forth. Say: Swear not; reasonable obedience (is desired); surely Allah is aware of what you do.

54. Say: Obey Allah and obey the Apostle; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Apostle but clear delivering (of the message).

55. Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their path of life which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the transgressors.

56. And keep up prayer and pay the poor-rate and obey the Apostle, so that mercy may be shown to you.

57. Think not that those who disbelieve shall escape in the earth; and their abode is the fire; and certainly evil is the resort!

The Ruku starts by couple of AAYAT that state the true standard of the true success at AKHIRAT and the best manner to live righteously at the world; they read, "the

response of the believers, when they are invited to Allah and His Apostle that he may judge between them (in their disputes), is only to say that we hear and we obey (whether the decision favors us or falls against us); and these it is that are the successful (at AKHIRAT); and he who obeys Allah and His Apostle (in practice), and fears Allah (with sincerity inside), and is careful of (his duty to) Him, these it is that are the (true) achievers (of the most peaceful life ultimately at the world too)"; Al-Hamdu Lillah; AAYAT-53 tells that there are such persons in Muslims who commit most energetically that if the Prophet PBUH commands them, they would certainly go forth at TABLIGH or/and QITAL against the disbelievers; the Prophet PBUH would plainly tell them to this statement that they do not have to swear as whatever issue having significance that he asks of them, they shall take it as command only to them as that is totally understood among SAHABA and so they would show the reasonable obedience from their side without presenting any of arguments from their side; surely Allah is aware of what they intend by their doings; the Prophet PBUH would plainly tell them to obey Allah and to obey the Prophet PBUH as that surely is their liability whereas he has the liability to provide all peoples of the world, the true guidance by the Quran in clear terms without any addition or omission and he has always done it beautifully; they would either obey Allah and the Prophet PBUH or either pay for their extreme disobedience, not only at AKHIRAT but surely even at their life at the world; certainly, Allah only is the true authority; Al-Hamdu Lillah; the last three AAYAAT of the Ruku foretell the rule of KHILAFAT for the true Muslims ahead where the

Islamic teachings would get firm hold and it is most interesting to note that after the coming of these AAYAAT to the Prophet PBUH, that was after AHZAAB (the battle of trench that had taken place at 5 AH beginning in the lunar month of SHAWWAL at the last of December then), the Muslims went on to gain power around; note that the Prophet PBUH has told in the most explicit manner just after AHZAAB that now, we Muslims only would challenge the disbelievers as they would be most unable to challenge us; Al-Hamdu Lillah; by the time of the death of the Prophet PBUH at 11 AH (that was at one of the initial 10 days of June 632 AD), they had got their hold at all the lands of Arabia and were prepared to go beyond; note that TABUK had taken place at the life of the Prophet PBUH where he had led his SAHABA to challenge the Roman troupes that were taken as the most disciplined warriors of the time and the world saw with surprise that the Roman emperor Heraclius avoided confrontation to Muslims at TABUK with all tactics possible; his manifest avoidance sent the impression all over the known world that the Muslims have firmly risen to the status of one of the impressive powers of the world; Al-Hamdu Lillah; AAYAT-55 reads, "Allah has promised to those of you who believe and do good (so they are the true Muslims) that He will most certainly make them rulers (i.e. provide them KHILAFAT) in the earth as He made rulers those before them (by His will); and that He will most certainly establish for them their path of life (i.e. Islam) which He has chosen for them, and that He will most certainly, after their fear (that enemy might attack Madinah anytime), give them security in exchange; they shall serve Me, not associating

aught with Me (as then all the environment would come to Islam and at that time, the Muslims would know it totally in practice); and whoever is ungrateful after this (that he does not appreciate the teachings of Islam but asks to live with any other manner even by seeing the Islamic teachings clearly in practice), these it is who are the transgressors"; so this AAYAT develops the hope inside the Muslims and it happened just as the AAYAT had foretold, and so it ends their fears that the enemy might attack them at Madinah and then try to eliminate the Islamic teachings; also, this AAYAT clearly tells that from now on, the Islamic teachings would remain firm at the world insha-Allah for all to learn by the Quran (with SUNNAH remaining available for its clarity in practice) and nothing would eliminate them so the people would always remain able to get them for their guidance; also, it implies that Muhammad PBUH is the last of Messengers of Allah as from now-on with the Quran present at the world, there certainly remains no need for any of them; Al-Hamdu Lillah; the last couple of AAYAAT tell that the actual reason to getting the administration among the people is that some group of persons establish themselves firmly on the fundamental teachings of Islam collectively so they do get it by the will of Allah; and if there is no such significant group (though several of significant pockets of righteous individuals would always remain at places that might even be in thousands), then even those who seemingly have some goodness in them, they rise to administration by the will of Allah; this is how Allah has set the psyche of the masses in the mankind and certainly He knows better; Al-Hamdu Lillah; these AAYAAT read, "and (O you true Muslims) keep up

prayer and pay the poor-rate and obey the Apostle (by which Allah would provide you the authority to live upon Islam with total ease and by which He would give you TOFIQ to guide people to Islam), so that mercy may be shown to you (when you receive authority by the will of Allah and then try the best with ADL & EHSAAN that the word of Allah comes into practice collectively); think not that those who disbelieve shall escape in the earth (at the world by whatever status they get here at the world as they would ultimately receive the severe punishment even here as they live on by challenge to Allah, the true Lord, collectively), and their abode is the fire (at AKHIRAT); and certainly evil is the resort"; most certainly, Allah decides all things for the heavens, for the earth and for whatever that is between them because most certainly, Allah only is the true authority; Al-Hamdu Lillah.

NOOR-The Eighth Ruku

58. O you who believe! let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times; before the morning prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy for you; neither is it a sin for you nor for them besides these, some of you must go round about (waiting) upon others; thus does Allah make clear to you the AAYAAT, and Allah is Knowing, Wise.

59. And when the children among you have attained to puberty, let them seek permission as those before them

sought permission; thus does Allah make clear to you His AAYAAT, and Allah is knowing, Wise.

60. And (as for) women advanced in years who do not hope for marriage, it is no sin for them if they put off their (outer additional) clothes without displaying their ornaments; and if they restrain themselves it is better for them; and Allah is Hearing, Knowing.

61. There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick, nor on yourselves that you eat from your houses, or your fathers' houses or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or what you possess the keys of, or your friends' (houses). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with the salutation as directed by Allah, blessed (and) goodly; thus does Allah make clear to you the AAYAAT that you may understand.

Surah NOOR guides to the best of morality that the good Muslims would practice at their social issues; it guides all Muslim men & women to keep away from all shameful doings (specially to keep strictly away from adultery), to keep away from accusing any person of adultery (specially from accusing anyone among the noble Muslim ladies who are most reserved in attitudes and are unaware to attract men); to keep away from spreading information that urges curiosity to shameful attitudes; to protect eyes from gazing persons of other

gender and to protect their respective private parts to come in view of persons of other gender; to care for some specific necessary additional commands for the best of morality that relate to Muslim women for HEJAB that develops their attitude of reservation towards men; to care for chastity in general fervently at surroundings by making ease for all persons to getting married; to avoid forcing women to become extremely shameful and to avoid gains of worldly benefits by urging women to become bold towards unrelated men at surroundings; to avoid asking for earnings without care to the fulfillment of the Islamic commands of SALAH and ZAKAH and without care to asking all peoples of the world towards the teachings of Islam; this Surah also notes like many other places at the Quran, that the Muslims would remain grateful to blessings that Allah has provided to all of mankind for the safety of life, physically and spiritually, in total abundance; Al-Hamdu Lillah; this Ruku starts by the direction for the Muslims that their subordinates among their slave persons and among children at home who have not yet attained puberty need to ask permission three times when they need to enter their private quarters; note that AAYAT-27 asked the outsiders to seek permission to enter homes whenever they visit someone and this AAYAT asks for the slave persons at home and the children there that have not yet come to adulthood, to seek that but at particular occasions; these occasions are before the morning prayer, and when they put off some of their clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy in general in which the Muslim persons, male or female, remain at ease so it is possible that

the clothing at such situation is improper to right manner by the Islamic teachings; it is also possible that the posture at such situation is improper to right manner by the Islamic teachings; note that it is much better at current times that the person cares to lock his residential quarter at his rest at these occasions so the children would necessarily need to seek permission there; note also that the command is general which is applicable to all Muslims to practice where they have children at home though slavery has become obsolete; Al-Hamdu Lillah; as the children at home come of age to adulthood, they even would seek permission to enter the private quarters at all occasions as other of adult persons; Al-Hamdu Lillah; AAYAT-60 gives some convenience in HEJAB to the old women among Muslims that they might relax some of their outer covering even in front of the unrelated men when they find some necessity to go outside homes; but they would take utmost care for decent clothing even at such occasions that suffices totally well to conceal the whole physique plus the hair; however, the AAYAT also mentions that though this is allowed for them yet it is better for them that they do not avail this convenience; the AAYAT states, "and (as for) women advanced in years who do not hope for marriage (at that age), it is no sin for them if they put off their (outer additional) clothes (i.e. those that the Muslim woman needs to take at the Islamic environment for her HEJAB in the normal manner when she needs to leave her home temporarily) without displaying their ornaments; and if they restrain themselves, it is better for them; and Allah is Hearing, Knowing"; Al-Hamdu Lillah; for the last AAYAT of the Ruku, note that Islam allows the Muslim person who is

crippled or handicapped, not to attend SALAH in congregation; they do not need to go for HAJJ or at war against disbelievers; due to these commands, they took themselves as inferior to others even in few of social matters and often refrained from eating foods in gatherings of relatives or their friends with this notion that they are not welcome there; also, if blind, they thought that they might eat more than normal there without intention (and foods was highly precious thing at those times) and if paralyzed, they thought that they might take more space in seating than normal there; such of their fears were sometimes increased too by some of Muslims who, in their sympathy, attended to them more than needed at their social gatherings; so Allah allowed them by this AAYAT to keep away such fears and allowed them to attend meals without any reservations at the residence of their near ones as mentioned here like those persons that were physically fit by the blessing of Allah; Al-Hamdu Lillah; with this direction, it allowed all Muslim persons that they might eat together or separately by their own intention, where there is no issue of any reservations or any problem for anyone to feel hurt about it but they all need to greet other of Muslims at gatherings as they enter there with the salutation in the manner that they have learned from Allah; the direction here is "so when you enter houses, greet your people with the salutation as directed by Allah, blessed (and) goodly" whereas the AAYAT uses the term ANFUSEKUM (yourselves) for the expression "your people"; this denotes the closeness of Muslims to each other and to greet all Muslims by the specific salutation asks His blessing for all

Muslims and shows their care to each other; Allah certainly has taught all good social manners too to Muslims and they need commitment to it in the best of manners that is possible for them; Al-Hamdu Lillah.

NOOR-The Last Ruku

62. Only those are believers who believe in Allah and His Apostle, and when they are with him on a momentous affair they go not away until they have asked his permission; surely they who ask your permission are they who believe in Allah and His Apostle; so when they ask your permission for some affair of theirs, give permission to whom you please of them and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.

63. Do not hold the Apostle's calling (you) among you to be like your calling one to the other; Allah indeed knows those who steal away from among you, concealing themselves; therefore, let those beware who go against his order lest a trial afflict them, or there befall them a painful chastisement.

64. Be mindful that Allah's is whatever is in the heavens and the earth; He knows indeed that to which you are conforming yourselves; and on the day on which they are returned to Him, He will inform them of what they did; and Allah is Cognizant of all things.

The last Ruku of Surah NOOR guides attention to TAUHID (Allah only is the Creator of all the creation and He always

has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); it starts by providing the ruling about the gathering where the Prophet PBUH discusses some significant issue related to the Muslims with SAHABA (his companions); at such social gathering, Allah disallowed any of SAHABA to leave except where he found it necessary due to some urgent issue to him where he needed to ask permission to leave, from the Prophet PBUH; Allah appreciates all those who give their time to such important gatherings yet He also appreciates those persons who sought permission from the Prophet PBUH to leave when they needed to for some genuine necessity; however, He has clearly denounced those at this AAYAT who departed from such important gatherings without asking permission for it, from the Prophet PBUH as that clearly showed their hypocrisy; this situation was most notable when the battle of trench had taken place that the virtuous Muslims did remain steadfast at the occasion while the hypocrites were not happy with the situation complaining about their troubles in different ways; note that Allah grants the choice to the Prophet PBUH to accept or to reject any request from any person there to leave, as the Prophet PBUH deemed fit; he would ask Allah to forgive them on such request as they had to leave such an important gathering which related to make things better for AKHIRAT, because of some of their necessities that related to the world's life; this AAYAT also marks the most respectful status of the Prophet PBUH and

the next AAYAT is explicit on the issue that all Muslims need to respond positively to the call of the Prophet PBUH as it reads, "do not hold the Apostle's calling (you) among you to be like your calling one to the other; Allah indeed knows those who steal away from among you (without his permission), concealing themselves (as much as possible from view); therefore, let those beware who go against his order lest a trial (i.e. FITNAH from Allah at the world) afflict them (as it counts as rejection of the message of the Prophet PBUH), or there befall them a painful chastisement (at AKHIRAT)"; note that when the term FINAH relates to issues among persons, it means that the wrong persons at the surroundings have led the situation to such manner by their wrong-doings where it has become most difficult to practice the righteous Islamic teachings and where also, it has become most difficult to keep the belief firm in the righteous Islamic teachings; but when the AAYAT tells that Allah puts FITNAH to some person, it means that He puts such trial upon him due to his wrongs that would cause highest of troubles to him at his world's life unless he sincerely turns his attention to Him, the true Lord; Al-Hamdu Lillah; the last AAYAT of this Ruku (and of this Surah) expresses the total authority of Allah at whole of the universe and it guides attention to the Day of Judgment which tells all Muslims clearly to remain most sincere to Him in all of their good deeds as that only would save them from all troubles at the world and from the extreme chastisement at Day of Judgment; the AAYAT states, "be mindful that Allah's is whatever is in the heavens and the earth; He knows indeed that to which you are conforming yourselves; and on

the day on which they are returned to Him, He will inform them of what they did; and Allah is Cognizant of all things"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

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

Here our study of NOOR ends; Al-Hamdu Lillah
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Surah FURQAN
(Consists of 6 Ruku; MK-5)

FURQAN-The First Ruku

1. Blessed is He Who sent down the FURQAN upon His servant that he may be a warner to the nations;
2. He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure.
3. And they have taken besides Him gods, who do not create anything while they are themselves created, and they control not for themselves any harm or profit, and they control not death nor life, nor raising (the dead) to life.
4. And those who disbelieve say: This is nothing but a lie which he has forged, and other people have helped him at it; so indeed they have done injustice and (uttered) falsehood.

5. And they say: The stories of the ancients-- he has got them written-- so these are read out to him morning and evening.

6. Say: He has revealed it Who knows the secret in the heavens and the earth; surely He is ever Forgiving, Merciful.

7. And they say: What is the matter with this Apostle that he eats food and goes about in the markets; why has not an angel been sent down to him, so that he should have been a warner with him?

8. Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat? And the unjust say: You do not follow any but a man who is affected by some magical spell.

9. See what likenesses do they apply to you, so they have gone astray, therefore they shall not be able to find way.

Surah FURQAN guides all persons to understand that the life at the world is an examination where they would learn about Islam and where they would have the true belief in the fundamental teachings of Islam and where they would do all deeds according to that true belief; when the Muslim person lives with sincere commitment to Islam, it leads to TAQWA inside him which is the attitude of the heart as it denotes the fear of Allah that he does not get His displeasure by his sins becoming so sinful that he loses the chance to regain JANNAH and with that, it also denotes such hope towards Him that He would keep him safe from the Satan at all times and at all places; Al-Hamdu Lillah; Allah has provided the Quran to Muhammad PBUH, the last of His Messengers, so

that every person understands the teachings of Islam and with that awareness, keeps away from all wrongs; the SUNNAH of Muhammad PBUH (i.e. his practical guidance to the Quran by his speech, by his deeds and even by his silence on issues) assists all those who sincerely believe in Islam to practice the teachings of the Quran; so the Quran and the Sunnah of the Prophet PBUH (as reported in the authentic books of Ahadith) are the basic things that respectively provide the teachings of Islam totally and the practice of Islam totally; Al-Hamdu Lillah; this Surah answers the objections of the disbelievers that they raised against the Quran and the Sunnah most explicitly and defends the beautiful status of the Prophet PBUH firmly to emphasize that he is the last of Messengers of Allah to all among the mankind and to all among the Jinn; Al-Hamdu Lillah; the Surah starts by telling that Allah has cared for the mankind and the jinn as He has provided FURQAN to His virtuous slave (i.e. the Prophet PBUH) so that all persons understand the right path explicitly; this AAYAT implies that when a person is true slave to Allah, it certainly is the highest status for him as a man; Al-Hamdu Lillah; it tells explicitly that the Prophet PBUH would always remain warner to all worlds by spreading the teachings of the Quran, which means that he is the last Messenger of Allah to all persons that are present now or would come ahead anywhere among the mankind and he also is the last Messenger of Allah even to JINN; note that FURQAN means "the standard to differentiate between the Right and wrongs" and it is one of the most significant names of the Quran; other of these significant name include AL-KITAB (the Book), ADH-DHIKR (the Reminder), AL-HUDA

(the Guidance), KALAM-ALLAH (the Word of Allah), WAHI (Revelation), AT-TANZIL (the Final Revelation Provided by Allah) and AN-NUR (the Light); these all names provide an insight into the righteous invitation that the Holy Book Quran presents to the mankind just by their respective meanings; the only explanation might be needed for ADH-DHIKR and the notable point here is that this name tells us that everyone has the sense of recognition for the Truth (named FITHRAT) due to the covenant taken from each and every person before the life at the world, in the world of Spirits and that sense is addressed by the Holy Book Quran so in this meaning it is the Reminder towards that voice inside; also note that being KALAM-ALLAH, it is the attribute of Allah and as such, it is even allowed to take oath by the Holy Book Quran as the JAEZ oath (i.e. the right oath) can only be taken by the name of Allah or by any of His attributes; Al-Hamdu Lillah; note about the word "Al-Quran" that it is the root-word which means "To-Read"; its form of verb for the past is QARA'A and for the present and also the future (called the MUDHARE-verb), it is YAQRA'U; the valid root-words by which these verbs occur include QURANAN and as the Arabic Grammar allows to bring the root-word as an object at places so in this sense, "Al-Quran" means the book that is read continuously; Al-Hamdu Lillah; the subject-matter of the Holy Book Quran is to guide the individual towards righteousness i.e. the Islamic teachings so that he lives his life on the right path by his free-will that gets him the pleasure of Allah; note that everyone has to answer for his belief and deeds individually at AKHIRAT though the Muslim person would care fervently to bring the collective

living to Islam at the world by his efforts as he remains most attentive towards Allah; He tells us in the Holy Book Quran, "certainly We have revealed to you the Book in which there is your own mention; do you not then understand?" (ANBIYA-10); Al-Hamdu Lillah; the second AAYAT states the glory of Allah that "He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure"; this AAYAT tells about TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); Al-Hamdu Lillah; note that the last AAYAT of Surah BANI-ISRAEL asks the Prophet PBUH, "and say- (all) praise is due to Allah, Who has not taken anyone as son and Who has no partner in the kingdom, and Who needs no helper to save Him from any disgrace; and proclaim His greatness magnifying (Him)"; Al-Hamdu Lillah; note also that AAYAT-54 of AARAAF tells, "surely Allah's is the creation and the command (so He only has created everything and certainly everything is working in perfect order according to the command that He has provided to it); blessed is Allah, the Lord of the worlds"; Al-Hamdu Lillah; note also that AAYAAT-47, 48 & 49 of this Surah FURQAN tell about some of blessings that Allah has given to the mankind for its physical safety and in this respect, AAYAT-56 tells explicitly that Allah has sent the last of His Messengers to the world as He had sent other of His Messengers so that the mankind sees to its spiritual safety; so the virtuous persons would certainly show all their gratitude to Allah sincerely for all His blessings upon them; Al-Hamdu Lillah; the third AAYAT

at this first Ruku tells about the idiocy of the disbelievers that, "and they have taken besides Him gods, who do not create anything while they are themselves created, and they control not for themselves any harm or profit, and they control not death nor life, nor raising (the dead) to life"; so just in the following of their wrong ancestors who took the creation of Allah as gods besides Him and lived at the world without any care to work for AKHIRAT, they also have ruined themselves; AAYAAT ahead at this Ruku present answers to objections of the disbelievers that they raised against the Quran and against the Prophet PBUH; and these answers extend ahead whereas the next Ruku also tells about the severe punishment that such extreme disbelievers would receive at the Day of Judgment; Al-Hamdu Lillah; the first of their objections was that they said that the Prophet (PBUH) was teaching lies only which he has received by the assistance of some persons; note that the Prophet PBUH had lived at Makkah since many of years and all persons there held him as the most truthful of all persons who had no inclination to conspiracies so this was such blatant fib from the disbelievers which the Quran answers in plain words that "indeed they have done injustice and (uttered) falsehood"; Al-Hamdu Lillah; their second objection was that they said that he has written some stories of the ancient people and these are read to him at all times; the Quran answers this that "Allah has revealed it Who knows the secret in the heavens and the earth (that is why the narrations that He has provided of His Messengers in the Quran in detail are most true); surely He is ever Forgiving (so He provides for the physical safety of all persons at the world and also

provides the true guidance to all persons at the world in spite of their wrong-doings), Merciful (so He gives TOFIQ to persons who repent on wrongs at the world to make themselves better)"; their third objection was that they said that if he is the Messenger of Allah, why he eats food and attends markets; and their fourth objection was that they said that they do not see any angel with him who also should have warned them as an assistant to him; there were such disbelievers too in them who thought that the Messenger of Allah needs to be a rich person who would have some treasure with him or such garden of ample fruits that shows that he is one of the most prosperous persons so these of disbelievers raised their fifth objection against him that he is such person who has a spell of magic on him; the next Ruku and AAYAAT ahead answer these but the last AAYAT at this Ruku has told the Prophet PBUH about the extreme height of the idiocy of disbelievers; note that AAYAT-57 of this Surah FURQAN asks the Prophet PBUH, "say- I do not ask you anything in return (for the true guidance that I provide you) except that he who will, may take the way to his Lord"; due to this highest of status that the Prophet PBUH has, the last AAYAT of this first Ruku states, "see what likenesses do they apply to you, so they have gone astray, therefore they shall not be able to find way"; this is the punishment of all such disbelievers at the world who disrespect the Prophet PBUH though he provides them the true guidance sincerely for which he certainly has not asked any of benefits from them; also, all such disbelievers would receive most extreme punishment at AKHIRAT; most certainly, Allah only has

created all the creation and most certainly, He only has all true authority; Al-Hamdu Lillah.

FURQAN-The Second Ruku

10. Blessed is He Who, if He pleased, will have given you what is better than this (at the world even), gardens beneath which rivers flow, and He will have given you palaces.

11. But they reject the hour, and We have prepared a burning fire for him who rejects the hour.

12. When it shall have them into its sight from a distant place, they shall hear its vehement raging and roaring.

13. And when they are cast into a narrow place in it, bound, they shall there call out for destruction.

14. Call not this day for one destruction, but call for destructions many.

15. Say: Is this better or the abiding garden which those who guard (against evil) are promised? That shall be the reward and the resort for them.

16. They shall have therein what they desire abiding (in it); it is a promise which it is proper to be prayed for from your Lord.

17. And on the day when He shall gather them, and whatever they served besides Allah, He shall say: Was it you who led astray these My servants, or did they themselves go astray from the path?

18. They shall say: Glory be to Thee; it was not befitting for us that we should take any guardians besides Thee, but Thou didst make them and their fathers to enjoy until they forsook the reminder, and they were a people in perdition,

19. So they shall indeed deny you in what you say, then you shall not be able to ward off or help, and whoever among you is unjust, We will make him taste a great chastisement.

20. And We have not sent before you any apostles but they most surely ate food and went about in the markets; and We have made some of you a trial for others; will you bear patiently? And your Lord is ever Seeing.

The Ruku starts by the statement that if Allah willed to provide the Prophet PBUH the blessed things similar to that which He would give him at AKHIRAT, he could have given that to him even at the world; but He would give that to him at AKHIRAT as that is better than such status which denotes abundance of wealth at his world's life; this thought that the Messenger of Allah needs to be a rich person is most incorrect and in fact, it denotes that they take the world as their true abode where the status by abundance of wealth would denote the worth of the person to ask towards the righteousness and they certainly do not have the true belief upon AKHIRAT; the consequence of such disbelief is that they would be punished by the most punishing hell-fire; AAYAAT 12, 13 & 14 state, "when it (the hell-fire) shall have them into its sight from a distant place, they shall hear its vehement raging and roaring; and when they are cast into a narrow place in it, bound, they shall there call out for destruction (i.e. end of their lives); call not this day for one destruction, but call for destructions many"; this tells that the hell-fire has the sense that it has to punish the disbelievers most severely according to the command of

Allah; note that AAYAT-30 of QAAF tells, "on the day that We will say to the hell-fire 'are you filled up?'- and it will say- 'are there any more?'"; there, they would not die though they would ask for that and their punishment would be most severe; this is how Allah punishes those disbelievers who disrespect Muhammad PBUH, the last of His Messengers, as he certainly has the highest of status among the mankind; Al-Hamdu Lillah; AAYAAT 15 & 16 state the peace that the true believers would find at JANNAH at AKHIRAT as they read, "say- is this (severe punishment) better or the abiding garden which those who guard (against evil due to their TAQWA) are promised?- that shall be the reward and the resort for them; they shall have therein what they desire abiding (in it); it is such promise which it is proper to be prayed for from your Lord"; note that the last Ruku of AALE-IMRAN states the manner of the true Muslims to ask for all peace at AKHIRAT and in that, AAYAT-194 tells, "(they say) Our Lord! and grant us what Thou hast promised us by Thy Messengers; and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise"; Al-Hamdu Lillah; AAYAAT-17, 18 & 19 depict the scene at AKHIRAT where those whom the disbelievers took equal to Allah in authority, would plainly refute their claim; these AAYAAT read, "and on the day when He shall gather them, and whatever they served besides Allah, He shall say- was it you who led astray these My servants, or did they themselves go astray from the path?- they shall say- glory be to Thee; it was not befitting for us that we should take any guardians besides Thee, but Thou didst make them and their fathers to enjoy until they forsook the reminder, and

they were people in perdition; so they shall indeed deny you in what you say, then you shall not be able to ward off (the punishment) or help (any other), and whoever among you is unjust, We will make him taste a great chastisement"; AAYAT-20 answers the third and the fifth objections of the disbelievers briefly but explicitly; note that in this AAYAT, Allah presents His authority that He has set the manner by His will by which He rules among the people; certainly He only has the true authority; Al-Hamdu Lillah; they had said that if he is the Messenger of Allah, why he eats food and attends markets and they had said that the Prophet PBUH is such person who has a spell of magic on him as he is not a rich person and still he claims to be the Messenger of Allah; so the AAYAT states, "And We have not sent before you any apostles but they most surely ate food and went about in the markets; and We have made some of you a trial for others (so this trial does ask that people live at different financial positions which implies that there is no problem if the Prophet PBUH does not have abundance of wealth); will you bear patiently? And your Lord is ever Seeing"; Al-Hamdu Lillah; note that Allah had never labeled abundance of wealth as condition to make someone His Messenger when He sent them at the world and as such the objection of the disbelievers was totally baseless; they even took him under some magical spell because of their baseless objection that he needs to have abundance of wealth; note that as the Prophet Muhammad PBUH is the last of Messengers of Allah, the righteous Muslims have the liability to provide the message of the Quran after him collectively to all peoples of the world as best as they are able to and this certainly is

most high blessing of Allah to all righteous Muslims; Al-Hamdu Lillah.

FURQAN-The Third Ruku

21. And those who do not hope for Our meeting, say: Why have not angels been sent down upon us, or (why) do we not see our Lord? Now certainly they are too proud of themselves and have revolted in great revolt.

22. On the day when they shall see the angels, there shall be no joy on that day for the guilty, and they shall say: It is a forbidden thing totally prohibited.

23. And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust.

24. The dwellers of the garden shall on that day be in better abiding-place and better resting-place.

25. And on the day when the heaven shall burst asunder with the clouds, and the angels shall be sent down descending (in ranks).

26. The kingdom on that day shall rightly belong to the Beneficent Allah, and a hard day shall it be for the disbelievers.

27. And the day when the unjust one shall bite his hands saying: O woe is me! would that I had taken away with the Apostle.

28. O woe is me! would that I had not taken such person for a friend!

29. Certainly he led me astray from the reminder after it had come to me; and the Satan fails to aid man.

30. And the Apostle cried out: O my Lord! surely my people have treated this Quran as a forsaken thing.

31. And thus have We made for every prophet an enemy from among the sinners and sufficient is your Lord as Guide and Helper.

32. And those who disbelieve say: Why has not the Quran been revealed to him all at once? Thus, that We may strengthen your heart by it and We have arranged it well in arranging.

33. And they shall not bring to you any argument, but We have brought to you the truth and the best of significance.

34. (As for) those who shall be gathered upon their faces to hell, they are in a worse plight and straying farther away from the path.

This third Ruku of Surah FURQAN answers the fourth objection that was raised by the disbelievers; they had said that they do not see any angel with the Prophet PBUH who also should have warned them as an assistant to him; some of these disbelievers had even asked to see Allah so that they believe in the Truth; to answer them, the three AAYAAT here at the beginning read, "and those who do not hope for Our meeting, say- why have not angels been sent down upon us, or (why) do we not see our Lord?- now certainly they are too proud of themselves and have revolted in great revolt; on the day when they shall see the angels, there shall be no joy on that day for the guilty, and they shall say- it is forbidden thing totally prohibited; and We will proceed to what they have done of deeds, so We shall render them as scattered

floating dust"; Al-Hamdu Lillah; this tells that these people thought haughtily that they are at such status where the angels should come to them to ask them towards Islam and they should be allowed to see Allah with naked eyes; these AAYAAT explicitly tell them that it would be the Day of Judgment when they would see angels and there, they would find nothing to rejoice; angels would provide utmost punishment to them by the command of Allah and He would make such of their deeds that seemingly were virtues to them, useless to affect them positively; this is because the true commitment to Allah is necessary for such deeds that are seemingly virtuous to become acceptable at the court of Allah and they totally lacked such commitment; they would not see Allah even at that day and He would not give any care to them at that day, the Day of Judgment; Al-Hamdu Lillah; in contrast, those virtuous persons who would receive JANNAH would be much better placed there at AKHIRAT with all blessings from Allah, the true Lord; Al-Hamdu Lillah; it would happen on that day that the heaven (the sky near to the earth) shall burst apart and that huge cavity shall have clouds from whence numerous angels shall be sent down descending to earth and the Quran has depicted this scene at BAQARAH-210 too which tells, "wait they for naught else than that Allah should come unto them in the shadows of the clouds with the angels?"; note that the earth shall be stretched to become plain on that day as we find at the beginning AAYAAT of Surah INSHIQAQ which also tells that the sky near to earth shall burst apart on that day, "when the heaven bursts asunder, and obeys its Lord and it must; and when the earth is stretched, and casts forth what

is in it and becomes empty, and obeys its Lord and it must"; Al-Hamdu Lillah; though the will of Allah reigns over the earth and the heavens and all of His other creation at all times yet His kingdom on that day shall become totally manifest; it would be the most pleasant day for all the true believers and the most unpleasant day for all the disbelievers; certainly Allah only is the true authority; He is RAHMAN so He has provided the safety of life to the mankind by His creation around at the world and has provided the true guidance explicitly that all persons take that and live their lives according to Islam at the world; the Quran tells in most clear terms that at AKHIRAT, only the true believers in the fundamental Islamic teachings who had done their deeds according to that belief, would find total safety from all adversities; Al-Hamdu Lillah; AAYAAT-27, 28 & 29 tell about the extreme desperation of the disbeliever there where he would remember how he got the message of Islam at the world and how he rejected it under the impression of wrong persons around him; these AAYAAT read, "and the day when the unjust one shall bite his hands (i.e. he would regret most extremely) saying- O woe is me- would that I had taken way with the Apostle; O woe is me- would that I had not taken such person for a friend; certainly he led me astray from the reminder after it had come to me; and the Satan fails to aid man"; but on that day, his remorse would be totally useless as the world is the place of examination and AKHIRAT is the place where all results to that examination would come at fore; Al-Hamdu Lillah; AAYAT-30 tells that the Prophet PBUH did worry that though he is providing the teachings of the Quran well to all persons yet the

disbelievers do not care for them in the least which certainly would cause the most extreme punishment to them at AKHIRAT; so the AAYAT ahead soothes him by the statement that there always had been some extreme enemies of all Messengers of Allah among the disbelievers but Allah guided all His Messengers to the right path by His good commands and helped them out in all difficult situations with all care; it reads, "and thus have We made for every Prophet an enemy from among the sinners and sufficient is your Lord as Guide and Helper"; Al-Hamdu Lillah; AAYAT-32 tells another of objections of the disbelievers that they said why the Quran has not descended to him all at once; Allah answers to this, "thus, that We may strengthen your heart by it and We have arranged it well in arranging"; this implies that this is how Allah has willed in this matter and He soothes the Prophet PBUH by this manner of providing him the Quran; Allah helps him who is the last of His Messengers, in all situations that come his way so he remains totally steadfast upon the teachings of Islam and the Quran has all His good commands which the Prophet PBUH provides to all persons that guide all of them to the right path; it certainly has the most beautiful arrangement in text, recitation and expression of the message of Allah to all of mankind and to all of Jinn that asks them to ponder upon it with total belief in Allah and with total patience; Al-Hamdu Lillah; Allah states at Surah Bani-Israel "and this is the Quran which We have divided (into parts) so that you (O Muhammad PBUH) might recite it to the people at intervals and We certainly have revealed it by stages" (Bani-Israel-106); AAYAT-33 states, "and they shall not bring to you any argument, but We have

brought to you the truth and the best of significance (TAFSIR)"; this means that the teachings of the Quran answer all doubts whatsoever as it certainly guides the man totally towards the right path so that he takes all true attitudes that are righteous, in all issues of life; the word "TAFSIR" that comes at this AAYAT means elucidation of the teachings in the Quran so Allah has provided the detail too for the Guidance to the right path that He has certainly provided at the Quran; Al-Hamdu Lillah; the disbelievers who do not take this true guidance to their life, they shall be dragged upon their faces to the hell-fire so they are the most wrong persons by placement at AKHIRAT and they are such persons who had strayed away most highly from the right path at their lives at the world; they surely would see all consequence of all their doings; certainly, Allah only is the true authority; Al-Hamdu Lillah.

FURQAN-The Fourth Ruku

35. And certainly We gave Musa the Book and We appointed with him his brother Haroun an aider.

36. Then We said: Go you both to the people who rejected Our AAYAAT; so We destroyed them with utter destruction.

37. And the people of Noah, when they rejected the apostles, We drowned them, and made them a sign for men, and We have prepared a painful punishment for the unjust;

38. And AAD and THAMUD and the dwellers by the RASS (i.e. the well) and many generations between them.

39. And to everyone We gave examples; and everyone did We destroy with utter destruction.

40. And certainly they have (often) passed by the town on which was rained an evil rain; did they not then see it? Nay! they did not hope to be raised again.

41. And when they see you, they do not take you for aught but a mockery: Is this he whom Allah has raised to be an apostle?

42. He had well-nigh led us astray from our gods had we not adhered patiently to them! And they will know, when they see the punishment, who is straying farther off from the path.

43. Have you seen him who takes his low passion for his god? Will you then be a protector over him?

44. Or do you think that most of them do hear or understand? They are nothing but as cattle; nay, they are straying farther off from the path.

Surah FURQAN relates highly to telling about the world that it is the place for examination for all of mankind and for all of jinn as they both have the free-will which they need to apply to live upon the Islamic teachings to gain the pleasure of Allah; Al-Hamdu Lillah; for this, it presents the events that relate to the Messengers of Allah which tell explicitly that He wiped off many of disbelieving nations who challenged the Messengers, from the face of earth by different calamities; they rejected the fundamental teachings of Islam that the Messengers of Allah presented to them and so they were unable to shape their deeds towards the high virtues; the most basic teachings of the Holy Book Quran are three that are TAUHID (Allah only is the Creator of all the creation and He always has all His

attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); Al-Hamdu Lillah; note also that the people that were before Muhammad PBUH, if they believed the Messenger sent to them as their true guide whom Allah had sent for their righteous direction, they did fulfill their liability about RISALAT insha-Allah and note also that to believe in one of the Messengers of Allah is to believe in all of them and to reject one of them is to reject all of them as all provided the same guidance in essence; Al-Hamdu Lillah; we all have read about these events at places in the Quran as it has the manner of expression that it brings them to tell where needed that Allah cared for all safety of all the true believers in Him even at the world; He ended all the impression of the disbelievers at the world that was causing FITNAH here so that the true believers do find much convenience to gain the pleasure of Allah, the true Lord, which is the only aim of life; that only provides the true peace in life at the world by the blessing of Allah and that only would give them the true success at AKHIRAT by the blessing of Allah; Al-Hamdu Lillah; AAYAAT from 35 to 39 mention the extreme punishment to Pharaoh and his forces when they rejected the guidance of Moses-AS and Haroun-AS; note that AAYAT-36 tells that Allah asked Moses and Haroun to go to people who have rejected His signs (AAYAAT) to accept the Truth so this implies that the Egyptians under Pharaoh at that time did have some knowledge about it due to their interaction with the Bani-

Israel yet they had rejected the fundamental teachings of Islam; these AAYAAT mention the calamities that put destruction to all those people who had rejected the fundamental teachings of Islam; these included the disbelievers in the people of Noah-AS, in AAD (i.e. the people of HOODH-AS), in THAMUD (i.e. the people of SALEH-AS), in the dwellers by the RASS (that means the well and these people lived by some notably huge well near to the area where THAMUD used to reside before their destruction, at those ancient times); Allah had provided all of them the true guidance by different manners of expression yet as they did not accept it, He destroyed them totally; see also the supplementary note at AAYAAT-25 & 26 of Surah HOODH after the note at its third Ruku; Al-Hamdu Lillah; AAYAT-40 mentions that they have often passed by the area of Sodom where the people of Lot-AS resided who were punished by the most extreme punishment as Allah punished them by the rain of stones upon them; it tells that the manner of living of the disbelievers at Makkah tells that they do not have any concern that they would be raised again to life where they would have to account-for their doings at the world; it reads, "And certainly they have (often) passed by the town on which was rained an evil rain; did they not then see it? Nay! they did not hope to be raised again"; the last four AAYAAT of the Ruku tell about the manner in which the disbelievers treated the Prophet PBUH and tell about the extreme punishment that they would receive for it; they tell about the evil in them to which they have given themselves and which has caused them to live by manners of cattle and even worse; note that the cattle sometimes raise their heads

while grazing so they see the surroundings and they do praise Allah in their own manner; these AAYAAT tell about the disbelievers at Makkah that they are so much engaged in the pursuance of comforts of the life at the world that they do not have any concern that Allah would punish them most severely even at the world if they do not care to respect the Prophet PBUH totally and come to the right path; they are such people that have totally strayed away from the right path; these AAYAAT read, "and when they see you, they do not take you for aught but a mockery- (as they say mockingly) is this he whom Allah has raised to be an apostle (when he is not among the wealthy persons)? - he had well-nigh led us astray from our gods had we not adhered patiently to them (the word implied is SABR for the meaning "to adhere patiently" which denotes that they intended to mention their firmness upon all of their evil practice); and they will know, when they see the (most severe) punishment (even at the world) who is straying farther off from the (right) path; have you seen him who takes his low passion (i.e. the firmness upon his own evil notions while he is most haughty at his status at the world) for his god? - will you then be a protector over him? - or do you think that most of them do hear or understand? - they are nothing but as cattle; nay, they are straying farther off from the path (as cattle are better because they do pause during their grazing which does give them some view of the surroundings in which they graze and they do worship Allah in their own manner but these disbelievers are heedless towards any call to the right path)"; this implies that by their most evil manner of living, the disbelievers would live their lives in highly tense manner

at the world and at AKHIRAT, they surely would see the most severe punishment to them; certainly, Allah only has all the true authority; Al-Hamdu Lillah.

FURQAN-The Fifth Ruku

45. Have you not considered (the work of) your Lord, how He extends the shade? And if He had pleased He would certainly have made it stationary; then We have made the sun an indication of it

46. Then We take it to Ourselves, taking little by little.

47. And He it is Who made the night covering for you, and the sleep a rest, and He made the day to rise up again.

48. And He it is Who sends the winds as good news before His mercy; and We send down pure water from the cloud,

49. That We may give life thereby to a dead land and give it for drink, out of what We have created, to cattle and many people.

50. And certainly We have repeated this to them that they may be mindful, but the greater number of men do not consent to aught except denying.

51. And if We had pleased We would certainly have raised a warner in every town.

52. So do not follow the disbelievers, and strive against them a mighty striving with it.

53. And He it is Who has made two rivers to flow freely, the one sweet that subdues thirst by its sweetness, and the other salt that burns by its saltiness; and between the two He has made a barrier and inviolable obstruction.

54. And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful.

55. And they serve besides Allah that which neither profits them nor causes them harm; and the disbeliever is a partisan against his Lord.

56. And We have not sent you but as giver of good news and as warner.

57. Say: I do not ask you anything on this in return except that he who will, may take the way to his Lord.

58. And rely on the Ever-living Who dies not, and celebrate His praise; and Sufficient is He as being aware of faults of His servants,

59. Who created the heavens and the earth and what is between them in six periods, and He is firmly established on the throne of authority; the Beneficent Allah, so ask respecting it one aware.

60. And when it is said to them: Prostrate to the Beneficent Allah (AR-RAHMAN), they say: And what is AR-RAHMAN? Shall we prostrate to what you bid us? And it adds to their aversion.

The previous Ruku mentioned how Allah destroyed those peoples who rejected the message He provided to them by His Messengers; He cared for them by providing them the message of Islam so that they save themselves from the severe punishment at AKHIRAT by its acceptance and He does not put any destruction on those who live by the virtuous manner; this Ruku tells how He has provided for

safety of all persons at the world physically so that they live their lives according to Islamic teachings most committedly though there are such people at the world who do not show any gratitude for such convenience that they have in their examination; it tells that Allah has created everything in harmony to each other and it also tells that the commitment to Islamic teachings would lead all virtuous persons to regain their true residence i.e. JANNAH and whoever rejects them, Allah would destroy all of such people by His will by any of His creation at the world and they would be extreme losers at AKHIRAT; He would certainly not let any people to destroy the harmony that He has given to His creation and He certainly has all the true authority; Al-Hamdu Lillah; the Ruku starts by the mention of shadows that they obey Him by their expansion and contraction and as the position of the sun tells their placement so the sun even is following the command of Allah to it as all of His creation is doing so; Al-Hamdu Lillah; He has made the night as covering for all persons that they feel weariness at that time and need to get sleep to end it at that time to prepare themselves well to work on the next day as they rise from it; Al-Hamdu Lillah; these AAYAAT read, "have you not considered (the work of) your Lord, how He extends the shade? - and if He had pleased He would certainly have made it stationary; then We have made the sun an indication of it; then We take it to Ourselves, taking little by little; and He it is Who made the night covering for you, and the sleep a rest, and He made the day to rise up again"; Al-Hamdu Lillah; the next three AAYAAT mention about how the environment tells about the coming of rain which glows-up the dead earth as it reads,

"and He it is Who sends the winds as good news before His mercy (i.e. the beneficial rainfall to the earth); and We send down pure water (i.e. the rainwater) from the cloud (i.e. from the sky near to earth); that We may give life thereby to a dead land and give it for drink, out of what We have created, to cattle and many people (so both get the same water to drink yet the cattle develop better than those who ignore the teachings of Islam); and certainly We have repeated this (i.e. the statement about the rainfall upon the dead land at different places at the Quran) to them that they may be mindful (that they would be raised-up on the Day of Judgment where they would have to account for all their doings), but the greater number of men do not consent to aught except denying (the resurrection of the dead at the Day of Judgment)"; Al-Hamdu Lillah; note that the Quran has related the rain upon the land as an indication to raising all men from the dead as the angel blows the trumpet for that by the command of Allah; Surah AARAAF-57 relates, "and He it is Who sends forth the winds bearing good news before His mercy, until, when they bring up a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth with it of fruits of all kinds; thus shall We bring forth the dead that you may be mindful"; Al-Hamdu Lillah; Surah HAJJ-5, 6 & 7 relate, "and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage; this is because Allah is the Truth and because He gives life to the dead and because He has power over all things; and because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves"; Al-Hamdu

Lillah; Surah ROUM-48, 49 & 50 tell, "Allah is He Who sends forth the winds so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it up so that you see the rain coming forth from inside it; then when He causes it to fall upon whom He pleases of His servants, lo! they are joyful; though they were before this, before it was sent down upon them, confounded in sure despair; look then at the signs of Allah's mercy, how He gives life to the earth after its death, most surely He will raise the dead to life; and He has power over all things"; Al-Hamdu Lillah; the next couple of AAYAAT tell the Prophet PBUH not to worry about the disbelievers who want him to care to accumulate assets at the world and to give less attention to the spread of the message of Islam; Allah wants him to provide the Islamic teachings to them explicitly by the Quran as that is his liability; He certainly wants them to learn about Islam though He does not care whether they accept Islam or not; He could have sent His Messengers to each of towns to provide His message to disbelievers to put pressure upon them if He had willed for that; but He has sent the Prophet PBUH as his last Messenger to all peoples of the world and has provided the Holy Book Quran to him to fulfill his task beautifully that in itself is JEHAD against the disbelievers; after his departure from the world, the virtuous Muslims would provide all Islamic teachings to all peoples of the world by the Quran as most certainly, it has come to stay for the true guidance to all peoples of the world; Al-Hamdu Lillah; these AAYAAT read, "and if We had pleased We would certainly have raised a warner in every town; so do not follow the disbelievers, and strive against them a mighty striving with it (i.e. with the

Quran)"; note that the AAYAT has the word JEHAD that denotes "striving" here and as Allah revealed Surah FURQAN at Makkah, it asks the Prophet PBUH here to provide the disbelievers all the teachings of the Quran most explicitly as this also is among the most significant aspects of JEHAD; Al-Hamdu Lillah; AAYAAT-53 & 54 ask attention to this amazing phenomenon that there are such places at the face of earth where two of waters flow parallel to each other and one of them is sweet in taste while the other is salty; and even the life of the man shows that he has to take different attitudes as he fulfills his different obligations to blood relations and to relations that he makes due to marriage; these AAYAAT state, "and He it is Who has made two rivers to flow freely, the one sweet that subdues thirst by its sweetness, and the other salt that burns by its saltiness; and between the two He has made a barrier and inviolable obstruction; and He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful"; note that the water at seas is salty and due to their composition, they do not stink or/and go bad for any use; the water cycle takes their waters to clouds from whence it falls as the most pure water for the cattle and the mankind; Al-Hamdu Lillah; this Ruku is asks to observe how the contrast around in the creation is making it beautiful and how it provides the change in surroundings; Allah has set everything in harmony to each other and He asks the man to live his life by giving harmony to all his matters as much as possible for him according to the teachings of Islam; note that the Surah stated at its very beginning at the second AAYAT, "He, Whose is the

kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure"; Al-Hamdu Lillah; AAYAT-55 mentions that the disbelievers take others besides Him that only are among His creation, as equal in authority to Him without any care to the fact that they are most unable to provide any profits or any losses to them so only because of their most limited capacity to observe the issues around them and in their own selves in accurate context, they deny the true authority of Allah; it reads, "and they serve besides Allah that which neither profits them nor causes them harm; and the disbeliever is a partisan against his Lord"; the next three AAYAAT at the Ruku tell about the care that Allah has provided to the Prophet PBUH; they emphasize that Allah guided all His Messengers to the right path by His good commands and helped them out in all difficult situations with all care and He certainly would provide His care to the Prophet PBUH too; he would provide-on the teachings of Islam to all so that they care to come to Islam, and he would not ask for any of benefits at the life at the world so he would live on with necessities here for which Allah cares for him; these AAYAAT read, "and We have not sent you but as giver of good news (to believers) and as warner (to disbelievers); say-I do not ask you on this anything in return except that he who will, may take the way to his Lord; and rely on the Ever-living Who dies not, and celebrate His praise; and Sufficient is He as being aware of faults of His servants; (He is) Who created the heavens and the earth and what is between them in six periods, and He is firmly established on the throne of

authority; (He is) the Beneficent Allah (AR-RAHMAN), so ask respecting it one aware"; Al-Hamdu Lillah; to get the meaning of the last AAYAT of this Ruku, note that though AR-RAHMAN was one of the names of Allah yet the disbelievers at Arabia then, did not call Him by it; they raised objection even to this name of Allah as an excuse to keep to their disbelief to which they had mentioned their adherence (see AAYAT-42); the AAYAT reads, "and when it is said to them-prostrate to the Beneficent Allah (AR-RAHMAN), they say-and what is AR-RAHMAN? - shall we prostrate to what you bid us? and it adds to their aversion"; such was their argumentative nature that when they had decided to keep to their disbelief, they argued against everything without any grounds that challenged their wrongs though that challenge to their disbelief was totally valid with all just reasoning; this ignorance to the Truth because of their extreme argumentative nature, led them further away from it as the AAYAT has indicated that "it adds to their aversion"; certainly, Allah only is the true authority; Al-Hamdu Lillah.

FURQAN-The Last Ruku

61. Blessed is He Who made mansions of heavenly bodies in the heaven and made therein the lamp and the shining moon.

62. And He it is Who made the night and the day to follow each other for him who desires to be mindful or desires to be thankful.

63. And the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace.

64. And they who pass the night prostrating themselves before their Lord and standing.

65. And they who say: O our Lord! turn away from us the punishment of hell, surely the punishment thereof is lasting

66. Surely it is an evil abode and (evil) place to stay.

67. And they who when they spend, are neither extravagant nor parsimonious, and (keep) between these the just mean.

68. And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (who) do not commit fornication and he who does this shall pay the penalty;

69. The punishment shall be doubled to him on the day of resurrection, and therein he shall abide in extreme abasement forever;

70. Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful.

71. And whoever repents and does good, he surely turns to Allah by the (goodly) turning.

72. And they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly.

73. And they who, when reminded of the AAYAAT of their Lord, do not fall down therein deaf and blind.

74. And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil).

75. These shall be rewarded with high places because they were patient, and shall be met therein with greetings and salutations.

76. Abiding therein forever; goodly the abode and the resting-place.

77. Say: My Lord does not care for you were it not due to call you; but you have indeed rejected (the Truth), so that which shall cleave shall come.

This Ruku tells about those persons who are the true servants to Allah as they do show gratitude to Him, the true Lord, sincerely for all His blessings; Al-Hamdu Lillah; the previous Ruku guided attention at its start to how the night and the day provide physical benefits to the man by providing space for him to rest and to work for his necessary sustenance respectively as Allah wills for that; this last Ruku of FURQAN starts by relating how the night and the day provide spiritual benefits by the will of Allah, to those who remember Allah, the true Lord, by efforts at nights and remain grateful to Him for all that He has blessed them with, by efforts at days; Al-Hamdu Lillah; we all have studied the good qualities of the true Muslims at the beginning of Surah MOMINOON where the Quran presents the beauty of their SABR (which denotes that they keep away from the attractions of the world) and their SALAH (which denotes that they are most attentive to Allah to get His pleasure) most explicitly and this last Ruku of Surah FURQAN complements it beautifully; Al-Hamdu Lillah; AAYAAT at the beginning of this Ruku state, "Blessed is He Who made mansions of heavenly bodies in the heaven and made therein the lamp and the shining moon; and He it is Who made the night and the day to follow each other for him who desires to

be mindful (towards Him) or desires to be thankful"; note that the term BURUJ (i.e. mansions of heavenly bodies) seems an indication here to places in the specific band keeping to which planets revolve around the sun and Allah knows better; the lamp means the sun that burns to provide the light from it while the moon is shining due to its reflection of that light; Al-Hamdu Lillah; the next AAYAAT state the twelve things that denote the commitment of the true servants of AR-RAHMAN to all His commands; these include five things that they do, three things that they avoid and four things that are related to their good attitudes in situations that come their way; Al-Hamdu Lillah; from AAYAT-63 to AAYAT-67, the Ruku tells the five virtuous things that they do so the first thing about them is that they walk most humbly upon the earth as they are calm by nature and have no haughtiness in them; the second thing about them is that they excuse themselves with courtesy from the useless discussions of such ignorant persons who are argumentative by nature; the third thing is that they read SALAH at nights with all attention to Allah, the true Lord, when they have much of silence around to remember His blessings upon them; the fourth thing is that as they worry about AKHIRAT highly which would bring the results for all persons that came to the world anytime anywhere, so they ask Allah continuously to save them totally from the hell-fire as it would keep punishing those severely who had done extreme wrongs at the world; the fifth thing is that whenever they spend their rightful amounts upon their needs or/and to help the needy persons around, they spend them by such harmony that there is no inclination towards

extravagance and no inclination towards parsimony; Al-Hamdu Lillah; these AAYAAT from 63 to 67 tell about them, "and the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say- peace; and they who pass the night prostrating themselves before their Lord and standing; and they who say- O our Lord! turn away from us the punishment of hell, surely the punishment thereof is lasting; surely it is an evil abode (to reside) and evil place to stay (even for some of time); and they who when they spend, are neither extravagant nor parsimonious, and (they keep) between these the just mean"; Al-Hamdu Lillah; the next four AAYAAT tell about the three things that the true Muslims, the true servants of AR-RAHMAN, avoid with all care to virtuous justice; these AAYAAT read, "and they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice (when the matter asks for QISAS i.e. life against life), and (who) do not commit fornication (or adultery) and he who does (any of) this shall pay the penalty (even at the world); the punishment shall be doubled to him on the day of resurrection, and therein he shall abide in extreme abasement forever; except him who repents (in the life at the world) and believes (sincerely in the Truth) and does good deeds (according to his belief); so these are they of whom Allah changes the evil deeds to good ones (as after coming to Islam, Allah washes away the sins of the person that he/she had done previously from his/her document of deeds and with the true belief, his/her virtuous deeds ahead find place at the document that had no count previously); and

Allah is Forgiving, Merciful; and (even that person from among the Muslims who had killed some person most unjustly or who had involved himself in fornication/adultery), whoever repents (sincerely) and does good (deeds), he surely turns to Allah by the (goodly) turning"; Al-Hamdu Lillah; note that AAYAAT-68 has mentioned the three most heinous major sins that all Muslims need to avoid most committedly; these major sins that the AAYAT mentions include SHERK which is the biggest among the major sins that means to challenge the true authority of Allah by taking any of His creation as having part in creating any of His creation with Him or by taking any of His creation as equal in authority to Him or by taking any of His creation as authorized to change any of His commands that He has explicitly issued by His authority to firmly obey; the two other of major sins is to kill some person unjustly that is the greatest of injustice and fornication/adultery that is the most shameful behavior; Allah asks all persons by the Quran to believe in TAUHID that means that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord so all must fulfill His commands that He has explicitly issued by His authority without taking any of His creation as equal in authority to Him in any way; Al-Hamdu Lillah RABBEL-AALAMIN; note that AAYAT-48 and AAYAT-116 at Surah NISAA present the heinous evil of SHERK in the most strict terms as we studied there; among the AAYAAT that ask to avoid both injustice and shameful attitudes, we find AAYAAT 168 & 169 of Surah BAQARAH that read, "O people- eat the lawful and the good things out of what is in the earth, and do not follow the footsteps of the Satan;

surely he is your open enemy; he only enjoins you SOOU (injustice) and FAHSHAA (shameful behavior), and that you may speak against Allah what you do not know (that lead to assigning partners to Him)"; Al-Hamdu Lillah; AAYAT-45 of ANKABUT reads, "recite that which has been revealed to you of the Book and keep up SALAH; surely SALAH keeps away from all shameful behavior and injustice, and certainly the remembrance of Allah is the greatest, and Allah knows what you do" (Surah ANKABUT-45); see also the note at the third Ruku of Surah YOUSUF; there are many other AAYAAT too which mention these two of major sins together and Surah FURQAN-68 is also one of them; note that EHSAAN (the natural tendency towards virtues inside) eliminates all the shameful behavior (mostly initiated by sinful women) and ADL (the force of the Islamic law to provide the virtuous justice) eliminates all of injustice (mostly initiated by sinful men); certainly Allah only is the true authority; Al-Hamdu Lillah; AAYAAT-72, 73, 74 mention their good attitudes at situations that come their way; these AAYAAT read, "and they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly; and they who, when reminded of the AAYAAT of their Lord, do not fall down therein deaf and blind; and they who say- O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil)"; these AAYAAT mention that IBADUR-RAHMAN (the true servants of the Beneficent Allah) live in such manner that they never become part of any wrongs as they never conspire against their Muslim brothers and care to live in gathering of Muslims with dignity; they live in such manner that if they

pass by superfluous activities of persons who care but little for the value of time to put it to better use by Islam, they pass-by with sobriety; they live in such manner that when they recite the Quran and read AAYAAT that provide guidance to them, they do not ignore them but ponder upon them and as they get to know about their own selves and about all things around, they appreciate the principles by which Allah has created all things; they live in such manner that they make DUA to Allah time and again that all persons of their household remain committed to the Islamic teachings and so they lead highly good persons around them as guides to them and they ask Allah for other of Muslims too who live at their surroundings that they also become most virtuous and Allah gives them TOFIQ to become IMAM (the virtuous guides to the right path) to them too so that they all strengthen each other beautifully as brothers upon all the teachings of Islam; Al-Hamdu Lillah; AAYAAT-75 & 76 tell that these persons, who truly are the servants of Beneficent Allah, would be provided high living places at JANNAH because of their SABR which means that they always remained steadfast on the teachings of Islam and never gave-in to any wrongs; there angels would greet them and respect them with salutations; it is most beautiful even as resting place for some of time yet that place would be their residence forever ahead; Al-Hamdu Lillah; these AAYAAT read, "these shall be rewarded with high places because they were patient, and shall be met therein with greetings and salutations; abiding therein forever; goodly the abode and the resting-place"; the last AAYAT of the Ruku and of Surah FURQAN asks the Prophet PBUH to tell them

explicitly that Allah does not care whether the disbelievers accept Islam or not; but Allah provides them the teachings of Islam by the Quran (which the Prophet PBUH has to give them as his liability), so that they do not claim at AKHIRAT that they did not ever become aware of those teachings at their lives at the world; they would surely get the due result to their rejection of the Islamic teachings and any of their claims to innocence then would remain useless; the AAYAT reads, "say- my Lord does not care for you were it not due to call you; but you have indeed rejected (the Truth), so that which shall cleave shall come"; certainly, Allah only is the true authority; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:

Muhammad Saleem Dada

www.saleemdada.weebly.com

www.saleemdada.com

Here our study of FURQAN and "Tafsiri-Guide to the Quran" (Second Part) ends; Al-Hamdu Lillah - may Allah provide His mercy and His blessing to me on this effort to get His pleasure and to all those who study it attentively; Al-Hamdu Lillah.

Wednesday - 7:25 AM

RABI-THANI-02, 1442

November-18, 2020

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

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

SHUA'RAA-The First Ruku

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

After the accomplishment of writing TAFSIR of the last part of the Quran by the blessing of Allah, that is from Surah ZAARI'AAT to its last, I, MSD, begin the writing of its third part now, by the blessing of Allah; Surah SHUA'RAA starts with letters "TA SIN MIM" that are among the MUQATTA'AAT (that means the 14 disjointed letters that are among the Arabic alphabets which come at the commencement of 29 Surah in specific combinations) and it is not necessary for a person to know them in the understanding of the Quran; note also that all these letters are present at Surah FATIHA and my writing "The Expressions of Quran" presents much detail for them; seeing the MUQATTA'AAT, it is an interesting fact to note that all Surah that begin with them, have reference to the Holy Book Quran after them except for Surah-29 (ANKABUT) and Surah-30 (ROOM); Al-Hamdu Lillah; this denotes clearly that these disjointed letters are certainly related to the subject-matter of the Holy Book Quran, especially to the Surah where they occur; note that both of Surah that are exceptions denote the will of Allah which the world would see very soon, just after the disjointed letters as ANKABUT reads at the beginning, "ALIF LAAM MEEM; do men think that they

will be left alone on saying, 'we believe, and not be tried?' and certainly We tried those before them, so Allah will certainly know (i.e. He would bring at fore) those who are true and He will certainly know (i.e. He would bring at fore) the liars"; Surah-ROUM reads at the beginning, "ALIF LAAM MEEM; the Romans are vanquished, in a near land, and they, after being vanquished, shall overcome within a few years; Allah's is the command before and after; and on that day the believers shall rejoice with the help of Allah; He helps whom He pleases; and He is the Mighty, the Merciful"; note that the Romans faced devastating defeat by the Persians and that defeat was such that it seemed that the Romans would not stand against the Persians under Heraclius; but they defeated the Persians within a few years and the news of their victory against the Persians reached Madinah when the Muslims were celebrating their win against the forces of Makkah at BADR; Al-Hamdu Lillah; the first Ruku of SHUA'RAA tells that Allah has settled the man upon earth so that He examines who really is rightful to get Jannah and who is not; if He intended, He would have given such sign from the heaven that they had to accept the Truth totally yet His intention is not that; each person has to get the pleasure of Allah by his/her belief and deeds by his/her own freewill as that only would prove that he/she is worthy to get Jannah; this Ruku tells the Prophet PBUH that he does not need to worry so much

if the disbelievers do not accept the fundamental Islamic teachings as this world certainly is the place of examination; Surah KAHF-6 & 7 read, "then maybe you will kill yourself with grief, sorrowing after them ('ALA-AASAREHIM), if they do not believe in this announcement (i.e. the message of the Quran); surely We have made whatever is on the earth an embellishment for it, so that We may try them (as to which of them is best in works"; Al-Hamdu Lillah; whole of Surah SHUA'RAA presents how Allah dealt with those who disbelieved in His authority and challenged His Messengers so it elaborates the message that Allah has provided at this Ruku; AAYAT-1 to AAYAT- 7 state, "TA SIN MIM; these are the AAYAAT of the Book that makes (things) clear (about the true belief and the virtuous deeds); perhaps (O Prophet PBUH) you will kill yourself with grief because they do not believe; if We please, We should send down upon them a sign from the heaven (as they are asking, which will prove that the Quran tells the Truth only) so that their necks stoop to it (but Allah does not intend that they believe in the Truth by compulsion); and there does not come to them a new reminder (AAYAAT of the Quran that guides to the Truth) from the Beneficent Allah but they turn aside from it; so they have indeed rejected (the Truth), therefore the news of that which they mock shall soon come to them (as disbelief in the message of Allah would put destruction to them even at

the world); do they not see the earth, how many of every noble kind We have caused to grow in it (for the sake of physical convenience that they live their lives without being tense)?"; the last two AAYAAT that are 8 & 9 of this Ruku have repeatedly come at this Surah because they express that if the disbelievers ask for sign then there is sign in the psyche of the man and in his history for certain; Allah relates the events in this Surah, of His Messengers which clearly tell that disbelief in the Messengers of Allah leads to destruction; they were asking the disbelievers to accept the fundamental teachings of Islam but the challenge of disbelievers to them, brought extreme destruction upon the disbelievers; first, Allah narrates the event related to Moses-AS and then to Abraham-AS; then He presents those events which relate to His five Messengers and we have read about them at Surah AARAAF & Surah HOODH too; these five Messengers that Allah has mentioned here at this Surah too had their dwelling places near to each other with difference of their periods at the world; note that after sending any of His Messengers to some nation, Allah appoints such time where they would ultimately accept the fundamental Islamic teachings or face certain death; we all have studied at AARAAF in its second Ruku about Adam & Eve that is explicit that the worldly life is an examination to the mankind so all persons must keep to the three fundamental teachings

of Islam that all the Messengers of Allah have guided to; the five of these narratives in sequence are of Noah, HOODH, SALEH, Lot and SHOAIIB (SALAM on all the Messengers of Allah) and they all gave the same message that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment) and RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path); note that Al-FATIHA, the opening Surah of the Quran, guides to all these three fundamental teachings of Islam; Al-Hamdu Lillah; Surah SHUA'RAA repeats these narratives of the five Messengers in the same sequence; all Messengers did try their best to guide their respective nations as Allah asked them; however, their nations did not comply and so Allah destroyed them completely at the world and they certainly would be among the severely punished peoples at AKHIRAT; Al-Hamdu Lillah; these last two AAYAAT of the Ruku read, "most surely there is a sign in that, but most of them will not believe; and most surely your Lord is the Mighty, the Merciful"; note about these attributes of Allah that the last AAYAT of the Ruku presents, that they have high significance in understanding of this Surah as AZIZ (Mighty) means that He provides for such happenings that keep the world to His will by His authoritative measures so no one becomes able to cause

such deviation at the world that leads it away from His set manner for it that causes FASAD (high difficulties to work upon the Islamic teachings) for high length of period; He destroyed by events that are named as natural calamities, many such nations that had challenged His authority and were causing FASAD at the world; Surah ANKABUT has the AAYAT (that is AAYAT-40) where Allah tells us that "each one of them We seized for his crime; so in them, against some We sent a violent tornado (with showers of stones); some were caught by blast; some We caused the earth to swallow up; and some We drowned; it was not Allah Who injured them but they injured (and oppressed) their own souls"; Al-Hamdu Lillah; RAHIM (Merciful) means that He provided ample space to disbelievers by sending His Messengers to them (when they were coming to the world by His will and now the Quran guides all persons who need the true guidance) and gave them all the time they needed, to consider the fundamental teachings of Islam; He cares for all of mankind that they live-on their lives where their physically security is at hand for them and also, that they live-on their lives where their spiritual security is at hand for them; so note that His name RAHIM denotes His attribute which tells His care for the spiritual guidance to the mankind and His patience upon their wrong doings until they receive the ample time He has appointed for them, to accept it; so, because He is

RAHIM, He would care for the true believers exclusively at AKHIRAT mercifully as they do believe Him not only as the only Creator of all the creation Who always has all His authority, but also believe Him as the only RABB of all creation; Al-Hamdu Lillah.

SHUA'RAA-The Second Ruku

10. And when your Lord called out to Musa, saying: Go to the unjust people,
11. The people of Pharaoh: Will they not guard (against evil)?
12. He said: O my Lord! surely I fear that they will reject me;
13. And by breast straitens, and my tongue is not eloquent, therefore send Thou to Haroun (to help me);
14. And they have a crime against me, therefore I fear that they may slay me.
15. He said: By no means, so go you both with Our signs; surely We are with you, hearing;
16. Then come to Pharaoh and say: Surely we are the apostle of the Lord of the worlds:
17. Then send with us the children of Israel.
18. (Pharaoh) said: Did we not bring you up as a child among us, and you tarried among us for (many) years of your life?
19. And you did (that) deed of yours which you did, and you are one of the ungrateful.

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

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

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

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

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

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

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

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

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

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

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

31. Said he: Bring it then, if you are of the truthful ones.

32. So he cast down his rod, and lo! it was an obvious serpent,

33. And he drew forth his hand, and lo! it appeared white to the onlookers.

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

Israel with them; at AYAT-16, Allah asks both Moses and Aaron to go to Pharaoh and tell him that they both are apostles of Allah, the true Lord, but the word "apostle" is in singular at this place; note that many of commentators on the Quran, who are adept in Arabic, have explicitly mentioned that such usage is acceptable in Arabic grammar in the context that manifests here; however, I, MSD, intend to elaborate upon the meaning that it presents as at this Tafsiri-Guide, that is significant; the notable point here is that, by the usage of the term in singular, the Quran has told in most clear terms that the message of all Messengers of Allah is basically the same; they all do call towards the fundamental teachings of Islam to all persons Allah has sent them to (and Allah has sent His last Messenger Muhammad PBUH to all peoples of the world), for which they ask all persons to worship Allah only and obey His Messenger sent to them with complete belief in AKHIRAT; Al-Hamdu Lillah; as both Moses and Aaron also had to ask Pharaoh to send Bani-Israel with them releasing them from captivity, Moses mentioned it additionally which AAYAT-17 tells here; this is the manner of the Quran to present its message with the most beautiful way of usage of terms that is most comprehensive for it; Al-Hamdu Lillah; from AAYAT-18 to last, the Ruku narrates the dialogue between Moses and Pharaoh whereas the last two AAYAAT of it tell that Moses showed him the two miracles that Allah has

provided to him; Al-Hamdu Lillah; AAYAT-18 to AAYAT-22 narrate that Pharaoh told Moses that he had spent his childhood at the palace of Pharaoh where he had spent many years with the household; and he also told him that he had killed one of their men so he was very ungrateful person towards that household; note that Pharaoh intended to put him at his defense so that he becomes unable to present the message of Allah; note also that it seems that this Pharaoh was the grandson of Thutmose-II, the weak Pharaoh, who ruled for about 10 years only, coming to the throne at 1510 BC or so (and most probably, it was his wife Hatshepsut known as AASEIAH in the literature of Muslims, who had saved Moses-AS when he was flowing at the waters in his crib); read also the note at the sixth Ruku of Surah BAQARAH; Moses answered his second issue first that he did kill one of their men yet it was an accident which happened because of his care to Bani-Israel, his people, when he did not have awareness of the principles that Allah, the true Lord, asks to put at life; so when he feared them (as they treated their captives in extremely harsh manner and they would have gladly killed him for his accidental act), he ran away so Allah provided him the command over the Bani-Israel because he is most sincere to them for their physical safety and made him His Messenger to all of them for their spiritual safety, and even to Pharaoh and his people; Al-Hamdu Lillah; then Moses-AS answered

the second issue that Pharaoh raised about his childhood at their palace; he told Pharaoh that they have kept the Bani-Israel at their captivity and yet he is taking the credit for his childhood at the palace whereas his mother had put him at specific crib in the flowing water just to save him from the atrocities that his grandfather was committing against the Bani-Israel; so that Pharaoh was responsible for the murder of many of the Bani-Israel and he wants him to get credit for saving one of them, who even was saved by Hatshepsut and not particularly by him; seeing that he gets blame instead of credit (and there were many Israelites too at his court), he changed the topic and asked Moses to clarify about his statement that he is the Messenger of RABB (the true Lord Whom all have to obey) of the worlds; Moses told him that Allah Who has made him His Messenger, is the true Lord of the heavens and the earth and what is between them (i.e. the true Lord of all His creation), if they do ask to accept the Truth certainly; note that when we Muslims need to say that Allah has created all things, we need to say it in this manner that Allah only has created the heavens and the earth and what is between them; this is the manner He has provided us in the Quran to mention all of His creation; Al-Hamdu Lillah; note also that even the Pharaoh and his people had the acceptance that there is One Who has created all yet they did not take Him as RABB i.e. the true Lord to

obey at all their issues of life; the disbelievers at all periods & places, had rejected Allah as their RABB and had refused to take His guidance for the true belief and had denied to take the principles He has provided for the virtuous deeds of the life; the Muslims believe that He not only is the Creator of all the creation Who never loses His attributes, but He also is the only true Lord of all the creation Whom the jinn and the mankind have to obey totally by their freewill in all aspects of life; Al-Hamdu Lillah; other of disbelief is where someone does believe that Allah is RABB, the true Lord, yet has the notion that his disobedience to Allah would not cause any harm to him, as that is of no consequence or as the recommendation at the court of Allah of some good person for him (or his sacrifice for him) would save him from his wrong-doings at the Day of Judgment; this also leads to the result that the disbeliever ignores that he has to fulfill the commands of Allah at all issues of life and so practically he does not believe that Allah is RABB, the true Lord, of all the creation; the Muslims believe that every person has to face his/her deeds alone at AKHIRAT and for that every person must care to obey Allah in all his deeds to get His pleasure there as that only is the true success; Al-Hamdu Lillah; the answer of Moses-AS clearly presented TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); as it had turned alien to people

that they shall obey too the One Who has created them, besides accepting Him as the Creator of all, Pharaoh addressed all persons around if they heard that answer which is so very alien to acceptable notion of their living manner; Moses clarified further that He is your Lord and the Lord of your fathers of old; by this clarification, he guided their attention towards the day of HASHR that whoever disobeys Allah, he/she would certainly face extreme trouble at that certain day; Al-Hamdu Lillah; this clarification infuriated Pharaoh and he again addressed all persons around that Moses who claims to be the Messenger of the Lord of the worlds, seems affected by lunacy; note that all such persons who know that it is not their virtue inside which makes them get respect of their people (as they have none), but their official status among them, they try to degrade any challenger to them in view of their people rather than try to present themselves positively; this attitude in itself results by fear of losing their official status, which takes place by their inferiority complex; finally, Moses clarified that He is the Lord of the east and the west and what is between them, if they really do intend to understand that He is RABB (the true Lord Whom all have to obey) of the worlds; this was the last straw as it directly challenged the status of the Pharaoh which he claimed that whatever the belief of any person at his rule, Pharaoh shall be obeyed unconditionally; so he said to Moses directly if

he will take a god besides him, he would most certainly imprison him; AAYAAT-21 to 26 of Surah NAZI'AAT read, "but he (Pharaoh) rejected (the Truth) and disobeyed; then he went back hastily; then he gathered (men) and called out; then he said- I am your lord, the most high- so Allah seized him with the punishment of the hereafter and the former life; most surely there is in this a lesson to him who fears (Allah)"; note that Pharaoh said to the people that he is their RABB but he did not claim that he has anything to do with the creation of the universe as that would have been blatant untruth; this is why Abraham-AS left Nimrod (who also took himself as RABB of his people) dumbfounded by asking him to bring the sun out from the west (see the note at the thirty-fifth Ruku of Surah BAQARAH); the word of Allah only denotes the worthy standard to lead the life at the world for its improvement ahead and so certainly, Allah only is the true Lord; Al-Hamdu Lillah; note that the jinn and the man have to obey Him unconditionally by their own freewill for all aspects of life because Allah has given these both only, the freewill to accept or reject the fundamental teachings of Islam; if someone obeys any of men, it would only be so when he commands in accordance with the commands of Allah or his command does not challenge the commands of Allah in any manner, as there is no other RABB except Allah, the true Lord; Al-Hamdu Lillah; Moses replied to this

threat by asking the Pharaoh if he would still imprison him if he gives him the proof that he really is the Messenger of Allah, the true Lord; note that the unplaced confidence on authority sometimes corrupts the person so much that he is unable to see the consequence of his own doings and certainly Allah only has the true authority; Al-Hamdu Lillah; due to such confidence, Pharaoh asked him to provide his evidence so Moses-AS put his staff down and it transformed into an obvious serpent; and as he drew forth his hand, it appeared white (shining beautifully) to the onlookers; this led to events which ultimately culminated at the exodus of the Bani-Israel; Al-Hamdu Lillah.

SHUA'RAA-The Third Ruku

34. (Pharaoh) said to the chiefs around him: Most surely this is a skillful magician,
35. Who desires to turn you out of your land with his magic; what is it then that you advise?
36. They said: Give him and his brother respite and send heralds into the cities
37. That they should bring to you every skillful magician.
38. So the magicians were gathered together at the appointed time on the fixed day,
39. And it was said to the people: Will you gather together?

40. Haply we may follow the magicians, if they are the vanquishers.
41. And when the magicians came, they said to Pharaoh: Shall we get a reward if we are the vanquishers?
42. He said: Yes, and surely you will then be of those who are made near.
43. Musa said to them: Cast what you are going to cast.
44. So they cast down their cords and their rods and said: By Pharaoh's power, we shall most surely be victorious.
45. Then Musa cast down his staff and lo! it swallowed up the lies they told.
46. And the magicians were thrown down prostrate;
47. They said: We believe in the Lord of the worlds:
48. The Lord of Musa and Aaron.
49. Said he: You believe in him before I give you permission; most surely he is the chief of you who taught you the magic, so you shall know: certainly I will cut off your hands and your feet on opposite sides, and certainly I will crucify you all.
50. They said: No harm; surely to our Lord we go back;
51. Surely we hope that our Lord will forgive us our wrongs because we are the first of the believers.

This Ruku like the fourteenth Ruku of Surah AARAAF, narrates the contest between Moses-AS and the magicians whom the Pharaoh had called to defeat him;

Allah helped Moses and he won that contest completely; Al-Hamdu Lillah; it happened that when the Pharaoh and his courtiers saw the two amazing miracles, he consulted his courtiers and those courtiers from among his nation consulted the prominent persons (at the Bani-Israel) to advise them about the course of action to take against Moses by telling them that he is the most adept magician who intends to take the Bani-Israel out of their lands; they advised the courtiers to send some official collectors to different cities from whence they would bring every such magician who is adept in his magic (so when they compete with Moses in magic, they would show that it only is the spell of magic with which he intends to enchant all persons to accept his demand); the collectors informed the skilled magicians to attend the gathering at some national specific day of their celebrations to challenge Moses and they did so at the presence of Pharaoh; they were so confident of their win that they asked Pharaoh if they would get their due prize if they win; Pharaoh assured them of that and also told them that they would be among his near ones getting high respect among the people; they had said that Pharaoh would get more of honor as they win (and it automatically implied that he would get highest of disrespect if they lose) and then they asked Moses who among them would begin the contest; he asked them to open the show so they threw their ropes and canes that seemed as the wriggling serpents to the onlookers; it

certainly was the most skillful demonstration of their spell of magic; but Allah commanded Moses to put his staff at the ground and as he did so, it turned into the huge serpent that swallowed up all the falsehood that they faked; so the Truth manifested and their doings became vain so they were vanquished there and Pharaoh and his courtiers became lower; the skillful magicians gathered there, fell to ground as they realized that it certainly was not any spell of magic that Moses had demonstrated; this is mentioned in passive manner that they were thrown down prostrate to ground (by the guidance of the voice of the Truth inside) in prostration to Allah and they said in the clearest manner that they believe in the Lord of the worlds Who is the Lord of Moses and Aaron; note that they totally clarified that by the Lord they mean Allah whom Moses and Aaron believe so that Pharaoh and his people have no doubts about their words as Pharaoh presented his own self as the lord to the people; so the reason to their immediate belief was their view that the huge serpent ate up their doings which they knew clearly would not be any magic in any manner as they were most skillful at spells of magic; it plainly was the most amazing miracle that Moses had presented so this led them to believe in the words of Moses then and there; Pharaoh changed his stance at once that they have believed in the miracle before Pharaoh has allowed them to believe; note his arrogance that he wanted the

people under his authority to believe that he is their lord and no other is superior to him to obey; he blamed them of being associates of Moses as the face-saving statement for him amongst the people and told the people that they all have united as they intend to expel the people set at their lands out of that; he told the magicians that he would punish them severely by cutting off one of their hands and one of their legs (opposite sides) and then he would crucify them all; their answer plainly was that they would surely return to their true Lord and what else the Pharaoh had found in them except that they had believed in the miracle from Allah when it has come to them; they made DUA to Allah, the true Lord, to pour out upon them patience and to cause them to die in submission to Him only; Al-Hamdu Lillah; their statement tells that when the person guides the asking of goodness in his self to the righteous direction, that even does lead him to the right path as just a little while back, they were asking the benefits of the world, its wealth and status, from Pharaoh but when they saw that the true benefits is where Moses is calling them to, they did not take any time to accept it and to become firm on it; they had consulted each other well when Moses had advised them to leave their stance and to accept the righteousness, before the contest and then only they had decided to challenge him (see Surah TA-HA-61 to 64); they accepted the punishment which Pharaoh had announced for them with

the clear statement, "no harm; surely to our Lord we go back; surely we hope that our Lord will forgive us our wrongs (due to challenging the Messenger of Allah on behalf of Pharaoh and due to asking of benefits at life at the world) because we (as compensation to wrongs) are the first of the believers"; certainly, Allah guides whom He wills and He only has the true authority; Al-Hamdu Lillah.

SHUA'RAA-The Fourth Ruku

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

53. So Pharaoh sent heralds into the cities;

54. Most surely these are a small company;

55. And most surely they have enraged us;

56. And most surely we are a vigilant multitude.

57. So We turned them out of gardens and springs,

58. And treasures and goodly dwellings,

59. Even so. And We gave them as a heritage to the children of Israel.

60. Then they pursued them at sunrise.

61. So when the two hosts saw each other, the companions of Musa cried out: Most surely we are being overtaken.

62. He said: By no means; surely my Lord is with me: He will show me a way out.

63. Then We revealed to Musa: Strike the sea with your staff. So it had cloven asunder, and each part was like a huge mound.

64. And We brought near, there, the others.

65. And We saved Musa and those with him, all of them.

66. Then We drowned the others.

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

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

As the Pharaoh and his men persisted on the disbelief, Allah told Moses to lead the Bani-Israel to safety; the Pharaoh had sent his men at cities to discourage people so that they do not support Moses, by the announcement that his followers are not much in quantity and they have infuriated him and his men are most watchful over them so there is no option for them to save themselves if they leave Egypt so no person shall follow them; but Allah had to save the Bani-Israel so his plans against them, were useless and it happened that as the Pharaoh and his army followed them, they all were drowned there while the Bani-Israel looked on to it from the bank of safety after they had crossed the Red Sea that gave way to them all when Moses struck the waters there with his staff by the command of Allah; certainly, Allah only has the true authority;

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

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

SHUA'RAA-The Fifth Ruku

69. And recite to them the story of Ibrahim.
70. When he said to his father and his people: What do you worship?
71. They said: We worship idols, so we shall be their votaries.
72. He said: Do they hear you when you call?
73. Or do they profit you or cause you any harm?
74. They said: Nay, we found our fathers doing so.

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

76. You and your ancient sires.

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

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

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

80. And when I am sick, then He restores me to health

81. And He Who will cause me to die, then give me life;

82. And Who, I hope, will forgive me my mistake on the Day of Judgment.

83. My Lord: Grant me wisdom, and join me with the good

84. And ordain for me a goodly mention among posterity

85. And make me of the heirs of the garden of bliss

86. And forgive my father, for surely he is of those who have gone astray;

87. And disgrace me not on the day when they are raised

88. The day on which property will not avail, nor sons

89. Except him who comes to Allah with sincere heart (free from all evil).

90. And the garden shall be brought near for those who guard (against evil),

91. And the hell-fire shall be made manifest to the erring ones,

92. And it shall be said to them: Where are those that you used to worship;

93. Besides Allah? Can they help you or yet help themselves?
94. So they shall be thrown down into it, they and the erring ones,
95. And the hosts of the Satan, all of them.
96. They shall say while they contend therein:
97. By Allah! we were certainly in manifest error,
98. When we made you equal to the Lord of the worlds;
99. And none but the guilty led us astray;
100. So we have no intercessors,
101. Nor a true friend;
102. But if we could but once return, we would be of the believers.
103. Most surely there is a sign in this, but most of them do not believe.
104. And most surely your Lord is the Mighty, the Merciful.

Abraham-AS was born at the city of UR and the people there worshipped idols and took stars even, as objects to worship; their king asked unconditional obedience from them and demanded to consider him as their lord to obey; Abraham challenged these aspects of their belief at different occasions as we find the mention at BAQARAH-258, at AN'AAM-the ninth Ruku, at ANBIYA-the fifth Ruku and here at SHUA'RAA; the narration here relates that Abraham asked his father

and his people why do they take idols as objects to worship; they told him they do this in the following of their forefathers; to this, Abraham told them boldly that he finds all of them in manifest error; the Quran narrates the dialogue between Abraham and his people here and like Moses addressed Pharaoh and his courtiers, Abraham at the period he lived, also guided that Allah only is the true Lord Who would judge their doings at the Day of Judgment; he told them explicitly that the idols that they worship are unable to benefit them in any way and they are unable to harm them too; they and their forefathers have been doing extreme wrong by worshipping idols because Allah only is the true Lord of all the worlds at all times; so he guided his nation towards TAUHID of Allah that He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; he told them plainly that Allah only cares for the mankind and does not put any burden on any person when that person worships Him truly and obeys Him truly; He provides physical and spiritual benefits to the man when the man is truly attentive to Him, the true Lord; AAYAAT from 77 to 82 narrate his words, "surely they (i.e. idols) are enemies to me, but not (so) the Lord of the worlds, Who created me, then He has shown me the way; and He Who gives me to eat and gives me to drink; and when I am sick, then He restores me to health; and He Who will cause me to die, then give me life; and Who, I hope,

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

many afflictions with time and Abraham guided the attention of his people to this; Allah has provided an amazing immune system to the man and a beautiful manner of adjustment to physical distresses so if the man does trust that with total attention towards Allah, it would certainly save him from all physical troubles with due efforts unless the appointed time of his death has come for him; note that Abraham referred the cause of affliction to his own self and mentioned that Allah cures it so this is notable that Allah does not put any trouble to the mankind unless the man himself becomes foolish towards his own self; there are such influences around that may affect the physique of the man adversely if he does not take care to his necessary hygiene; Abraham phrased his statement in such way that the words do not seem any disrespect to Allah; Al-Hamdu Lillah; the fifth point is that he guided their attention that Allah would bring all persons to life at the certain day of HASHR when all of them would be dead; he said, "and He Who will cause me to die, then give me life" so with reference to his own self, he indicated to them that every person though he/she may have come at any time & at any place in the world, is answerable for his/her life at the world to Allah, the true Lord, at the Day of Judgment; Al-Hamdu Lillah; the last point here is that he told them in dialogue with them, "and Who, I hope, will forgive me my mistake on the Day of Judgment"; this is very notable as here my

mistake ("KHATIATI") that he mentioned seems his stay in them in the hope that they might come to the right path so it took place just by his placement there as he took some time to leave them; note that he did not mention it as a sin but termed it as his mistake as such mistake of placement does not become sin unless some person accepts it practically and totally ignores TABLIGH for the Truth; although his response to their wrongs was not very late yet as one of the Messengers of Allah, he took care to take it as a mistake for which he asked Allah to show mercy; note also that before this dialogue, he had challenged their belief in the heavenly bodies (see the note at the ninth Ruku of Surah AN'AAM) and after this dialogue, he did try to demonstrate to them practically too how unable their idols are even to protect their own selves (see the note at the fifth Ruku of Surah ANBIYA) which led to his departure from UR, with his wife Sarah-AS and nephew Lot-AS; this tells that it is necessary for a righteous person to challenge the wrongs around to his utmost capability as he learns of it because without it, he would be mistaken that would lead him to sin except where he does ask Allah to show mercy on his mistake; Al-Hamdu Lillah; ahead in the Ruku, AAYAAT 83 to 89 narrate DUA of Abraham-AS to Allah which read, "my Lord- grant me wisdom (to judge the rightness in any given situation), and join me with the good (righteous persons); and ordain for me a goodly mention among

posterity; and make me of the heirs of the garden (JANNAH) of bliss; and forgive my father, for surely he is of those who have gone astray -(note that later he left asking forgiveness for his father as he died on disbelief; see TAUBAH-114)-; and disgrace me not on the day when they are raised, the day on which property will not avail, nor sons, except him who comes to Allah with sincere heart (free from all evil)"; Al-Hamdu Lillah; the Quran tells at places that the righteous persons would be most happy from the very time when they see JANNAH which they would be about to enter; and it would happen that as the wrong doers would be put into the hell-fire, they would blame each other for their extreme troubles; Allah tells about this at AAYAAT from 90 to 102 which read, "and (at the Day of HASHR) the garden (JANNAH) shall be brought near for those who guard (against evil); and the hell-fire shall be made manifest to the erring ones; and it shall be said to them- where are those that you used to worship, besides Allah?- can they help you or yet help themselves?- so they shall be thrown down into it, they and (all of) the erring ones and the hosts of the Satan, all of them; they shall say while they contend therein (blaming each other)- by Allah! we were certainly in manifest error, when we made you equal to the Lord of the worlds, and none but the guilty (i.e. from among their ancestors) led us astray; so we have no intercessors nor a true friend -(this would be the

statement of such persons from among them who had thought that they would be saved by some intercessor for them or some friend that would stand for them at the Day of HASHR which proved wrong)-; but if we could but once return, we would be of the believers"; this is certain to happen that JANNAH would come closer to righteous persons who had always kept their hearts free from all evil, and the hell-fire would be shown to the wrong doers so that they see its fierceness then & there; Al-Hamdu Lillah; the last two AAYAAT of the Ruku are the recurring AAYAAT at this Surah that guide attention of all persons, specially those who ask Allah to provide signs to believe, that in each of the narrated events here, there is a very clear sign to believe so they must come to the righteous belief before it is too late; these AAYAAT read, "most surely there is a sign in this, but most of them do not believe; and most surely your Lord is the Mighty, the Merciful"; this certainly tells clearly that the disbelievers need to accept the fundamental teachings of Islam in the good time on, which Allah has provided them by His blessing or else, when the extreme disaster gets them, their repentance even will be totally useless; certainly, Allah only has the true authority; Al-Hamdu Lillah.

SHUA'RAA-The Sixth Ruku

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

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

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

From this Ruku, the Surah narrates about the five significant Messengers of Allah which are Noah, HOODH, SALEH, Lot & SHOAIIB (Salam on all Messengers of Allah) and this narration extends to the tenth Ruku; we have read about them in this very sequence at Surah AARAAF and Surah HOODH too; Al-Hamdu Lillah; these five Messengers that Allah has mentioned here had their dwelling places near to each other with difference of their periods at the world as Noah, HOODH and SALEH were before Abraham-AS while Lot was his nephew and SHOAIIB was among his descendants who lived at about three hundred years after his time; it tells us how they gave their nations the message of Allah and how Allah punished their nations even at the world when they rejected that message; note that after sending any of the Messengers to some nation, Allah appoints such time where they would ultimately accept the fundamental Islamic teachings or face certain death; we all have studied at Surah AARAAF in its second Ruku about Adam & Eve which is explicit that the life at the world is an examination to the mankind so all persons must

keep to the three fundamental teachings of Islam that all of Messengers of Allah have guided to; they all gave the same message that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment) and RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path); note that Al-FATIHA, the opening Surah of the Quran, guides to all these three fundamental teachings of Islam (see also the supplementary note at AAYAT-25 & 26 of Surah HOODH after the note at its third Ruku); Al-Hamdu Lillah; this Surah i.e. SHUA'RAA, tells clearly that the message that all of these Messengers of Allah gave, has this repeatedly that "will you not guard (against evil)?- surely I am a faithful apostle to you; so guard against (the punishment of) Allah and obey me; and I do not ask you any reward for it; my reward is only with the Lord of the worlds"; so all the Messengers did try their best to guide their nations as Allah has asked them; however, their nations did not comply and so Allah destroyed all of them completely at the world as their respective appointed times took place and they all certainly would be among the most severely punished peoples at AKHIRAT; note that the Messenger of Allah had to provide the message of Allah and it is not his liability to see that his people do accept it; Al-Hamdu Lillah; note also here

that the Ruku opens by the statement that "the people of NUH (Noah) rejected the apostles" and this tells that to reject one apostle of Allah is to reject all of them as their message that is the message of Allah, is basically the same; this is the manner by which other Ruku ahead start too up-to the tenth which narrate about the apostles of Allah; Al-Hamdu Lillah; so this explains the term "apostle" used in singular at AAYAT-16 of this Surah further where by the usage of the term in singular, the Quran has told in most clear terms that the message of all Messengers of Allah is basically the same; all of them do call all persons Allah has sent them to, towards the fundamental teachings of Islam (and Allah has sent His last Messenger Muhammad PBUH to all peoples of the world), for which they ask all persons to worship Allah only and obey His Messenger sent to them with complete belief in AKHIRAT; Al-Hamdu Lillah; Noah-AS had told his nation who were idolaters that they must worship Allah only and if they do not take Him as the only One to worship, they would get the most severe punishment at the Day of Judgment (and even at the world); he did not ask them to obey the commands of Allah at first but he told them to obey him because he knew that as he guides them to the Truth then his obedience would cause them to obey the commands of Allah, once they accept Him as the only One to worship; Al-Hamdu Lillah; he told them that he does not need any returns from them on

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

of them do not believe; and most surely your Lord is the Mighty, the Merciful"; Al-Hamdu Lillah.

SHUA'RAA-The Seventh Ruku

123. AAD gave the lie to the apostles.

124. When their brother HOODH said to them: Will you not guard (against evil)?

125. Surely I am a faithful apostle to you;

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

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

128. Do you build on every height a monument? Vain is it that you do:

129. And you make strong fortresses that perhaps you may last forever

130. And when you lay hands (on men) you lay hands (like) tyrants;

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

132. And be careful of (your duty to) Him Who has given you abundance of what you know.

133. He has given you abundance of cattle and children

134. And gardens and fountains;

135. Surely I fear for you the chastisement of a grievous day

136. They said: It is the same to us whether you admonish or are not one of the admonishers

137. This is naught but a custom of the ancients;

138. And we are not going to be punished.

139. So they gave him the lie, then We destroyed them. Most surely there is a sign in this, but most of them do not believe.

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

The second narrative of these Messengers presented here is of HOODH-AS; his nation was named as AAD and he gave them the same message as Noah had given to his nation; in addition, he told them not to do such things which show their preference to the life at the world but rather, they need to show gratitude to Allah; note that his nation lived in the area of curved sand-hills in the southern part of the Arabian peninsula and they were very strong in physique and had handsome height and looks; here, in Surah SHUA'RAA, the AAYAAT tell that HOODH-AS also provided his nation the righteous social manner to live at the world which read that he told his nation, "do you build on every height a monument?- vain is it that you do; and you make strong fortresses that perhaps you may last forever; and when you lay hands (on men) you lay hands (like) tyrants; so guard against (the punishment of)

Allah and obey me; and be careful of (your duty to) Him Who has given you abundance of what you know; He has given you abundance of cattle and children; and gardens and fountains; surely I fear for you the chastisement of a grievous day" (AAYAAT-128 to 135); these have few most significant advices relating to the righteous practical manner of living and I, MSD, find that with all comments which have been written on them, they yet need due attention in these current times; note that the guidance that any of Messengers of Allah gave to his nation in addition to the fundamental teachings of Islam which the Quran has reported explicitly, has worth for us all (as they are directly related to the Truth) even at these current times except where the Quran itself has mentioned it as specific to that nation; Al-Hamdu Lillah; insha Allah, I would comment on this beautiful guidance that HOODH-AS provided to his nation in few necessary points ahead; the first point to note here is that it is highly wrong to make landmarks (and picnic spots) at every breezy place at height though some of them for the necessary need of pleasure caring about the Islamic commands are fine as the AAYAT here has the word "KUL" (every) and the word "TA'BATHUN" (vain is it that you do); the second point to note here is that to make such extensive fortresses, castles, buildings and any of very tall skyscrapers, is highly wrong even if they are termed necessary by unworthy reasons as the word used here

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

asked Allah to save him from the brutal clutches of the Egyptian officials, when he had accidentally killed an Egyptian person there (see Surah QASAS-21); this brutality, as a custom, still prevails all over the world (even though the physical things around us have developed much in the past century) and it is fair to say that the man truly has not yet developed; the AAYAT has the word JABBARIN (tyrants) which denotes their manner to deal with weak persons when they got hold of them and thus this directs to leniency in general, even to criminals except for the execution of the official due verdict that they receive in due time; the fourth point here is that HOODH tried to correct their attitudes about their manner of living socially where they fell against the Truth; their attitudes denoted preference of life at the world whereas the virtuous manner according to the fundamental teachings of Islam, is to live with the total preference of AKHIRAT over the life at the world; note that we have seen at the previous Ruku that Noah-AS did not give any concern to the low social status of those who believed in the Truth as it had no adversity to the true belief yet HOODH-AS challenged their attitudes by which they lived on socially as that were most adverse to the true belief in the fundamental teachings of Islam; so these are the most worthy points to note for all persons even at these current times and they must shape their attitudes according to it so that they live

on in total compliance to Islam; Al-Hamdu Lillah; with all the guidance that HOODH-AS provided to his nation, it like the nation of Noah, took him as in grave folly and told him plainly that they would not listen to him and would not leave the manner to live which they have taken of their forefathers; they even said that they would not be punished and his speech is the manner of old where someone takes upon himself as bound to show the way; the outcome of their rejection to him was that they all were destroyed except for the believers with him; note that they had given their idols different names and had become such idolaters that they did not tolerate hearing anything against them; so they were punished by furious violent wind that stayed upon them for seven nights and eight days as the wrath of Allah upon them; Surah HAAQQAH says about this punishment that it was such "which Allah imposed on them for seven nights and eight days so that (O listener) you might have seen men lying overthrown, as they were hollow trunks of palm-trees" (HAAQQAH-7); the last couple of AAYAAT at this Ruku too, state explicitly, "most surely there is a sign in this, but most of them do not believe; and most surely your Lord is the Mighty, the Merciful"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

SHUA'RAA-The Eighth Ruku

141. THAMUD gave the lie to the apostles
142. When their brother SALEH said to them: Will you not guard (against evil)?
143. Surely I am a faithful apostle to you
144. So guard against (the punishment of) Allah and obey me
145. And I do not ask you any reward for it; my reward is only with the Lord of the worlds;
146. Will you be left secure in what is here;
147. In gardens and fountains,
148. And cornfields and heavy-sheathed palm-trees?
149. And you hew houses out of the mountains exultingly;
150. So guard against (the punishment of) Allah and obey me;
151. And do not obey the bidding of the extravagant,
152. Who make mischief in the land and do not act aright.
153. They said: You are only of the deluded ones;
154. You are naught but a mortal like ourselves; so bring a sign if you are one of the truthful.
155. He said: This is a she-camel; she shall have her portion of water, and you have your portion of water on an appointed time;
156. And do not touch her with evil, lest the punishment of a grievous day should overtake you.
157. But they hamstrung her, then regretted;

158. So the punishment overtook them. Most surely there is a sign in this, but most of them do not believe.

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

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

the mountains exultingly; so guard against (the punishment of) Allah and obey me; and do not obey the bidding of the extravagant, who make mischief in the land and do not act aright"; the disbelievers in THAMUD told SALEH-AS that before these teachings that he professes, they took him as one of the most intelligent persons but now they find him teaching to leave all their idols that even their ancestors used to worship; SALEH told them clearly that he is providing them the message of Allah in purity and they need to believe in it for their own safety at the world and at AKHIRAT; Al-Hamdu Lillah; however, their ruling elite rejected his message outright and asked others too to reject it; it happened that some disbelievers in THAMUD asked SALEH for some sign to believe him to which Allah provided them a she-camel that showed-up miraculously coming from behind a huge rock, at one of the mounts there, that moved from its place and she was in the state of pregnancy; he told them that this is the she-camel that Allah has given for them as a sign that he is the Messenger of Allah to them; therefore they must leave her to pasture on Allah's earth and not touch her with evil, for then a near chastisement would overtake them; AAYAT-155 here (and Surah QAMAR-28 too) implies that Allah told him to tell his people that the water is to be divided between them and each one has the right to drink from the wells by turns at alternate days; but it happened that some of their

youth planned to slay her and the Quran mentions the one who did slay her as the most wicked of them all (see Surah SHAMS-12); as the disbelievers in the people of SALEH stood by that most wicked character so he told all such persons that within three days, they would face the calamity (the terrible earthquake with the most dreadful scream of rumbling) that would hit them in their abode by the command of Allah and this is certain to happen; AAYAAT at Surah AARAAF for this narration read, "then the earthquake overtook them, so they became motionless bodies in their abode; then SALEH turned away from them and said - O my people - I did certainly deliver to you the message of my Lord, and I gave you good advice - but you do not love those who give good advice" (AARAAF-78 & 79); the last couple of AAYAAT at this Ruku too, state explicitly, "most surely there is a sign in this, but most of them do not believe; and most surely your Lord is the Mighty, the Merciful"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

SHUA'RAA-The Ninth Ruku

160. The people of Lot gave the lie to the apostles.

161. When their brother Lot said to them: Will you not guard (against evil)?

162. Surely I am a faithful apostle to you;

163. So guard against (the punishment of) Allah and obey me:
164. And I do not ask you any reward for it; my reward is only with the Lord of the worlds;
165. What! do you come to the males from among the creatures
166. And leave what your Lord has created for you of your wives? Nay, you are a people exceeding limits.
167. They said: If you desist not, O Lot! you shall surely be of those who are expelled.
168. He said: Surely I am of those who utterly abhor your act;
169. My Lord! deliver me and my followers from what they do.
170. So We delivered him and his followers all,
171. Except an old woman, among those who remained behind.
172. Then We utterly destroyed the others.
173. And We rained down upon them a rain, and evil was the rain on those warned.
174. Most surely there is a sign in this, but most of them do not believe.
175. And most surely your Lord is the Mighty, the Merciful.

The fourth of the narratives here is of Lot-AS who had been sent to the people living at Sodom and Gomorrah

at south of the dead sea; they were extremely filthy persons who used to commit the heinous sin of sodomy among men; Lot, who actually did not belong to that nation but had been sent to them as the Messenger of Allah, tried his best to reform them of this heinous sin but to no avail; in fact, they intended to expel him from their city just because he challenged their filth as AAYAT-167 tells here; AAYAAT-80 to 84 at AARAAF tell the narrative, "and (We sent) Lot when he said to his people - what - do you commit an indecency which anyone in the world has not done before you?; most surely you come to males in lust besides females; nay you are an extravagant people; and the answer of his people was no other than that they said - turn them out of your town - surely they are people who seek to purify (themselves); so We delivered him and his followers, except his wife (which is mentioned here at AAYAT-171 as an old woman); she was of those who remained behind; and We rained upon them a rain (of stones, to eliminate them totally as AAYAAT-172 & 173 mention here); consider then what the end was of the guilty"; Allah had sent angels to punish this filthy people and these angels had visited Abraham-AS before coming to Lot-AS; at that occasion, they had even told Abraham the manner of the punishment to them as Surah ZAARIYAAT states, "they said - surely we are sent to guilty people that we may send down upon them stones of clay that are sent forth with

markings from your Lord for the wanton people" (AAYAT-32, 33 & 34 of ZAARIYAAT); Allah tells that He saved the believers therein though there only was one house of the Muslims (that was of Lot-AS and even from there, his wife stayed among the punished people as she did not disapprove of their heinous crime) and so He made them lesson ahead that He would punish all such persons who commit any of major sins together (especially of the most shameful nature) even at the world most severely; the last couple of AAYAAT at this Ruku too, state explicitly, "most surely there is a sign in this, but most of them do not believe; and most surely your Lord is the Mighty, the Merciful"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

SHUA'RAA-The Tenth Ruku

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

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

178. Surely I am a faithful apostle to you;

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

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

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

182. And weigh (things) with a right balance,
183. And do not wrong men of their things, and do not
act corruptly in the earth, making mischief.
184. And guard against (the punishment of) Him Who
created you and the former nations.
185. They said: You are only of those deluded;
186. And you are naught but a mortal like ourselves, and
we know you to be certainly of the liars.
187. Therefore cause a portion of the heaven to come
down upon us, if you are one of the truthful.
188. He said: My Lord knows best what you do.
189. But they called him a liar, so the punishment of the
day of covering overtook them; surely it was the
punishment of a grievous day.
190. Most surely there is a sign in this, but most of
them do not believe.
191. And most surely your Lord is the Mighty, the
Merciful.

The period of SHOAIIB-AS is between Abraham-AS and Moses-AS and he also guided his nation to the Truth at Madyan, that is also named as ASHABUL-AYKAH (the dwellers of the thicket); he also additionally hit the wrongs in their living manner that challenged the fundamental teachings of Islam just as other of Messengers had challenged such wrongs among their respective peoples; they were polytheists

following the wrong path of their ancestors and they also gave their total preference to the life at the world and did not care to obey the commands of Allah; they did not have any concern for rights of their fellow-beings and tried to gain more worldly profits by trying to give lesser returns to the amounts of the buyer; they mismanaged their measures and weights just to get these unfair profits and this narration that the Quran tells us, implies that this extreme wrong attitude leads to FASAD at the place which means that it becomes most difficult to live upon the Islamic teachings at such place; note that if a person abuses his authority without any care to the commands of Allah at any level where he is at the business of life, he makes the living on the Islamic teachings difficult by his attitude at that level; SHOAIB-AS as the Messenger of Allah to his people, also provided them the true guidance according to the command of Allah yet there are couple of things in this Ruku that need some address; first is that SHOAIB was sent to Madyan and we find here that he was sent to ASHABUL-AYKAH and the second is that the narratives of other four Messengers of Allah tell them as the brother to their respective nations yet his narrative does not relate him to his people by this term; note here that these both matters are interrelated as the people of Madyan were living extensively at that area, mainly at Madyan proper yet

also at its adjacent area to TABUK where the largest pocket of them was at some specific thicket that are named as ASHABUL-AYKAH; they all were related to business activities and had similar ills in them which SHOAIB addressed head-on; he was not termed as their brother (though the Quran has called him the brother to the people of Madyan proper at HOODH-84 and at ANKABUT-36), as his dwelling place was Madyan proper which also was the center of his guidance to the fundamental teachings of Islam; note that Allah eliminated the people of Madyan proper by a deadly rumbling earthquake as He had destroyed the people of SALEH on their disbelief in Him whereas He eliminated ASHABUL-AYKAH by the dark cloud that covered them and put lightening onto them, probably within a short period after the Madyan proper was destroyed due to their disbelief; AAYAAT from 181 to 184 tells about his additional teachings to his nation, "give a full measure and be not of those who diminish; and weigh (things) with a right balance; and do not wrong men of their things, and do not act corruptly (in this manner) in the earth, making mischief (as that causes high trouble in practice of Islamic teachings in the ordinary business of life); and guard against (the punishment of) Him Who created you and the former nations"; Al-Hamdu Lillah; it confused the persons at his nation that they have to care for the commands of Allah even to get the material profits they make at market, as they took the

belief as something that relates to the concepts of the individual at the spiritual level with no impression at material things at the collective living of persons who live in huge number together; note here that the Islamic teachings challenge the concept of secularism head-on whereas the statement of the disbelievers in the nation of SHOAIB, is mentioned at the eighth Ruku of Surah HOODH that "they said- O SHOAIB- does your SALAH enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property?; you are undoubtedly the forbearing, the right-directing one" (HOODH-87); note that they did credit SHOAIB as one of the most intelligent persons among them (just as the people of SALEH took him as one of the most intelligent persons); however, they questioned his intelligence where he asked them to leave their idols and worship Allah only and with that, also care for the righteous moral values at their dealings at market; they did not accept his message to believe in Allah truly and did not accept his message to take His guidance in principle in all issues of life practically so ultimately, their disbelief led to their destruction; Al-Hamdu Lillah; they had asked SHOAIB to cause the portion of the heaven to come down upon them so AAYAT-189 tells, "but they called him a liar, so the punishment of the day of covering (of a dark cloud) overtook them; surely it was the punishment of a grievous day"; the

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

SHUA'RAA-The Last Ruku

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

193. The Faithful Spirit has descended with it,

194. Upon your heart that you maybe among warners

195. In plain Arabic language.

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

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

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

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

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

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

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

203. Then they will say: Shall we be respited?
204. What! do they still seek to hasten on Our punishment?
205. Have you then considered if We let them enjoy themselves for years,
206. Then there comes to them that with which they are threatened,
207. That which they were made to enjoy, shall not avail them?
208. And We did not destroy any town but it had (its) warners,
209. To remind, and We are never unjust.
210. And the SHAYATIN (followers of the Satan among the JINN) have not come down with it.
211. And it behooves them not, and they have not the power to do (it).
212. Most surely they are far removed from the hearing of it.
213. So call not upon another god with Allah, lest you be of those who are punished.
214. And warn your nearest relations,
215. And be kind to him who follows you of the believers.
216. But if they disobey you, then say: Surely I am clear of what you do.
217. And rely on the Mighty, the Merciful,
218. Who sees you when you stand up.

219. And your turning over and over among those who prostrate themselves before Allah.
220. Surely He is the Hearing, the Knowing.
221. Shall I inform you (of him) upon whom the SHAYATIN descend?
222. They descend upon every lying, sinful one,
223. They pour hearsay vanities, and most of them are liars.
224. And as to the poets, those who go astray follow them.
225. Do you not see that they wander about bewildered in every valley?
226. And that they say that which they do not do,
227. Except those who believe and do good and remember Allah much and defend themselves after they are oppressed; and they who act oppressively shall know to what final place of turning they shall turn back.

This Ruku, that comprises of 36 AAYAAT, is one of the longest Ruku in the Quran by AAYAAT in it, though the longest among all is the second Ruku of the thirty-seventh Surah i.e. SAAFFAAT (which also descended at Makkah, at the seventh year) as it has 53 AAYAAT in it; note that the fifth Ruku too, of this Surah SHUA'RAA, has 36 AAYAT in it and note also that there are 558 Ruku in the Holy Book Quran whereas there are 7 MANAZIL in it; there are 6236 AAYAAT

in it though with the addition of the AAYAT "BISM-Allah", which has a permanent placement in it, that comes to the total of 6237; Al-Hamdu Lillah; this Ruku tells about the Holy Book Quran- that it has been sent by Allah, the true Lord, but there are such wrong persons who would never believe in it, even if they see that it certainly is sent by Allah, until they see their punishment most clearly as their hearts lean towards the criminal attitude (AAYAAT 192 to 209) and that the Prophet PBUH shall go on providing its teachings to all persons, which are the most virtuous teachings that Allah has sent to him with utmost protection, so that all persons see the Truth to accept it, and he shall care for the believers by asking total mercy from Allah, the true Lord, for them (AAYAAT 210 to 220); the last part of it tells that the Quran is totally safe from all such wrong persons who are affected by SHAYATIN (the satanic persons among the jinn) and who are given to their thoughts that are averse to Islam, which totally makes clear that Muhammad PBUH, the last Messenger of Allah who is totally free of all such wrongs, has safely received the Holy Book Quran in text and meaning from Allah, the true Lord, with utmost protection from all satanic impression (AAYAAT 221 to the last); Al-Hamdu Lillah; AAYAAT 192 to 209 read, "and most surely this is a revelation from the Lord of the worlds; RUHUL-AMIN Gabriel-AS (i.e. the Faithful Spirit) has descended with it, upon your heart

(O Muhammad PBUH) that you may be among the warning persons; (it is) in plain Arabic language; and most surely the same (good teaching) is in the scriptures of the ancients (i.e. in Torah and the holy scriptures that Allah provided to the mankind before it through His Messengers); is it not a sign to them that the learned men of the Israelites know it (though they take what they find easy in the commands of Allah to practice and leave others)? and if we had revealed it to any of the foreigners (i.e. not an Arab), so that he should have recited it to them, they (still) would not have believed therein; thus have We caused it (i.e. the disbelief) to enter into the hearts of the guilty (that are in the disbelievers that) they will not believe in it until they see the painful punishment (even at the world); and it shall come to them all of a sudden (as is the manner of Allah to send His punishment to the extreme disbelievers), while they shall not perceive; then they will say- shall we be respited? What (after hearing that they would be defenseless then)! do they still seek to hasten on Our punishment? have you then considered if We let them enjoy themselves for years, then there comes to them that with which they are threatened (i.e. the extreme punishment), that which they were made to enjoy (that is the enjoyment of life at the world for many years), shall not avail them (therefore no one should forget that he/she is going through an examination in the world)? and We did not

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

Hearing, the Knowing (Who keeps the respective records of all persons that they would see at AKHIRAT)"; Al-Hamdu Lillah; note about the command of Allah -"and warn your nearest relations"- to Muhammad PBUH, His last Messenger to all of mankind, that he had to start spreading the teachings of Islam by the rule "AL-AQRAB-FAL-AQRAB" (first the nearer among all persons then to the next among them and so on), beginning from his household and then expanding it to all peoples of the world; this is the manner to seek necessarily, in providing monetary amounts too to the needy among the people; Al-Hamdu Lillah; the last part of it tells that the Quran is totally safe from all such wrong persons who are affected by SHAYATIN (the satanic persons among the JINN) and who are given to their thoughts that are averse to Islam, which totally makes clear that Muhammad PBUH, the last Messenger of Allah who is totally free of all such wrongs, has safely received the Holy Book Quran in text and meaning from Allah, the true Lord, with utmost protection from all satanic impression; Al-Hamdu Lillah; it tells that there are two types of wrong persons that are affected by Satan so one of them are extreme liars that have become most sinful (who may try to alter the text of the Quran) and the other of them are poets given to unworthy futile thoughts (who may try to adversely affect the meaning of the Quran) but both of these are totally unable to make any change to the

Quran; Al-Hamdu Lillah; it happens that SHAYATIN blow those words that they had stolen by hearing the speech of angels (and they even add words to what they had heard) at the insides of extreme liars because these SHAYATIN too are the most extreme liars; as for such poets who are given to unworthy futile thoughts, their followers are those who go off the right path and these poets do not focus on righteousness but say different things in their poetic verses that even fall against each other; their utmost wrong is that even if they happen to say something right in their poetic verses, they do not follow it practically; however, the last AAYAT of the Ruku, that also is the last AAYAT of the Surah, gives them space when they do have some necessary good qualities in them; it reads, "except those who believe and do good and remember Allah much and defend themselves after they are oppressed; and they who act oppressively shall know to what final place of turning they shall turn back"; this AAYAT specifies that by four of good traits, the person who says poetic verses is not included in those who adversely affect the teachings of the Quran, though he shall have these all traits simultaneously; Al-Hamdu Lillah; the good poet who is an exception, shall be the believer in the Truth, he shall practice the commands of Allah in life, he shall remember Allah at all occasions reciting His praise at all times much and he shall readily defend the true

Muslims by his poetry from all such persons who try to spread rumors about them, to give them a bad name and put blame on them to pave way for an unjust attitude towards them; the last AAYAT tells most clearly at the last of it that even if the poetic verses of the good poet who is an exception, do not affect the oppressors to care for justice towards the true Muslims, he does not need to worry as "they who act oppressively shall know (soon enough) to what final place of turning (at the hell-fire), they shall turn back (at AKHIRAT)"; certainly all praise is for Allah, the true Lord, Who has all the true authority; Al-Hamdu Lillah.

Surah NAML

(Consists of 7 Ruku; MK-5)

NAML-The First Ruku

1. TA SIN! These are the verses of the Quran and the Book that makes (things) clear
2. A guidance and good news for the believers,
3. Who keep up Salah and pay the poor-rate, and of AKHIRAT, they are sure.
4. As to those who do not believe in AKHIRAT, We have surely made their deeds fair-seeming to them, but they blindly wander on.

5. These are they who shall have an evil punishment, and at AKHIRAT, they shall be the greatest losers.

6. And most surely you are made to receive the Quran from the Wise, the Knowing.

7. When Musa said to his family: Surely I see fire; I will bring to you from it some news, or I will bring to you there-from a burning firebrand so that you may warm yourselves.

8. So when he came to it a voice was uttered saying: Blessed is Whoever is in the fire and whatever is about it; and glory be to Allah, the Lord of the worlds;

9. O Musa! surely I am Allah, the Mighty, the Wise;

10. And cast down your staff. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return: O Musa! fear not; surely the apostles shall not fear in My presence;

11. Neither he who has been unjust, then he does good instead after evil, for surely I am the Forgiving, the Merciful:

12. And enter your hand into the opening of your bosom, it shall come forth white without evil; among nine signs to Pharaoh and his people, surely they are a transgressing people.

13. So when Our clear signs came to them, they said: This is clear enchantment.

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

Surah NAML also descended the same year as Surah SHUA'RAA just after it and it tells about those Prophets of Allah who had received miracles from Allah, to bring their respective peoples to the fundamental teachings of Islam; Al-Hamdu Lillah; it responds to the demand of disbelievers for miracles, that they need to see the signs at AAFAAQ (the environment that is around them) and at their own selves (their attitudes at times) so that they tell them about Allah as these are the AAYAAT (signs, indications, miracles, revelations, evidences), that have the capability to guide them to the right path; Al-Hamdu Lillah; it has the subtle message that even miracles benefit those only who are most prepared to accept the Truth when it manifests to them; the first Ruku states about the good traits of the true Muslims and also gives the account of Moses-AS how Allah appointed him as His Messenger and how he provided the Truth at the Pharaoh's court with the presentation of the miracles that he had received from Allah, the true Lord; Al-Hamdu Lillah; AAYAAT from the first to the sixth state, "TA SIN! these are the verses of the Quran and the Book (LAUHE-MAFUZ) that makes (things) clear; a guidance and good news for the believers, who keep up Salah and pay the poor-rate, and of AKHIRAT, they are sure; as to those who do not

believe in AKHIRAT, We have surely made their deeds fair-seeming to them, but they blindly wander on (without giving any care that they would have to face their respective accounts of deeds for certain at the certain day of HASHR, the first day of AKHIRAT); these are they who shall have an evil punishment, and at AKHIRAT, they shall be the greatest losers; and most surely you are made to receive the Quran from (Allah, Who is) the Wise (so He is taking the world on towards the destination He intends), the Knowing (so He records all good deeds of all good Muslims that they would certainly see at AKHIRAT)"; Al-Hamdu Lillah; from AAYAT-7 to AAYAT-14, the Ruku narrates how Allah appointed Moses-AS as His Messenger and how he provided the Truth at the Pharaoh's court with presentation of the miracles that he had received from Allah, the true Lord; note that Moses-AS had married at Madyan where he had arrived to save himself from the unjust law of Egyptians when he had accidentally killed an Egyptian; his father-in-law has asked him to serve their household for eight years, and better still for ten years, so that he marries his daughter to him; Moses accepted the deal and served him for ten years at the place; he might have stayed for few more years at Madyan by his own intention but the Quran has kept silence on that; then, he took his family and intended for some other place to reside when on the route, he saw some light as fire at the side of the Mount TOOR;

those were cold nights and he told his family that he had seen some fire so they would wait as he brings some authentic news of the way and better still, some brand of fire that they might be able to get warmth for themselves; Surah NAML states at AAYAT-7, "when Musa said to his family- surely I see fire; I will bring to you from it some news, or I will bring to you there-from a burning firebrand (SHIHABEN-QABASEN) so that you may warm yourselves"; note that the next Surah, that is Surah QASAS, presents this same statement of Moses at AAYAT-29 but for the firebrand, it has the term "JAZWATEM-MINAN-NAAR" which in essence means the same; this tells that at translation of some words to other language, the Quran permits some space to the translator whereas the meaning remains similar in essence, though its translation would not be termed as the Quran; it also happens that the Quran relates an event at one place and then provides some more detail to the same at another place which does explain it; and it also happens that it focuses on that aspect of an event at a place which is related to the concerned issue at that place; Al-Hamdu Lillah; now, when Moses got nearer to that site, he found that some bush is burning and he heard the voice of Allah, the true Lord, that "blessed is Whoever is in the fire (i.e. the show of Allah's authority that He showed at the bush and He only knows truly how He affected it) and whatever is about it (i.e. the

angels and also Moses-AS); and glory be to Allah, the Lord of the worlds; O Musa! surely I am Allah, the Mighty, the Wise"; note that the bondage of time & place does not apply to Allah and Moses heard His voice which addressed him, from all sides; Al-Hamdu Lillah; there he got the two significant signs from Allah that his staff changed to the huge serpent as he put it down and became his staff as he picked it up and when he put his hand inside his bosom and pulled it out, it lighted without any affliction; when at first, he saw the staff changing into a serpent, he became afraid and ran back fearfully; Allah called him and said not to fear as He is appointing him as His Messenger and His Messengers need not fear anything as He always keeps watch on them after He appoints them to some people that there befalls no adversity to them; Allah told him to draw his hand near to him if he fears anything so that would soothe him; with these signs, Allah sent him to Pharaoh and his people and on his request, his brother Aaron was also appointed as one of the Prophets with him (as Moses had the issue of stuttering in speech); Allah told him that Pharaoh and his people would be unable to harm any of them even though he had accidentally killed one of their men; he had done good to repent that act at that very time and had asked mercy from Allah, which He had granted to him; Al-Hamdu Lillah; the Quran tells clearly that the Pharaoh and his people did not believe in the message of Allah that Moses and

Aaron brought to them, though they did have the notion inside them that this certainly is the Truth, yet they rather mocked him; and the two amazing miracles that he showed them, they took it as plain magic and rejected the message; note that there were nine of signs that Allah showed Pharaoh and his people through Moses-AS yet they did not accept the fundamental teachings of Islam; besides his staff that changed to the huge serpent and the shining hand, there were (iii) draughts (shortage of crops), (iv) diminution of fruits (this also means lesser returns to efforts) (v) TOOFAAN (hail-storm), (vi) locusts, (vii) lice, (viii) frogs and (ix) blood; see also the supplementary note after the fifteenth Ruku of AARAAF that presents the life of Moses briefly but comprehensively; Al-Hamdu Lillah; Allah drowned Pharaoh and his men who were following Moses-AS and the Bani-Israel whereas they all reached to safety by the will of Allah; Al-Hamdu Lillah.

NAML-The Second Ruku

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

16. And Suleiman was DAWUD's heir, and he said: O men! we have been taught the language of birds, and we

have been given all things; most surely this is manifest grace.

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

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

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

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

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

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

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

24. I found her and her people adoring the sun instead of Allah, and the Satan has made their deeds fair-

seeming to them and thus turned them from the way, so they do not go aright

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

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

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

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

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

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

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

This Ruku and the Ruku ahead, narrate a few events related to Suleiman-AS (i.e. Solomon); he was the son of DAWUD-AS (i.e. David) and they both were Kings of the Israelites, with all necessary things to benefit from, at their disposal keeping to the commands of Allah; their period is from about 1100 BC that comes to about three hundred years after Moses-AS; Suleiman was the heir to David, and they both were among the

wisest persons of the Bani-Israel for which they praised Allah all the time much; in addition to being king of Israelites, Allah had also provided Suleiman the rule over jinn and over birds, the language of whom he understood well; Allah had also made the wind subservient to him that it took him to places far-away just in a morning or just in an evening which normally took a month of travel to reach at those times; Al-Hamdu Lillah; Allah tells at Surah SABA, "and (We made) the wind (subservient) to Suleiman, which made a month's journey in the morning and a month's journey in the evening, and We made a fountain of molten copper to flow out for him, and of the jinn there were those who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste of the punishment of burning" (Surah SABA-12); Al-Hamdu Lillah; here at Surah NAML, we learn that once, when Suleiman was passing through a valley of ants with his army (and intended to land nearby), which included not only men but also many of jinn and many of birds, one of ants warned her fellow-ants that they shall take shelter fast as not to be crushed by the army of Suleiman; AAYAT-18 reads," until when they came to the valley of the NAML (Ants), a NAMLITE said: O NAML! enter your houses, (that) SULAIMAN and his hosts may not crush you while they do not know"; this tells that even ants (especially these ancient ants which

probably were much higher in size to which we find them today) do have an understanding when something from above may pounce on them while the army of Suleiman had plenty of birds in them and their diet mainly included insects in it; we find here that they do have their own system of communication by which they send messages to each other, especially when there is threat to life nearby, whereas the army of Suleiman was still far from the area when the ant realized that they are heading towards it; note that it was a female ant that warned her mates and we have read at Surah NAHL (which means honey-bee) that it is the female in bees that work industriously to make its hive and the honey so we do find that the female in insects have more agility than the male in them; as the Surah does not mention that Suleiman had heard the speech of the ant directly (because Allah had provided him the ability to understand the speech of birds only that we learned by AAYAT-16 and though ants sometimes do develop little wings yet they are not taken in birds) so it happened that Allah made him aware of this communication among ants and learning that, he was most pleased and showed his extreme gratitude humbly to Him for this most impressive status that even ants did care for; he asked Allah to keep him always into the most righteous persons by giving him TOFIQ for good deeds all his life, as Allah only has the true authority; note that this same Surah NAML has that "and when

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

male bird feeds his mate while she incubates the clutch for about 18 days; note also that the hoopoe which is mentioned in these AAYAAT, was probably much larger than the size in which we find it today (which is near to a foot) and probably even larger than of those as were found at those days; Suleiman got angry on this breach of discipline of hoopoe, that he had left them without his permission, and said in clear words, "I will most certainly punish him with a severe punishment (probably he meant that he would punish the bird by taking feather of his wings off), or slaughter him, or he shall bring to me a clear plea (as the person at management of affairs shall certainly care to the valid excuse of something done out of way, by any of staff)"; only some of time had passed then, when the hoopoe returned as the bird is very swift in flying, and he had some significant information that he presented to Suleiman in most beautiful manner certainly; Al-Hamdu Lillah; the bird told him as the AAYAAT state, "I comprehend that which you (O king Suleiman) do not comprehend and I have brought to you a sure information from Sheba (which is a place in Yemen); surely, I found a woman (the queen of Sheba) ruling over them, and she has been given abundance (of assets of the world) and she has a mighty throne; I found her and her people adoring the sun instead of Allah, and the Satan has made their deeds fair-seeming to them (that they do not reflect on their extreme wrong-doing) and thus

turned them from the way (while they think that they are righteous), so they do not go aright; that they do not make obeisance to Allah, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you reveal; Allah- there is no god but He- He is the Lord of the (true) mighty throne"; Al-Hamdu Lillah; there are some significant things to note in this beautiful speech which insha-Allah I, MSD, would presently note here; the first thing to note is that this speech comes from a bird, that is most observant, yet it certainly is guidance to righteousness; the second thing is that the bird spoke boldly to Suleiman, "I comprehend that which you do not comprehend and I have brought to you a sure information from Sheba"; we have read at the beginning of the Ruku that Suleiman was the heir to David, and Allah gave both of them the knowledge of the Truth and so they both were among the wisest persons of the Bani-Israel for which they praised Allah all the time much; the notable thing is that there is significant difference between the knowledge that rises to wisdom, and the news that relates to some worldly issues; the hoopoe meant that he had the news about Sheba and that did not challenge the beautiful knowledge that Suleiman had of the Truth in any way certainly; the third thing is that the bird noted that it is a woman that rules Sheba so that denotes that men were expected to rule some place and not women, in general; the fourth thing is that the bird

said, "the queen of Sheba has been given abundance" by which he meant that she had been given everything necessary from the worldly assets, especially to rule the land of which she was the empress; when KULLA-SHAYEN (everything) comes for Allah, it does mean everything i.e. all of His creation but for others, it means all assets that is necessary for them from the world by total convenience; the fifth thing that the bird told about those people in his speech was that they worshipped the sun instead of Allah and added that the Satan had made their deeds fair-seeming to them; this tells that even birds are totally aware that only Allah is the true Lord to whom all of the creation must show their total respect; additionally, the hoopoe was most fortunate to have the company of the Prophet Suleiman-AS; we have read at the first AAYAT of the Quran that is "Al-Hamdu Lillah RABBEL-AALAMIN" which means "all praise is due to Allah, the Lord of the Worlds"; He only is the true Lord of all, so He asks for total obedience from all of His creation, that is most sincere; Al-Hamdu Lillah (all praise certainly is for Allah); the sixth thing is that the bird mentioned in his speech that "Allah brings forth what is hidden in the heavens and the earth and knows what you hide and what you reveal"; he praised Allah for the blessings that all persons see most clearly yet they are especially appealing to birds; note that he meant that Allah sends angels down from the heavens and waters of rains down

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

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

that He has so much mercy that to understand its height is impossible and that is why He gives ample space to all peoples at the world to come to the fundamental teachings of Islam; and AR-RAHIM tells that He provides continuous mercy to all those only among all peoples at the world who do accept His message of Islam and that is why He would care only for these sincere believers at AKHIRAT, where He would put disbelievers at the hell-fire; Al-Hamdu Lillah; another notable thing is that Suleiman had written, "exalt not yourselves against me (because he ruled the area and they were rebels in technical terms) and come to me in submission (as he was the Messenger of Allah who had to see that all persons get the message of Islam and accept the fundamental teachings of Islam but if they reject it after getting it clearly, he would certainly challenge them and end their power); Al-Hamdu Lillah; the outcome to this letter was that the queen sent some most valuable gift to Suleiman to see if he is sincere to his cause or would settle for some valuable amounts leaving them on their own as she did not intend to go to war with his force but intended to settle the matter by a mutual pact of some sort; insha-Allah, we all would study this at the Ruku that comes ahead; Al-Hamdu Lillah.

NAML-The Third Ruku

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

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

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

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

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

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

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

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

40. One who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye. Then when he

saw it settled beside him, he said: This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Honored.

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

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

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

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

The Ruku continues the narration ahead that the queen at that occasion asked the prominent persons at her court to advise her on the matter to which they assured her that whatever would be her decision, they would comply to it; however, they noted for her that they are possessors of strength and possessors of mighty prowess so it was an indication that they would

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

would study ahead), had blamed the self of hers for the wrong she had committed against Joseph-AS; so all these three women had awareness to the characteristics of the man, in their own respective manner; this also is notable that they provided their respective intelligent comments when provoked by their focus to three of Messengers of Allah who respectively were Suleiman, Moses and Joseph (Salam on all Messengers of Allah); Al-Hamdu Lillah; the queen of Sheba sent some most valuable present to Suleiman to see whether his concern is for the assets of the world or does he really care to improve them spiritually; though he would have rejected the present anyhow when it was intended to make him leave his task of bringing them to the Truth, yet by what the hoopoe had conveyed to him, he had gathered that the queen wants to know more about his character so he played on her fear and told the envoys, "go back to them, so we will most certainly come to them with hosts which they shall have no power to oppose, and we will most certainly expel them therefrom in disgrace and they shall be in a state of ignominy"; he knew that now she would visit him herself to solve the matter in the soft manner by mutual talks as he was aware that the queen does not intend to challenge him at the battleground; however, he did want to be sure about it and the other thing that he wanted, was to examine her intelligence more to see if she has the insight of interpreting signs

provided to her; due to this, he enquired the prominent persons at his court if anyone might bring her throne to him before she comes to him; at this enquiry, one of the jinn, who was amazingly strong & audacious, responded, "I will bring it to you before you rise up from your place; and most surely I am strong (capable to do the job, and) trusty for it"; note that the jinn mentioned the same two qualities for himself which the daughter of the good old man had presented for Moses-AS, that he is capable to do the job of bringing the throne and he is so trustworthy that he would bring it directly to him for sure; so the Holy Book Quran tells about the person who provides his service for some task or is chosen to that, he must have two necessary attributes that is he would be QAVI (capable to perform his task well) and AMIN (honest to perform his task well); Al-Hamdu Lillah; when the jinn had offered his service, someone from the men there, who had the knowledge of the book (and Allah knows better about this man & the knowledge that he had of the book), said to Suleiman that he would bring him the throne in the twinkling of an eye and just as he said it, it manifested at the court; when Suleiman saw it settled beside him, he praised Allah and acknowledged that He has tried him whether he is grateful or ungrateful when he has such amazing persons around him at his service; Al-Hamdu Lillah; note here that the term JINN comes from combination of letters in

Arabic that are used basically for something hidden; jinn are stronger than the human beings but angels, who are even stronger than jinn physically, protect human beings by the command of Allah so that jinn do not attack them by their physical power; however, the man, when he has the knowledge of the Truth well and practices the commands of Allah, is better placed than the jinn as Allah has provided him spiritual supremacy over the jinn; Al-Hamdu Lillah; when the throne of the queen came to Suleiman, he commanded some of men at his service to change some of its looks without altering it beyond recognition basically; now, as the queen reached the place and was welcomed there, she was asked about her throne as she saw it; that query to her was to see if she does accept that her throne could be brought in such short time to this place without any resistance from her armed personnel and without her knowledge of such feat; and it also was to make her realize that if Suleiman-AS intended to get precious worldly assets from her, he could have done it by force available to him but he does not have attachment to worldly assets that she had offered him; she wisely answered that "it was just like that" so as not to embarrass Suleiman, without answering wrongly; she had given respect to his letter too when she had received it so it seems that remaining harmonious to issues around for the sake of peace, was one of her traits; at this occasion, the queen of Sheba said that

she and her people had submitted to Allah as they have received the knowledge leading to the Truth even before she has seen this amazing feat which tells that Suleiman-AS has the capability to bring her throne to his court within a short time without any trouble; however, she was making a bluff as the Quran tells clearly, "And what she worshipped besides Allah, prevented her; surely she was of disbelieving people"; Suleiman saw through her deception but he cared for her harmonious nature and her intelligence to see issues at hand (some of commentaries have mentioned that later-on Suleiman even honored her by marrying her); so he chose to convey his recognition of her deception by providing her a sign for it; he put a clear fine glass over a pool of clear water which came at the way to the royal palace to where he asked her to accompany him; as it needed to tread on that delicate fine glass he had made on the way and she thought that she is going to tread on the water that actually was under it, she pulled her cloth up; so Suleiman told her that this palace made with beautiful glass, has this pool of water covered with a delicate fine glass upon it and with that, he directed her well without any speech that as this glass is barrier to the clear water beneath, she also has some reservation in accepting the true belief so without causing her any embarrassment, he guided her to realize that he has detected her deception; she read this sign beautifully that Suleiman had made to

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

who do good" (AALE-IMRAN-133 & 134); Al-Hamdu Lillah; note also that an important mode of expression in the Holy Book Quran is when it refers to something twice or even more, then at such places, there is some delicate difference; in the narration of creation of Adam in Surah BAQARAH, we find that Allah gave Adam & Eve the command to descend to earth twice, first before He granted mercy to Adam & Eve and second after His mercy; so the character of this same command is different as at first, it was given as punishment while at second, it was given to examine human-beings whether they really deserve JANNAH i.e. the garden of Paradise or not (see Surah Baqarah-35 to 39); the seventh Ruku at Surah ANFAAL mentions that the disbelievers (hypocrites) are much like the Pharaoh (of the oppression) and his people who disbelieved the AYAAT of Allah and so Allah punished them severely due to their disbelief so this implies that even that Pharaoh (whose wife Hatshepsut had saved Moses at his birth) and his near relatives knew about the fundamental teachings of Islam; just after this, the Ruku at ANFAAL mentions the Pharaoh and his people again so here the mention relates to the Pharaoh of the Exodus; this is notable that it relates this too that they were drowned though it does not tell this specific punishment at AAYAT-52 of the Ruku that narrates about the Pharaoh of the oppression; Al-Hamdu Lillah; the Quran has stated both the

statements of the queen about her belief whereas the second statement that she pronounced to mention her belief was most valid though she did try to deceive Suleiman-AS at first; we find that Allah certainly guides those who do want Guidance to the right path and miracles even, benefit those persons only who are much prepared to accept the Truth as it manifests to them, by the will of Allah; certainly, He only is the true Lord; certainly, He only has the true authority; Al-Hamdu Lillah.

NAML-The Fourth Ruku

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

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

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

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

49. They said: Swear to each other by Allah that we will certainly make a sudden attack on him and his family by

night, then we will say to his heir: We did not witness the destruction of his family, and we are most surely truthful.

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

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

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

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

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

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

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

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

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

After the narration of events related to Suleiman-AS, this Ruku at Surah NAML tells about Saleh-AS and Lot-

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

they are divided into two sects, because of his guidance); he said- the cause of your evil fortune is with Allah (as He has set the life at the world as an examination for all peoples indeed); nay, you are a people who are tried (so he implied that either they accept the Truth or either they face certain death by most extreme punishment even at the world)"; Al-Hamdu Lillah; there were nine mischievous persons in THAMUD, who were always ready to give trouble to persons around, who planned to kill Saleh with his family at night and decided that they would do it together in such manner that if any of his heirs tried to put any blame on them, they would lie that they do not know anything about it so they would save their tribes from any trouble that they would have to face, due to this act; this council of theirs took place after one of them had killed the she-camel brutally but before they could execute their plan, Allah brought His punishment to all of THAMUD as we have read at Surah AARAAF, "then the earthquake overtook them, so they became motionless bodies in their abode; then Saleh turned away from them and said - O my people - I did certainly deliver to you the message of my Lord, and I gave you good advice - but you do not love those who give good advice"; certainly, Allah only has the true authority; Al-Hamdu Lillah; read also the note at the tenth Ruku of AARAAF; after this, the Ruku tells about Lot-AS who had been sent to the people living at Sodom

and Gomorrah at south of the dead sea; they were extremely filthy persons who used to commit the heinous sin of sodomy among men; Lot who actually did not belong to that nation but had been sent to them as the Messenger of Allah, tried his best to reform them of this heinous sin but to no avail; in fact, they intended to expel him from their city just because he challenged their filth; from AAYAT-54 to the last of Ruku, Allah tells "and (We sent) Lot, when he said to his people: What! do you commit indecency while you see (the filth of it most clearly)? -what! do you indeed approach men lustfully rather than women (whom Allah has created in such manner that they may fulfill this need of men becoming wives to them)? -nay, you are a people who act ignorantly (by surrender to extreme perverted lustful feeling); but the answer of his people was no other except that they said -turn out Lot's followers from your town; surely they are a people who would keep pure (so they would make disturbance all the time by their righteous TABLIGH)! -but We delivered him and his followers except his wife; We ordained her to be of those who remained behind; and We rained on them a rain (of stones), and evil was the rain of those who had been warned"; note that angels came at Sodom & Gomorrah and as a miracle of Lot-AS, even the people saw them though they were unaware that they are angels; they were punished by extreme chastisement that shower of stones fell upon them that caused a

painful death to all that nation but Allah saved Lot and all those who had accepted the fundamental teachings of Islam; Al-Hamdu Lillah.

NAML-The Fifth Ruku

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

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

61. Or, Who made the earth a resting place, and made in it rivers, and raised on it mountains and placed between the two seas a barrier. Is there a god with Allah? Nay! most of them do not know!

62. Or, Who answers the distressed one when he calls upon Him and removes the evil, and He makes you successors in the earth. Is there a god with Allah? Little is it that you mind!

63. Or, Who guides you in utter darkness of the land and the sea, and Who sends the winds as good news before His mercy. Is there a god with Allah? Most high is Allah above what they associate (with Him).

64. Or, Who originates the creation, then reproduces it and Who gives you sustenance from the heaven and the earth. Is there a god with Allah? Say: Bring your proof if you are truthful.

65. Say: No one in the heavens and the earth knows the unseen but Allah; and they do not know when they shall be raised.

66. Nay, their knowledge respecting the hereafter is slight; nay, they are in doubt about it; nay, they are quite blind to it.

At this Ruku at NAML, Allah tells Muhammad PBUH, His last Messenger, to ask disbelievers to give attention to most obvious things which prove that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; note that Allah does not address disbelievers directly at the world so the only AAYAT (i.e. AAYAT-7 of TAHREEM) where Allah addresses disbelievers directly, tells the matter at AKHIRAT and not at their life at the world; it reads, "O you who disbelieve! do not urge excuses today; you shall be rewarded only according to what you did (at the world)"; Al-Hamdu Lillah; the first AAYAT of the Ruku tells him to ask disbelievers that all praise belongs to Him and peace be on all His Messengers who guided their peoples to TAUHID so disbelievers have to see whether Allah is

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

Him Who cares to provide such safe manner to all persons to live at the earth and travel through it with ease, but most of them do not know; Al-Hamdu Lillah; the fourth AAYAT of the Ruku tells him to ask them, "Who answers the distressed one when he calls upon Him and removes the evil, and He makes you successors in the earth"; Surah AN'AAM-40 & 41 read that, "say - tell me if the chastisement of Allah should overtake you (O disbelievers) or the hour should come upon you, will you call (on others) besides Allah, if you are truthful? -nay, Him you call upon, so He clears away that for which you pray if He pleases and you forget what you set up (with Him)"; so the disbelievers must observe their attitude when some calamity falls upon them; at that crucial time, they would call Allah only as they know that their idols are totally unable to help them and besides Allah, there is nobody who has any control on anything; Al-Hamdu Lillah; note that IKRIMAH, the son of ABU-JAHL, accepted Islam truly by heart as he saw at the fierce storm that his ship faced during the voyage at sea when he was running away from Makkah; he observed that everyone was calling Allah for safety and they all had forgotten those that they took as His equals in authority; that affected him most positively and he realized the Truth then & there; he returned and had the honor to accept Islam at the hands of Muhammad PBUH, the last Messenger of Allah; some people do need a storm in life

to realize their true benefit and that even is the blessing of Allah Who brings out light even from darkness; Allah gave him TOFIQ (chance for improvement due to acceptance of Islam) to fight the worse enemies of Islam then, so Allah is the only one Who relieves a man from extreme stress when he puts himself at such condition where he does not find any outlet for his relief; so "the distressed one" at the AAYAT means such person who is unable to find any way out physically when he finds himself into most troublesome situation by his own doing and with that, it also denotes such person who does not have any mentionable good deeds by which he may ask Allah for any improvement of issues at his inside; with all wrongs of man, Allah still is taking the world ahead to the destination He has assigned for it, even by the doings of the man and certainly, Allah only has the true authority; Al-Hamdu Lillah; the fifth AAYAT of the Ruku, that is AAYAT-63 of the Surah, tells him to ask them Who guides them in utter darkness of land when they travel at it or at sea when they have taken a voyage to somewhere; note that the earth has mounts and protruding shapes at different places that serve as signposts of different sorts at those places providing the awareness to the traveler where he actually is and how far he has to travel to reach his destination; at the sea, they take guidance by stars at nights, and by how the Sun manifests at the heaven at the daylight; the

twelfth Ruku of Surah AN'AAM tell that if a person considers the creation around him with observation, he would see that they manifest many of Islamic teachings by different aspects (specially TAUHID as there is order in their working and no clash with each other); if he considers his own self with observation, he would see that it manifests many of Islamic teachings (specially AKHIRAT) as he would see that many people are living on at the world and many have gone to graves so life is going towards some destination as the spirit of the person does not die; if he observes the rainwater, he would see that it brings forth from the earth different fruits and flowers that are similar to and vary with each other; just as they bloom out of the earth amazingly by the rain so the dead would rise from their graves and that would be the Day of Judgment; this fifth AAYAT of the Ruku also tells him to ask them Who sends the good winds as good news before the rainwater that He sends from the heaven so that all persons may prepare for it to benefit from it in different ways and not get troubled by it; the sixth AAYAT, that is AAYAT-64 of the Surah, tells him to ask them, "Or, Who originates the creation, then reproduces it and Who gives you sustenance from the heaven and the earth"; certainly, Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; the last two AAYAAT of the Ruku guide towards

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

NAML-The Sixth Ruku

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This Ruku starts by the statement of disbelievers
which tells their denial of AKHIRAT that when they
and their forefathers become dust, they would not be
brought to life again; they took the significant teaching
of Islam about AKHIRAT as talks only which the
ancient teachers told peoples to assert their
importance and other than that, it has no consequence;
this expresses their total ignorance to things that they
are unable to perceive by their five physical senses so
whatever is hidden to them, they take it as
nonexistent; the Quran tells Muhammad PBUH, the last
Messenger of Allah, to clarify to them that even their
senses are extremely faulty as they need to travel to
places where they would find that Allah destroyed
those nations completely which challenged the
fundamental teachings of Islam so only the Truth kept
firm; AAYAAT ask him not to worry over disbelievers
and over whatever they plan to harm the teachings of
Islam because his liability is to provide those teachings
to them most clearly (and not to necessarily bring them
to Islam) and because other of Messengers of Allah
had also faced denial to their good teachings, the

teachings of Islam; the disbelievers also questioned the Prophet PBUH about the timing of punishment that would get them, as their trust on their physical senses led them to the conclusion that whatever the people before them faced, they are immune to any extreme disaster or they would handle it whenever it came upon them; with their limited sight that only leads to delusion, they thought that when nothing extremely destructive has happened to them for number of decades while they presently have such power to manage any such thing that might get to them, they are invincible; the Quran tells him to clarify to them that if they stick to their wrongs, they certainly would be destroyed and some of that destruction might be touching them even at present; AAYAAT-73, 74 & 75 at the Ruku state, "and surely your Lord is the Lord of grace to men (that He gives ample time to all peoples to accept the Truth and eliminates the impression of such people who would only challenge it and would not accept it), but most of them are not grateful (even upon this time provided to them and the beautiful setup of events that Allah has provided by His will); and most surely your Lord knows what their breasts conceal and what they manifest (so whatever plans they have to harm the Truth or to safeguard themselves, Allah knows them all and they surely would be totally unable to prevent any destruction that Allah puts on them at the time He has set for it); and there is nothing

concealed in the heaven and the earth but it is in a clear book (so if they do deserve the destruction due to their extreme disbelief, they surely would get it as the written time for it, falls upon them)"; Al-Hamdu Lillah; AAYAAT ahead mentions the Bani-Israel separately due to their belief in AKHIRAT, which tell that the Quran gives the righteous guidance in many of matters (that especially relate to AKHIRAT) also to the Bani-Israel (and this includes even the Christians here) in which they differ with the true Muslims; so whereas it is guidance to all persons, it is the most specific blessing to the true Muslims; Al-Hamdu Lillah; Allah would certainly judge between all of them by His judgment (at the Day of Judgment) and He is AZIZ so He does not let any wrong remain at the world by His true authority and He is ALEEM so He knows all respective doings of every person, for which He would judge all persons at the Day of Judgment; note that few names of Allah that denote His attributes, are not disallowed to use for some person too and AZIZ, that actually is one of the names of Allah, is included in such names; however, this has to remain clear that attributes of Allah are QADEEM (they are from always to always), ASL (they are of His Own, not achieved from anyone) and LA-MEHDUD (they all are limitless) whereas the qualities of any man are formed for him, given for him and set in limits for him by Allah, the true Lord; Al-Hamdu Lillah; Surah TAUBAH-128 reads, "now

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

and you cannot make those hear who are in the graves" (FAATIR-22); at another place, the Holy Book Quran points out, "and who is in greater error than he who calls besides Allah upon those that will not answer him till the day of resurrection and they are heedless of their call?" (AHQAAF-5); although these AAYAAT have been taken to mean that the persons who do not take the guidance when they are called towards it are like dead persons who do not hear and so do not answer yet this in itself denotes that dead persons do not hear and the simple manner to take issues is always the best; however, please note that there is general acceptance that the Prophet (PBUH) does hear the Salaam addressed to him at his grave while the Salaam that is given by heart to him with some voice at some place away from him is taken-up by angels and conveyed to him; this proves that Allah has allowed him to hear the Salaam presented to him by the UMMAH but that is specific permission for him and that also about Salaam only that is conveyed to him; the important point to note is this that AAYAT-22 of Surah FAATIR of the Holy Book Quran tells very clearly that if the person who has departed from the world does hear anything from here, it is because Allah wants him to hear that and no living person makes anyone that has passed away hear anything from his side by his own efforts; the Prophet (PBUH) did address the dead persons yet it is possible that being the Messenger of Allah, he knew

that they would hear him by the permission of Allah; as for us, we all must refrain from addressing the dead as if they are hearing as we do not know the will of Allah though we must pray Allah for their mercy; Al-Hamdu Lillah; note that even for the SHAHEED (who give their lives for the cause of Islam), who live at somewhere just as they achieve SHAHADAH (and it might even be some place at JANNAH), the ruling for hearing our voice would remain the same that even they do not get it, as their lives are at the plane that we do not understand; it is mentioned in the Holy Book Quran, "and say not of those who are killed in the way of Allah that 'they are dead'; nay, they are living, but you perceive not"; (Surah Baqarah-154); Al-Hamdu Lillah; AAYAAT-80 & 81 read, "surely you do not make the dead to hear, and you do not make the deaf to hear the call (especially) when they go back retreating; nor can you be a guide to the blind (who has decided to remain ignorant to the Truth by heart) out of their error; you cannot make to hear (any one) except those who (are most ready at heart to) believe in Our AAYAAT, so they submit"; Al-Hamdu Lillah; the last AAYAT of the Ruku states, "and when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall speak to them, because people did not believe in Our AAYAAT"; this specifically tells the disbelievers that if they need a manifest sign for believing in AKHIRAT, those of them

who would be living much near to the last day of the world would see that too without any chance to recompense; note that if they accept Islam at that time, it would not benefit them as it would be among the most final signs of the last day of the world; it would be some creature coming from the depths of earth that would speak to the mankind with total ease, no matter how strange they think this is; Tirmidhi, one of the esteemed books on Ahadith, reports at the book of FITAN (extreme trying times near the last day of the world i.e. QIYAMAT) that Allah's Messenger (PBUH) said, "by Him Who has my life in His grasp, the Last Hour (QIYAMAT) will not come before the beasts speak to men and before the tip of his whip and the thong of his sandal speak to man and his thigh informs him what his family members have been doing since he had left them"; the beasts, though mentioned in plural, actually refers to the beast mentioned here in the AAYAT; by other Ahadith, we know that this amazing beast would come forth at Makkah extremely nearer to QAYAMAT; note that we Muslims do not take this beast as an indication of Antichrist that we call DAJJAL (the greatest imposter) but we take this mentioned beast in the literal sense; about other things that are narrated here in the Hadith about the speech of lifeless things, this plainly seems to me an indication of the scientific gadgets that give us messages about all our surroundings and tell us about our family

members wherever we are; the whip, the sandal or the cloth at thigh might be an indication that we would be able to put these wonder gadgets anywhere (especially at thigh); note that the Prophet (PBUH) conveyed about signs and future events near to QAYAMAT in terms that could be understood better in those ancient times though now we live in strange times and it seems that such Ahadith point out much of today's matters as no doubt, this time is much nearer to QAYAMAT; Al-Hamdu Lillah.

NAML-The Last Ruku

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

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

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

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

87. And on the day when the trumpet shall be blown, then those who are in the heavens and those who are in

the earth shall be terrified except such as Allah please, and all shall come to Him abased.

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

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

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

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

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

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

The last Ruku of Surah NAML tells explicitly that the Day of Judgment is certain to come and the world would surely come to an end; the last three AAYAAT

conclude by telling the Prophet PBUH that he shall remain firm upon the Islamic teachings and shall go on providing its teachings to all peoples of the world by the Quran; he shall convey to all that he only has to provide the Islamic teachings to them by the Quran yet he does not have the liability to see that they come to Islam necessarily; whoever goes aright, he goes aright for his own soul, and whoever goes astray, its evil would fall upon him only, as at AKHIRAT, everyone has to account for his deeds individually; Allah would certainly show His signs near to QAYAMAT (one of them being the creature coming out of earth) and then, the disbelievers would surely see that the last day of the world is very near to them; He is not unaware of the deeds that the disbelievers commit at the world, so He certainly would give them the chastisement that they truly deserve, at the Day of Judgment; Al-Hamdu Lillah; the first three AAYAAT of the Ruku state, "and on the day (of Judgment) when We will gather from every nation a party from among those who rejected Our AAYAAT, then they shall be set in array; until when they come, He will say- did you reject My AAYAAT while you had no comprehensive knowledge of them? Or what was it that you did? (this means that Allah would ask them the reason for their disbelief as He had provided them the Guidance to the right path and had given them everything for their sustenance at the world), and the word shall come to pass against

them (that they would see the returns to their evil deeds without any chance to recompense) because they were unjust, so they shall not speak (as they would have no valid answer)"; so the AAYAT at the beginning states that at the Day of Judgment, Allah would take out a host of extreme disbelievers from each of nations, then these disbelievers would be arranged by their ranks due to the intensity of their disbelief; it seems that such disbelievers who were most averse to the fundamental teachings of Islam at the world, would be set aside there; their deeds, even those that seemingly are good, would become useless so there would be no balance set to weigh those, to account for them and they would most certainly, get their extreme chastisement at AKHIRAT; AAYAAT at the last Ruku of Surah KAHF state; "say- shall We inform you of the greatest losers in (their) deeds? (these are) they whose labor is lost in this world's life and they think that they are well versed in skill of the work of hands (i.e. in their deeds for AKHIRAT); these are they who disbelieve in the AAYAAT of their Lord and His meeting, so their deeds become null, and therefore We will not set up a balance for them on the day of resurrection; thus it is that their recompense is hell, because they disbelieved and held My AAYAAT and My apostles in mockery" (KAHF-103 to 106); however, with all said, the final statement certainly is that Allah knows better; Al-Hamdu Lillah; AAYAAT-86, 87 & 88

ahead tell about life at the world and about end of the world; they read, "do they not consider that We have made the night that they may rest therein, and the day to give light? (so this provides an evidence that as the times here at earth are most favorable to the safety of life and as the places here at earth are most favorable to the safety of life, then this all is set by Allah, the true Lord, for some purpose which is that He is examining all persons whether they deserve Jannah or not); most surely there are signs in this for the people who believe (as waking from the sleep of the night shows that awareness returns after the state of oblivion); and on the day when the (first) trumpet shall be blown (to end the life at the world), then those who are in the heavens and those who are in the earth shall be terrified except such as Allah please, and all shall come to Him abased (remaining totally humble to Him); and you see the mountains, you think them to be solid, and they shall pass away (at the end of the world) as the passing away of the cloud (this, Surah QARI'AH-4 & 5 state too that it would be "the day on which men shall be as scattered moths and the mountains shall be as loosened wool")- the handiwork of Allah Who has made everything thoroughly; surely He is Aware of what you do (so He certainly would bring the end to the world and then at the day of HASHR i.e. the first day of AKHIRAT, He certainly would present all persons their respective documents of deeds, who had come at

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

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

Surah QASAS

(Consists of 9 Ruku; MK-5)

QASAS-The First Ruku

1. TA SIN MIM.

2. These are the verses of the Book that makes (things) clear.

3. We recite to you from the account of Musa and Pharaoh with truth for people who believe.

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

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

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

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

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

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

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

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

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

13. So We gave him back to his mother that her eye might be refreshed, and that she might not grieve, and that she might know that the promise of Allah is true, but most of them do not know.

Surah QASAS also descended the same year (i.e. MK-5) like Surah SHUA'RAA and Surah NAML, after them; like Surah SHUA'RAA, Surah QASAS also starts with TA SIN MIM that are among MUQATTA'AAT (i.e. the 14 disjointed letters that are among the Arabic alphabets which come at the commencement of 29 Surah in specific combinations) and all these Surah that begin with them, have reference to the Holy Book Quran after them except for Surah-29 (i.e. ANKABUT) and Surah-30 (i.e. ROUM); read also my writing "Expressions of the Quran" to get more awareness to

the MUQATTA'AAT; Al-Hamdu Lillah; from the first Ruku to the fourth, this Surah narrates about Moses-AS as Allah tells in its third AAYAT, "We recite to you from the account of Musa and Pharaoh with truth for people who believe"; see also the supplementary note on AAYAT-129 of AARAAF after the note at its fifteenth Ruku; and the Surah gives the message that status at world, authority at world over high number of people and abundance of wealth here is not the standard for success but the true success is to get Jannah at AKHIRAT so all persons must avoid giving preference to the life at the world over that true life, which is the asking of SABR (patience); it is the will of Allah only, which reigns ultimately at all times and at all places, Al-Hamdu Lillah; AAYAAT at this Ruku present the situation of the Bani-Israel at the birth of Moses-AS that it was the time of trial for the Bani-Israel as the Pharaoh Thutmose-II, the weak Pharaoh, had ordered to kill all the male children born that year at Bani-Israel so as to reduce their large population, due to his fear that they do not challenge the Egyptians in the long-run; and so at the birth of Moses, his mother put him in some crib as Allah had commanded her and put him with measures that the crib floats on the water of Nile (and it was the wife of Pharaoh i.e. Hatshepsut, known as AASEIAH in the literature of Muslims, who had saved Moses-AS when he was floating at the waters in his crib); these AAYAAT read, "surely

Pharaoh exalted himself in the land and made its people into parties, weakening one party from among them; he slaughtered their sons and let their women live; surely he was one of the mischief-makers (as when a person uses his authority only to trouble all persons around, he certainly is among the mischief-makers); and We desired to bestow favor upon those who were deemed weak in the land, and to make them the Imams (to lead people to the Truth), and to make them the heirs (of many of assets of the world), and to grant them power in the land (by providing them the management of their affairs by their own), and to make Pharaoh and Haman (his advisor) and their hosts (his chief associates) see from them what they feared (i.e. the challenge to their authority over the Bani-Israel)"; note that Haman was one of the prominent advisors of the Pharaoh of oppression and he was present at the court of the Pharaoh of exodus too in some official status, whom Moses had given the message of Islam by the command of Allah; AAYAT-38 of this Surah states that Pharaoh of exodus had asked Haman to kindle a fire for him and bake bricks at it and then prepare a lofty building so that he obtains knowledge of Whom Musa worships; though it was idiocy of Pharaoh to ask such thing to Haman yet it shows that Haman had lived to a ripe age and had witnessed Moses as he had presented the message of Islam at the Pharaoh's court; AAYAAT from the seventh to the ninth of the Ruku continue the

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

indeed, He is Most High and Wise" (SHURA-51); this revelation (WAHI) from Allah, truly guides the man spiritually to righteousness but when the man thinks that he has enhanced his observation to height by technical gadgets and he is able to get all facts by it then this thought misguides him much; many of the technical gadgets that we have today, have been put to such usage that they are asking men to go astray from the right path as whatever they get even by the most refined technical gadgets and even by high reflection of mind, they all are totally deficient in understanding life in the true sense; note that Adam-AS was given all sorts of physical knowledge yet for the sake of his spiritual purity, he still had to learn words from Allah to ask for His mercy (see BAQARAH-30 to 39); WAHI (revelation from Allah to the man) was the means by which Allah guided all human-beings though this came to His Prophets only, that were men of very high caliber spiritually, to guide the mankind to righteousness; so, WAHI was the message of Allah that He provided to His chosen men (Prophets) and He gave this message openly to them or even in some concealed manner; it was totally based on pure wisdom and was totally beyond the material sphere so as such, it was that practical knowledge that was about the right path that Allah brought to His Prophets only, who were most pure in spirit; it was in three manners as AAYAT-51 of SHURA explicitly tells that this came to him directly at heart

(as with Jesus Christ-AS and this includes dreams too as with Abraham-AS); or Allah talked to him from behind some veil that he heard directly at heart, not coming at fore (as with Moses-AS) or Allah sent Gabriel, the most honored angel, to him that addressed his spirit which he received directly at heart (as with Muhammad PBUH); Al-Hamdu Lillah; this tells that the revelation mentioned at AAYAT-7 to Musa's mother to remain untroubled, means ILHAAM (revelation from Allah that sometimes extremely pious persons other than the Messengers receive for some specific issue related specifically to their own selves); this ILHAAM is not binding to any other person than the person who receives it (and so he/she is disallowed to ask for its following) so he/she may put it to practice to his own if he/she is sure that it is the guidance for him/her from Allah (but it shall not challenge any of commands of Allah as known by the Quran and the authentic Ahadith); Al-Hamdu Lillah; note that Surah NAHL-68 & 69 read, "and your Lord revealed to the bee saying-make hives in the mountains and in the trees and in what they (i.e. the people) build- then eat of all the fruits (and of all of flowers that also are the fruits of plants) and walk in the ways of your Lord (to gather the material you need for producing honey) submissively; there comes forth from within it a beverage of many colors (which men would take-out from hives without any harm to bees so that they gather again to produce

more of honey), in which there is healing for men; most surely there is a sign in this for the people who reflect"; so the notable thing at AAYAT-7 here is that the Quran uses the term "revelation" in the meaning of ILHAAM too at some places; Al-Hamdu Lillah; AAYAT-8 conveys that surely Pharaoh and Haman and their hosts were extremely mistaken in providing safety to themselves when they saved the life of Moses; the notable thing here is that the Pharaoh was creating an extreme trouble for the Bani-Israel by killing the male children that were born to them and the reason was to prevent the Bani-Israel from challenging the authority of Egyptians and to remain content with their slavery; but it happened that the Pharaoh nourished that child by his own care, who was destined to save the Bani-Israel from their unjust clutches; when Allah wills for something, He makes all things work for it and any challenge to it, becomes totally futile; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAT-9 states, "and Pharaoh's wife said- a refreshment of the eye to me and to you; do not slay him; maybe he will be useful to us, or we may take him for a son; and they did not perceive"; the notable thing here is that the words "maybe he will be useful to us, or we take him for a son" are the same that AZIZ had said to his wife ZELIKHA when he has brought Yusuf-AS at home (see Surah YOUSUF-21); there are many other highly interesting similarities too between Yusuf-AS and Musa-AS that

observation does bring to light; note that in both instances, the women that are named as ZELICHA and AASEIAH respectively, accepted the Truth with time; the latter believed in Moses-AS as the Holy Book Quran confirms it (Surah TAHREEM-11) while the former said such words that do tell that she (ZELICHA) had come to believe in Yusuf-AS completely (Surah YOUSUF-53) and Allah guides to the Truth whom He wills; this denotes that sometimes good words that are spoken to care for good persons, affect someone in such positive manner that he/she gets the highest of blessing by Allah by those good words; Al-Hamdu Lillah; AAYAAT-10 to last tell how Allah gave Moses back to his mother as He had given His word to her; being his mother, she got most worried about Moses if he has reached some safety or not and she came near to telling how she had flowed him at the river; but she had strong belief in Allah and He cared for her that He stopped her from disclosing anything about him; Al-Hamdu Lillah; but she sent his sister Mariam to investigate where Moses had flowed to and she saw him from a safe distance, as not to arouse the suspicion of the gathering there that she is closely related to the child; it happened that Moses did not take the milk of any women so Mariam, who had visited the area around the palace time & again, managed to convey the word to the staff at duty there that she knows a woman who is able to feed the child and that

word went ahead and by this manner, the mother of Moses was appointed to feed him; the last AAYAAT of the Ruku state, "and We ordained that he refused to suck any foster mother before, so she (his sister) said- shall I point-out to you the people of a house who will take care of him for you, and they will be benevolent to him? so We gave him back to his mother that her eye might be refreshed, and that she might not grieve, and that she might know that the promise of Allah is true, but most of them do not know" (QASAS-12 & 13); Al-Hamdu Lillah.

QASAS-The Second Ruku

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

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

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

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

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

19. So when he desired to seize him who was an enemy to them both, he said: O Musa! do you intend to kill me as you killed a person yesterday? You desire nothing but that you should be a tyrant in the land, and you do not desire to be of those who act aright.

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

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

The Ruku continues the narrative of Moses-AS and in brief, it tells how Moses accidentally killed an Egyptian and how he had to flee from Egypt to save himself from the unjust attitude of the Egyptian law of that time; Moses-AS had attached himself to the Bani-Israel in whom he belonged when he came at his adolescence and it happened that once he saw one of the Egyptian persons beating one of the persons of Bani-Israel so as the latter called him for help, he punched the Egyptian

person so hard that he died by that blow on the spot and then he regretted it most highly at that very time; Al-Hamdu Lillah; this Ruku of Surah QASAS narrate that the next day, the same man from the Bani-Israel was calling him to help him against another person from amongst the Egyptians; Moses scolded that Israelite by harsh words and as he advanced to hold the Egyptian back, the man from Israelites said to him, "O Musa! do you intend to kill me as you killed a person yesterday? You desire nothing but that you should be a tyrant in the land, and you do not desire to be of those who act aright"; this is because he thought that as Moses has scolded him, he would now take him to task and not the Egyptian; as he blurted out what happened the previous day, the secret came out into open that it was Moses who had accidentally killed the Egyptian the previous day and the news reached the palace; before the end of the day, a man sincere to Moses having access at the court of Pharaoh came hurriedly to Moses and told him that the courtiers are consulting to kill him so he must depart from there fast; note that he did not state that the Pharaoh also was included in this consultation and this gives the hint that this was the one who had played with Moses at their childhood; he then left for Madyan fearful and vigilant and his plea to Allah tells how severe the Egyptians were to those persons among the Bani-Israel who acted harshly against someone of them (while Moses had killed one of them though that was an

accident); note that Muhammad PBUH, the last Messenger of Allah, also had to migrate to Madinah leaving Makkah when the chiefs of Makkah were planning to kill him and much of his life-issues are nearer to Moses while Moses had similarities with Yusuf-AS too, so Muhammad PBUH also was near to Yusuf-AS in some of significant matters at his life; note that Noah-AS is also nearer to both Moses-AS and Muhammad PBUH and they had come to the world by respective space of 2000 years between them i.e. Allah made Moses His Messenger after 2000 years of the period when Allah appointed Noah and He raised Muhammad PBUH as His Messenger to all peoples of the world at Arabia after 2000 years of Moses; whereas Noah was the first of Messengers whom Allah sent to his people specifically, Moses was the first of Messengers who was sent to the Bani-Israel specifically and Muhammad PBUH was the last of all Messengers of Allah; Moses then asked Allah "O my Lord - deliver me from the unjust people" and he did reach Madyan and there it happened that he found a good place to settle himself with all safety that we would learn ahead; Al-Hamdu Lillah; at this Ruku, AAYAAT-14 to 17 read, "and when he (i.e. Moses) attained his maturity (at his early twenties) and became full grown (at his early thirties), We granted him (to decide issues by) authority and (to decide them by) knowledge (of the commands of Allah); and thus do We reward those who do good (to others;

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

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

QASAS-The Third Ruku

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

23. And when he came to the water of Madyan, he found on it a group of men watering, and he found besides them two (young) ladies keeping back (their

cattle). He said: What is the matter with you? They said: We cannot water until the shepherds take away (their sheep) from the water, and our father is a very old man.

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

25. Then one of the two women came to him walking bashfully. She said: My father invites you that he may give you the reward of your having watered for us. So when he came to him and gave to him the account, he said: Fear not, you are secure from the unjust people.

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

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

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

The Ruku continues the narrative of Moses-AS and it tells about his arrival and about how he found shelter

at Madyan; AAYAAT-22, 23 & 24 tell it that when Moses reached Madyan, he saw two young girls with their sheep who were standing away from the crowd that was providing their cattle and animals water to drink from the well; he asked them about their-selves and they said that they wait till these farmers provide water to their cattle then they advance and give drinks to their sheep; and their father is a very old man; this answer gives some clue to the living manner of the household of these ladies; the first is that they were so refined as not to mingle with the men at such gathering where they had to attend; second is that they had such natural care to HEJAB that they did not begin talks with any unrelated man unless they were spoken to or unless they found it totally necessary; third is that their answer is brief yet comprehensive and they had the understanding that Moses needs to know why no man from their household has attended to this task rather than these two ladies; fourth is that their answer clarifies that there only is their father as their caretaker and he is extremely old so with the state of morals of these farmers that they do not let the cattle of the young ladies get its water first, the best thing was that they take the task of providing the waters to their cattle to their own selves (with assistance to each other) waiting for the crowd there to disperse; fifth is that they did not ask Moses to do the task for them yet Moses had the etiquette to

water their cattle when they did need it (and they did appreciate it as the AAYAT ahead implies that they had mentioned him to their father in good terms); AAYAT-24 tells about the beautiful DUA of Moses-AS to Allah at that time, "my Lord! surely I stand in need of whatever good Thou may send down to me"; so Allah provided him shelter at MADYAN, and one of the most upright ladies from these two, as his wife at that place; and after the years that he spent at that place, He made him His Messenger towards all of Bani-Israel so that they live virtuously free from slavery; certainly, Allah only has the true authority; Al-Hamdu Lillah; now, knowing about the stranger at the place, when both of them returned to their father earlier than usual that day, the old man called him through one of them and she gave him his message with necessary care to HEJAB; the old man might have remarked before she left to call him that he would see if he is worthy to marry one of them to him (to fulfill his liability towards his daughters) which might have increased her shyness to him; when Moses told the old man about his plight, he soothed him that he is out of troubles with him insha-Allah; note that this old man was one of the believers in the true guidance he had received from SHOAIB-AS who had long passed away; the other of his daughters told her father to keep him at service because he is QAVI (capable to do the necessary tasks needed) and AMIN (trustworthy with honesty); note that these two

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

ten years in total and certainly, Allah knows better; see also the supplementary note on AAYAT-129 of AARAAF after the note at its fifteenth Ruku; Al-Hamdu Lillah; note about the most splendid DUA of Moses that AAYAT-24 states, "my Lord! surely I stand in need of whatever good Thou may send down to me"; this tells that when a good person is in extreme need of basic necessities, he shall not ask Allah for some specific benefits to him as he may err at that time about that but he needs to leave his issues totally to Allah by asking Him whatever good He provides to him, he surely is in need of it; Allah accepted his plea so He provided him with a decent shelter at a noble household that he remains safe from the clutches of Pharaoh's men and He provided him with a very decent wife that he leads his life well in a settled manner; and above all, as a specific gift to him, He provided him after many years of his splendid plea to Him, the honor to become His Messenger to lead the Bani-Israel out of captivity and to guide them through the teachings of Torah beautifully, towards the right path of Islam; Al-Hamdu Lillah.

QASAS-The Fourth Ruku

29. So when Musa had fulfilled the term, and he journeyed with his family, he perceived on this side of the mountain a fire. He said to his family: Wait, I have

seen a fire, maybe I will bring to you from it some news or a brand of fire, so that you may warm yourselves.

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

31. And saying: Cast down you staff. So when he saw it in motion as if it were a serpent, he turned back retreating, and did not return. O Musa! come forward and fear not; surely you are of those who are secure;

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

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

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

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

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

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

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

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

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

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

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

This Ruku too continues the narrative of Moses-AS and it tells how Allah made him His Messenger and it also tells the result of rejection of Allah's message by Pharaoh and his men; we have read about this at the previous Surah i.e. NAML too at its first Ruku; the

Ruku here too, narrates that he took his family and intended for some other place to reside when en-route, he saw some light as fire at the side of the Mount TOOR; those were dark cold nights and he told his family that he had seen some fire so they would wait as he brings some news of the way to confirm that they are traveling in correct direction and better still, some brand of fire that they might be able to get warmth for themselves; when he got near to that place, he heard the voice of Allah, the true Lord, that "O Moses - I am Allah, the true Lord of all the worlds"; Al-Hamdu Lillah; there he got the two significant signs from Allah that his staff transformed to the huge serpent as he put it down and became his staff again as he picked it up and when he put his hand inside his bosom and pulled it out, it lighted without any affliction; when at first, he saw the staff changing into a serpent, he became afraid and ran back fearfully; Allah called him and said not to fear as He is appointing him as His Messenger and Messengers need not fear anything as He always keeps watch on them after He appoints them to some people that there befalls no adversity to them so he has all security; Allah told him to draw his hand near to him if he fears anything so that would soothe him and he would have these two significant arguments from Allah, the true Lord, to Pharaoh and his chiefs who were extremely transgressing people as they preferred the practice of their own rulings over the commands of

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

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

a curse to follow them in this world, and on the day of resurrection they shall be of those (who are) made to appear hideous (extremely ugly at face and body)"; these AAYAAT tell about the character of the Pharaoh of the exodus (who presumably was Amenhotep-II, the grandson of Thutmose- II, the Pharaoh of the oppression); his reign was but for a few years only (against what normally is assumed and I, MSD, have commented on that at "Pentateuch by the Islamic view") and he and his men died by drowning when he followed Moses and his people with the army he had, in his youth around 24 years of age; he, like Nimrod, took himself the authority that his people must obey without any challenge to it and did not care that Allah only is the RABB (the true Lord) of all persons so they need to obey Him only with total love for Him; Al-Hamdu Lillah; note here that Haman was one of the prominent advisors of the Pharaoh of oppression and he was present at the court of the Pharaoh of exodus too in some official status, whom Moses had given the message of Islam by the command of Allah; note that AAYAT-38 states that the Pharaoh of exodus asked Haman to kindle a fire for him and bake bricks at it and then prepare a lofty building so that he obtains knowledge of Whom Musa worships; though it was idiocy of Pharaoh to ask such thing to Haman (and such building never materialized so it was only an idiotic stunt of the Pharaoh to misguide his men and ignore the

teachings of Moses) yet it shows that Haman had lived to a ripe age and had witnessed Moses as he had presented the message of Islam at the Pharaoh's court; the outcome of this rejection of the message of Allah by Pharaoh and his men was that Allah drowned them all into the sea and declared them all totally cursed at AKHIRAT, i.e. the true life after this life at the world; Al-Hamdu Lillah.

QASAS-The Fifth Ruku

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

44. And you were not on the western side when We revealed to Musa the commandment, and you were not among the witnesses;

45. But We raised up generations, then life became prolonged to them; and you were not dwelling among the people of Madyan, reciting to them Our AAYAAT, but We were the Senders.

46. And you were not on this side of the mountain when We called, but mercy from your Lord that you may warn people to whom no warner came before you, that they may be mindful.

47. And were it not that there should befall them a disaster for what their hands have sent before, then

they should say: Our Lord! why didst Thou not send to us an apostle so that we should have followed Thy AAYAAT and been of the believers!

48. But (now) when the Truth has come to them from Us, they say: Why he is not given the same manner as was given to Musa: What! did they not disbelieve in what Musa was given before? They say: Two magic words backing up each other; and they say: Surely we are disbelievers in all.

49. Say: Then bring some (other) book from Allah which is a better guide than both of them so that I may follow it, if you are truthful.

50. But if they do not answer you, then know that they only follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah does not guide the unjust people.

The first AAYAT of the Ruku implies by its words that the nations before Moses were eliminated when they rejected the message of Allah that they received by His Messengers but when Allah made him His Messenger and provided him Torah that explicitly presented the fundamental teachings of Islam, He did not eliminate whole of any disobedient nation and chose the Bani-Israel to provide on His message to whomsoever they relate; note that Torah comprises of

five booklets and as such, it is concise and even with much distortion at ancient times according to us Muslims, it still does have teachings that relate to the true guidance to the right path; it narrates events of many of the Messengers of Allah and so it provides the fundamental Islamic teachings and tells that those who accept these fundamental teachings in their true perspective, they would certainly receive mercy from Allah, the true Lord; they miserably failed in that task as they did not give respect to the Prophets (that the status of those Prophets asked of them) whom Allah had sent to them after Moses and they especially showed extreme disrespect to Jesus Christ-AS whom they rejected as the Messenger of Allah; that was the most fatal blow to their status as the chosen people of Allah and then at the time when Allah sent Muhammad PBUH as His last Messenger to all peoples of the world, they rejected him too as His Messenger and at that time, Allah took away their noble status as punishment to them and chose the Muslims instead of them for His task; He commanded the Muslims that they always keep firm to the Islamic teachings and spread them all to all peoples of the world when Muhammad PBUH departs from here; Al-Hamdu Lillah; the next three AAYAAT of the Ruku point out that Muhammad PBUH did not witness the incidents reported about Moses-AS and he was not even present at his times yet the Quran is providing their account explicitly; this in itself proves

that Allah has appointed him as His Messenger and he certainly is not speaking the words of the Quran by his own; Al-Hamdu Lillah; these AAYAAT read, "and you (O Prophet PBUH) were not on the western side when We revealed to Musa the commandment (Torah), and (therefore) you were not among the witnesses (to this event); but We raised up generations, then life became prolonged to them (and they forgot the teachings of Torah and took what they found easy by their own to practice and left other commands of Allah and even distorted them); and you were not dwelling among the people of Madyan (when Moses resided there at the service of the old man), reciting to them Our AAYAAT (that you present to all persons now), but We were the Senders (of the Truth to them); and you were not on this side of the mountain (TOOR) when We called (Moses), but (it is) mercy from your Lord that you may warn such people (i.e. the Arab people) to whom no warner (i.e. Messenger of Allah) came before you, that they may be mindful (of the Truth and accept it and practice it to save themselves from the torments at AKHIRAT)"; AAYAT-47 states to clarify the reason why Allah provided the teachings of Islam explicitly to Arabs, "and were it not that there should befall them a disaster for what their hands have sent before (i.e. their wrong-doings), then they (the disbelievers in the fundamental teachings of Islam) should say- our Lord! why didst Thou not send to us an apostle so that we

should have followed Thy AAYAAT and been of the believers (in the fundamental teachings of Islam)"; see also TA-HA-134 which presents the same statement of the disbelievers on getting their chastisement from Allah; Al-Hamdu Lillah; note that there is time-period of about 2500 years between Ishmael-AS, who was the Prophet of Allah and lived at Arabia, and the last of all Prophets, Muhammad PBUH; the next AAYAAT from AAYAT-48 to the last of the Ruku, indicate their ingratitude to Allah that even though He provided them the Holy Book Quran through the last of His Messengers, they brought a futile objection to it that why Allah did not sent it like He sent Torah; note that it is mentioned that Moses-AS wrote the five books of Torah by the guidance of Allah at tablets, except for the narration of his passing away, when he stayed at TOOR for forty days; note also that even though they presented their objection, they said clearly that they do not believe in Torah too so it was only to make some trouble and not any scholarly pursuit; these AAYAAT read, "but (now) when the Truth (i.e. the Quran that teaches all of Islam through it) has come to them from Us, they say- why he is not given (the Quran) the same manner as was given to Musa (i.e. it should have also descended like Torah)- what! did they (the disbelievers) not disbelieve in what Musa was given before (even when it came instantly)? they say (about Torah and the Quran that they are) two magic words

backing up each other; and they say- surely we are disbelievers in all; say- then bring some (other) book from Allah which is a better guide than both of them so that I may follow it, if you are truthful; but if they do not answer you (avoiding to take-up the matter), then know that they only follow their low desires (to make trouble); and who is more erring than he who follows his low desires without any guidance from Allah? surely Allah does not guide the unjust people (as we have learnt about how Allah punished Pharaoh and his men, at AAYAT-40 of this Surah QASAS, who were categorically mentioned as the unjust)"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

QASAS-The Sixth Ruku

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

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

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

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

55. And when they hear idle talk they turn aside from it and say: We shall have our deeds and you shall have

your deeds; peace be on you; we do not desire the ignorant.

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

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

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

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

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

This Ruku gives some detail to issues at the previous Ruku and tells explicitly that Allah has cared to provide the true guidance to all persons so that no person among the disbelievers argues that why did Allah not

send to them one of His Messengers, so that they should have followed His guidance and should have been among the believers; Al-Hamdu Lillah; the first AAYAT of the Ruku states, "and certainly We have made the Word (the Quran) to reach them (within parts) so that they may be mindful (to believe in Allah truly and to care for the Day of Judgment)"; to understand AAYAAT ahead, note that a group of around twenty good Christians from HABSHA (the northern part of Ethiopia of that time), who lived with care to commands of Allah, visited the Prophet PBUH at Makkah and accepted him as the last of Messengers of Allah; they understood Islam to be the Truth as Torah also provided them its fundamental teachings albeit not in such clear manner as the Quran did; the disbelievers at Makkah mocked them that they had come at Makkah only to lose their belief in Christianity, to which they replied calmly that they shall have their own deeds to face and the mocking persons shall have their own deeds to face; they mentioned clearly that they do not desire to converse with disbelievers at Makkah whom they take as totally ignorant of the Truth; from the second AAYAT of the Ruku to AAYAT-56, the Ruku states, "(as to) those whom We gave the Book (Torah) before it (i.e. the Quran), they are believers in it (this refers to those Christians specifically); and when it (i.e. the Quran) is recited to them they say- we believe in it; surely it is the Truth from our Lord; surely we were

submitters before this (as they did believe in the righteous guidance of Torah and also in the genuine teachings of Jesus Christ-AS who was one of the most esteemed Messengers of Allah); these shall be granted their reward twice, because they are steadfast (i.e. they care to sacrifice the worldly assets for the pleasure of Allah to live within necessities) and they repel evil with good (i.e. they ask mercy from Allah whenever they fall into any of sins) and spend out of what We have given them (i.e. they provide the needy with his needs as much as possible for them); and when they hear idle talk (which is to humiliate any of persons around or to disrespect their selves directly), they turn aside from it and say- we shall have our deeds and you shall have your deeds; peace be on you; we do not desire (to converse with) the ignorant; surely you (O Prophet PBUH) cannot guide whom you love (as there are disbelievers to Islam even in your near relatives at Makkah), but Allah guides whom He pleases (as He guided those who came from some far-away place and then accepted Islam without any reservation), and He knows best the followers of the right path"; Al-Hamdu Lillah; I, MSD, have heard from some of teachers of Islam that the Muslims shall go on spreading the teachings of Islam which only are the Truth, without care how and whom they affect and Allah would certainly affect all persons by them as He wills, wherever they might be; Al-Hamdu Lillah; from

AAYAT-57 to the last, the Ruku states the argument of some of disbelievers at Makkah for not accepting Islam (though they did take it as the true guidance) and the clear-cut answer to their flawed argument; they argued that they would be carried-off from Makkah if they accepted Islam so it would end their high position among Arabs which they have by residing in this city, which all at Arabia respect; Allah answers their flawed argument that He only, has made this city most sacred territory, to which fruits of every kind are brought as provisions to all persons residing there; it is fine to remember what we have studied at Surah IBRAHIM-37 that Ibrahim-AS had asked Allah, the true Lord, that He gives his offspring (which he has settled in a valley that is unproductive of fruits near His Sacred House KA'BAH) such TOFIQ that they keep up prayer and that He makes the hearts of some people yearn towards them and that He provides them with fruits so they remain grateful to Him; so it is the will of Allah that He has made it most reputable and it would remain so ahead if they truly accept Islam, the word of Allah, which provides respect only and does not lead to any disrespect; Al-Hamdu Lillah; and the last three AAYAAT of the Ruku further elaborate this answer that such argument needs that they travel and see that there are places where the residents had pride at their economic stability but their abodes have become an example of destruction where no one has ever dwelt-in

after them except a little; this would tell the disbelievers that ultimately Allah got all control of all such assets on which the men thought that they had all control; and Allah, the true Lord, is not unjust certainly as He never destroyed any of towns until He raised in their metropolis an apostle (as He has appointed Muhammad PBUH as His last Messenger from Makkah), who provided all of them the true guidance and even then He gave them ample space of time to accept that but when the people there at the place, were most unjust (i.e. they rejected the true guidance when His Messenger explicitly presented it to them), then only Allah put total destruction upon them because then their doings clearly asked for it; so the rejection of Islam would lead them to their destruction, and not its acceptance, surely; Al-Hamdu Lillah; Allah only cares for men and He never puts any harm to them unless they challenge the Islamic teachings in clear terms that the Messenger has presented to them; they must see that whatever things they have been given by the will of Allah, they are provision only of this world's life and its adornment which would ultimately end, and whatever is with Allah at AKHIRAT for the true believers in Islam, is much better in quality and more lasting by the consideration of time; this statement implies that basically the argument of the disbelievers, is most flawed as it denotes all preference to the life at the world and not to AKHIRAT; their actual true benefit

lies in the acceptance of Islam as that only saves all persons from disgrace at the world and provides all safety to them from the most extreme chastisement at AKHIRAT which is the true life ahead that would never end; it is obvious that they have lost all awareness of their actual true benefit, as they are completely oblivious of AKHIRAT, the true life ahead; Al-Hamdu Lillah.

QASAS-The Seventh Ruku

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

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

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

64. And it will be said: Call those persons of yours whom you took as associates (to Allah). So they will call upon them, but they will not answer them, and they shall see

the punishment; would that they had followed the right path!

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

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

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

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

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

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

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

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

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

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

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

The Ruku starts by the statement that the righteous person is truly successful, as he gets the success of AKHIRAT with or without having assets of the world; and the wrong person is truly unsuccessful as he receives extreme punishment for his doings at AKHIRAT, even if he is much wealthy at the world; the only aim of life is to get the pleasure of Allah and to do everything but not to do the needed, is total idiocy for certain; this Ruku elaborates this statement at its AAYAAT ahead whereas the next Ruku also focuses on it; Al-Hamdu Lillah; the disbelievers would see extreme troubles at the Day of Judgment when Allah asks them where are those whom they deemed to have such authority that may challenge Him; the leading persons among the disbelievers would answer that they did cause their followers to err as they too were on the wrong path so they would confess to all of their wrongs when they see clearly that they have no other option; the other of leaders who would not be among the

disbelievers but whom the disbelievers had risen to such status where they took them as having all authority besides Allah, would clarify, "to Thee we declare ourselves to be clear (of them); they never served Us"; they actually were unaware that the disbelievers took them as having authority besides Allah as the disbelievers took them as such after these good persons had departed from the world; the erroneous concepts of disbelievers, who had anticipated that they would not face any troubles at AKHIRAT because of support of their leaders who would save them from torments there, would prove useless as it is the true belief (and the righteous deeds according to it) that counts for safety which they did not care for, by their freewill; AAYAT-67 to AAYAT-69 explicitly indicate that only the righteous belief with good deeds according to it, leads to the true success; Allah only gives TOFIQ to any person to come to Islam and to remain firm upon it as His will only reigns upon all happenings in all the universe; certainly He only knows who is better fit to care for, as He is aware of what the breasts conceal and what they manifest; note that the best thing that prevents satanic attacks is to ask Allah for security from them as He only protects the righteous man from such attacks certainly; Al-Hamdu Lillah; AAYAT-70 declares that the true belief certainly is that Allah only is the Creator of all the creation and He always has all His attributes and He

only is the true Lord; and AKHIRAT, the Day of Judgment, is certain to come where all persons would be brought back in front of Allah and He would judge all of them, according to their belief and their deeds which they had done at life at the world; it reads, "and He is Allah, there is no god but He! All praise is due to Him in this (life) and the hereafter, and His is the judgment, and to Him you shall be brought back"; Al-Hamdu Lillah; note that the last AAYAT of the Ruku guides attention to the third of fundamental teachings of Islam which is RISALAT (which means that Allah had sent His Messengers to the world to provide the Guidance to the right path); note also that each of His Messengers, when asked, would provide witness against the disbelievers of his respective nation with the clarification that he did give them His message in most clear terms at life at the world; Al-Hamdu Lillah; the next three AAYAAT ask to consider how the life would have been if Allah had made the world in such manner that everywhere only the night prevailed all the time; and to consider how the life would have been if Allah had made the world in such manner that everywhere only the day prevailed all the time; but only because of His mercy, He has made for the mankind the night (so that they may rest therein without disturbance at their place) and the day (so that they may seek their good sustenance therein by interacting with each other at their place); Al-Hamdu Lillah; this means that if there

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

against the disbelievers at the Day of Judgment; at BAQARAH-143, Allah declares, "and thus We have made you a just nation that you may be the bearers of witness to the people, and the Apostle may be bearer of witness to you"; Al-Hamdu Lillah.

QASAS-The Eighth Ruku

76. Surely QAROUN was of the people of Musa, but he rebelled against them, and We had given him of the treasures, so much so that his keys of wealth would certainly weigh down a company of men possessed of great strength. When his people said to him: Do not exult, surely Allah does not love the exultant;

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

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

79. So he went forth to his people in his finery. Those who desire this world's life said: O would that we had

the like of what QAROUN is given; most surely he is possessed of mighty good fortune.

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

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

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

This Ruku provides the narrative of QAROUN, the wealthiest person among the Bani-Israel, who had access to the court of Pharaoh; it is mentioned about him that he was the first cousin of Moses-AS and Aaron-AS but had little interest in the freedom of the Bani-Israel from the slavery of the Egyptians; AAYAAT at beginning of the Ruku tells about him and his dialogue with the good persons among the Bani-Israel, "surely QAROUN was of the people of Musa, but he rebelled against them (i.e. he did not practice the

commands of Allah and lived haughtily), and We had given him of the treasures, so much so that his keys of wealth would certainly weigh down a company of men possessed of great strength; when his people (who were guides to righteousness) said to him- do not exult, surely Allah does not love the exultant; and seek by means of what Allah has given you, the future abode (i.e. the true success at AKHIRAT by providing for the needy) , and do not neglect your portion of this world (so take only what is fitting according to the commands of Allah for your good sustenance at life at the world), and do good (to others by doing charitable acts) as Allah has done good to you, and do not seek to make mischief in the land (by displaying your wealth as it may cause desire among those people who incline to life at the world, to gain wealth by any means and that would cause neglect of the commands of Allah), surely Allah does not love the mischief-makers; he said- I have been given this only on account of the knowledge I have (how to gain wealth; so he justified his dealings in wealth by claiming his total ownership to that without care that Allah actually has provided him with it and he has to keep His commands in practice about it); did he not know that Allah had destroyed before him of the generations, those who were mightier in strength than he and greater in assemblage (so his arrogance would surely lead him too, to his destruction)? and the guilty shall not be asked about their faults (so when his

destruction comes, he would not be asked for any defense and that would finish him off, totally)"; note that in those days, the wealthy persons provided safety to their gold and silver and other things of value by putting them into vaults constructed into the ground; they had strong gates over them which opened by their extremely specific heavy keys; so QAROUN had such immense wealth that even the keys to his numerous vaults were so heavy that it needed many of strong men to carry those keys to their gates whenever that was needed; but instead of being grateful to Allah, he once displayed some of his wealth among the people around and upon viewing such immense wealth, those who preferred the life at the world over the true life at AKHIRAT, remarked, "O would that we had the like of what QAROUN is given; most surely he is possessed of mighty good fortune; and those who were given the knowledge said- woe to you! Allah's reward is better for him who believes and does good, and none is made to receive this except the patient"; so immense wealth is not the right standard of getting respect from the people around, but the true belief and the righteous deeds only provides the due respect when the good righteous person has patience (i.e. the prudence to live within the necessities of life at the world, having little care to comforts and having no care to luxuries); this would not only provide him much respect at the world but he also would be one of the most esteemed persons

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

QASAS-The Last Ruku

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

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

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

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

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

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

The last Ruku of QASAS sums-up the basic message that we all got through it and that is the mankind has to keep to the righteous belief which is to believe in the fundamental teachings of Islam, and do all his deeds according to that belief; Al-Hamdu Lillah; AAYAAT at the beginning of the Ruku direct to this most explicitly by mentioning that Allah assigns the future success to those only who have no desire to exalt themselves in the earth because of whatever status & resources Allah has provided to them at the world, but they do remain humble in front of Him and do practice His commands in their lives; they do not make any mischief too by taking up haughtiness among

the persons around to impress their importance upon them; so the best of end certainly is for these most righteous persons only who are totally attentive to Allah as they truly believe in the fundamental teachings of Islam which practically shows in their lives at the world and they also care most sympathetically for their fellow-beings, without any conceit; Al-Hamdu Lillah; Allah would provide their good returns for their good deeds even better than those good deeds (at least, ten times better and even more), and those who bring evil, those shall be rewarded for that wrong accordingly; Allah would certainly bring all persons to life again to provide their respective results to them at the Day of HASHR; AAYAT-85 tells that Allah has provided the Quran that presents all His commands (and the Sunnah explains all those commands most clearly to practice) so all the righteous persons shall put that true guidance into their practice for certain; it also tells the Prophet PBUH that though the situation at present seems much difficult to provide the teachings of Islam by the Quran yet Allah would certainly pave way for him to fulfill his task of spreading it totally so he certainly would reach that destination by the will of Allah within his life at the world; it asks the Prophet PBUH to say that Allah, the true Lord, knows best him, who has come with the true guidance (i.e. the Prophet PBUH) and him too, who remains in the manifest error (i.e. every person who is among disbelievers); Al-Hamdu

Lillah; the last three AAYAAT ask attention of the Prophet PBUH to the most significant blessing of Allah upon him (i.e. Allah made him His last Messenger whereas He provided him the Holy Book Quran) and tell him to be most grateful to Him for it; so he shall go on with the task of teaching the Holy Book Quran whatever comes, to all peoples and he shall always remain firm upon its teachings for certain; they read, "and you did not expect that the Book (Quran) would be inspired to you, but it is a mercy from your Lord, therefore be not a backer of the disbelievers (note that we have seen at this Surah at AAYAT-17 that Moses-AS had mentioned to Allah that now, when Allah has granted him His mercy, he shall never be a backer of the guilty); and let them not turn you aside from the AAYAAT of Allah after they have been revealed to you, and call (men) to your Lord and be not of the polytheists; and call not with Allah any other god; there is no god but He, everything is perishable but He (as all other than Him, is His creation only); His is the judgment, and to Him you (all) shall be brought back"; Al-Hamdu Lillah.

Surah ANKABUT

(Consists of 7 Ruku; MK-6)

ANKABUT-The First Ruku

1. ALIF LAAM MIM.

2. Do men think that they will be left alone on saying, 'we believe', and not be tried?

3. And certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars.

4. Or do they who work evil think that they will escape Us? Evil is it that they judge!

5. Whoever hopes to meet Allah, the term appointed by Allah will then most surely come; and He is the Hearing, the Knowing.

6. And whoever strives hard, he strives only for his own soul; most surely Allah is Self-sufficient, above (need of) the worlds.

7. And (as for) those who believe and do good, We will most certainly do away with their evil deeds and We will most certainly reward them the best of what they did.

8. And We have enjoined on man goodness to his parents, and if they contend with you that you should associate (others) with Me, of which you have no knowledge, do not obey them, to Me is your return, so I will inform you of what you did.

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

10. And among men is he who says- 'we believe in Allah'; but when he is persecuted in (the way of) Allah he

thinks the persecution of men to be as the chastisement of Allah; and if there come assistance from your Lord, they would most certainly say- 'surely we were with you'. What! is not Allah the best knower of what is in the breasts of mankind.

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

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

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

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

need to go through this phase because it is the manner of Allah to examine all such persons who claim to be believers in the Truth; they must see that He has examined the persons at previous peoples too who had claimed to be among the believers; AAYAT-3 reads, "and certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars" so the notable thing here is that "to know" means that Allah would test all such persons who claim to be among the believers to distinguish those who are true to Islam from those who are not; Allah certainly knows the inside of all persons and that is why AAYAAT-4 & 5 ahead read, "or do they who work evil think that they will escape Us? evil is it that they judge! whoever hopes to meet Allah, the term appointed by Allah will then most surely come (when they would meet Him); and He is the Hearing (of all speech that men manifest), the Knowing (of all which men conceal at their insides)"; so the disbelievers will be unable to run away to avoid the punishment that they are liable to get at the grounds of HASHR and also, it would certainly happen that the believers would get the pleasure of Allah when He would declare the results of all persons at the grounds of HASHR; AAYAAT-6 & 7 tell that whoever strives hard to get nearer to Allah, the true Lord, by his righteous belief and good deeds according to it, with resistance to temptations that ask him to fall in sinful activities, he does good to his own self as

he certainly would find at AKHIRAT; Allah certainly does not need anything from any person because He is Self-sufficient, above (need of) the worlds; those who truly believe in Islam and do good deeds accordingly with SABR in their attitude, Allah would eliminate all their evil deeds and He will most certainly reward them the best of whatever good they did; Al-Hamdu Lillah; the Ruku tells ahead how such persons around whom the Satan has led away from the right path, may pressurize a Muslim to leave the teachings of Islam in practice; firstly, the challenge to his belief may come from his parents and though Islam asks to respect them highly yet it guides clearly that if they ask to commit SHERK (to take any of Allah's creation as equal to Him in authority), he shall not obey them; the Muslims shall always remember that they are answerable to Allah, the true Lord, so they shall never take-up anything that is against His commands; note that some of the good Muslims who had accepted Islam at those trying times, were being much forced by one or both of their parents to leave Islam and it was only when those became convinced that they would not leave Islam for certain, did they stop this provocation; Al-Hamdu Lillah; Allah declares that He would provide such persons who resist such adverse efforts of their parents to mislead them, TOFIQ to make themselves most righteous so that they get highest of good returns at AKHIRAT; secondly, the challenge to his belief may come from

those disbelievers who have some authority at the place where he dwells, when they torment him much so that he leaves Islam; note that the Muslims were facing hard times at Makkah when this Surah came to the Prophet PBUH; this AAYAT tells about such Muslim person, who is not firm in his belief upon Islam, that he takes the persecution of men that he faces in the way of Allah, to be as the chastisement of Allah and comes to leaving Islam; but however, if the Muslims gain power somewhere, he says that he also is included in them so for all his convenience, he claims his belief in Islam and when he finds the goings highly rough towards him due to his commitment to Islam, he comes near to leaving it; it reads, "and among men is he who says- 'we believe in Allah'; but when he is persecuted in (the way of) Allah, he thinks the persecution of men to be as the chastisement of Allah; and if there come assistance from your Lord, they would most certainly say- 'surely we were with you'; what! is not Allah the best knower of what is in the breasts of mankind (so they may hide their wrongs from persons around yet they are unable to conceal anything at their insides from Allah, the true Lord, Who would judge their doings most justly at the Day of Judgment)"; Al-Hamdu Lillah; Allah declares that such trying events come upon all persons that He truly "knows" (i.e. brings at fore) those who believe and those who are hypocrites; Al-Hamdu Lillah; this is the only place in the Quran where the term "MUNAFIQIN"

(hypocrites) occurs at a Surah that descended at Makkah, as hypocrites had come at fore at Madinah where Muslims were getting strength and these persons intended to get benefits of the world by their verbal claim; Surah AHZAAB, that descended at Madinah, has this term at six places that includes its first and last AAYAAT while Surah MUNAFIQUN also relates their wrongs; Surah NISAA-138 asks the Prophet PBUH, "announce to the hypocrites that they shall have a painful chastisement" and tells about them ahead at that Ruku that they are such persons who befriend the disbelievers leaving the Muslims; it tells that if they intend respect from the disbelievers then they ought to know that respect, all of it, belongs only to Allah; so it guides the Muslims well in clear terms not to worry about what the disbelievers say about how the Muslims ask for practicing Islam in the setup of the world as of now and/or what they say about the attitudes of the Muslims towards life at the world; we Muslims take this life as the means to achieve the pleasure of Allah by adhering to the KITAB (the Quran) and the SUNNAH of the Prophet PBUH, and it has no value other than that; those persons who prefer the life at the world over the life at AKHIRAT, they are given-to idiocy as they try to disrespect Allah by not taking Him as the true Lord; certainly, the Muslims need to avoid the disbelievers in the world as of now and leave them on their own; as Surah ANKABUT

descended at Makkah, its AAYAT-11, though its connotation shows such persons who are not true in their words about Islam, does not denote them to be as organized as they were at Madinah to challenge the teachings of Islam in practice; at this Surah ANKABUT, we also find the term "JAHADA" (to strive hard) at its sixth AAYAT which reads, "and whoever strives hard, he strives only for his own soul; most surely Allah is Self-sufficient, above (need of) the worlds"; and at its last AAYAT too, which contains its plural form to tell about such striving persons, that reads, "and (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good"; note that the root word for this term is JEHAD which is usually taken to denote the armed fight against the enemy of Islam yet that is just an aspect to it as JEHAD has three aspects that are MUJAHIDA and TABLIGH (to spread the teachings of Islam) and QITAL (armed combat of the good Muslims against the enemy who challenges Islam in the most mischievous manner); in all its aspects, it relates to striving hard of Muslims by aid of the Quran, in the best manner possible against all wrongs to gain the pleasure of Allah; Al-Hamdu Lillah; at Makkah, Muslims were disallowed to challenge the disbelievers by the armed combat and they were permitted for it only at AAYAT-39 of Surah HAJJ which descended at the last year in Makkah and the first year in Madinah;

Surah ANKABUT, as it descended at Makkah, has this term in the meaning of MUJAHIDA which relates to fighting such desires inside at the individual level that incite the Muslim person to challenge Islam in his practice; there is provocation to wrongs inside due to satanic temptations but he resists all such temptations by his total attention towards Allah; this resistance with care to Islam relates to SABR (i.e. keeping to Islam with total patience at averse situations without any care to worldly assets) and as such, it relates most highly to MUJAHIDA; he is at JEHAD at the individual level as he practices SABR and as he asks Allah for safety from all wrongs; his MUJAHIDA does manifest beautifully at such times where the sinful persons ask him to leave care to virtues and to come towards wrongs too to enjoy by them; MUJAHIDA leads the good Muslim person to become able to guide all persons towards Islam by the blessing of Allah so it is obligatory upon each and every good Muslim (as it means for him to obey sincerely the commands of Allah in the individual capacity), though all good Muslims would fulfill the liability of TABLIGH and QITAL too as required, with high caliber, when there is a significant quantity among them for each of these both; Al-Hamdu Lillah; if there are many of such Muslim persons who adhere to MUJAHIDA at some specific place together by keeping themselves away from wrongs and then they call towards Islam, Allah provides them ample peace and

gives them TOFIQ to become even better; Al-Hamdu Lillah; see also the supplementary note at AAYAT-39 of Surah HAJJ which comes after the note at its sixth Ruku; the term JAAHADAAKA (they both strive hard) which relates to the root word JEHAD, has also come at AAYAT-8 of this first Ruku which denotes the efforts of parents against the son who accepts Islam totally so here it only has its connotation by dictionary as it states, "and We have enjoined on man goodness to his parents, and if they contend with you (which occurs by words "WA-IN-JAAHADAAKA") that you should associate (others) with Me, of which you have no knowledge (because on the contrary, you have the true knowledge that certainly there is none equal in authority to Him), do not obey them; to Me is your return, so I will inform you of what you did"; Al-Hamdu Lillah; so challenge to the good belief of a good Muslim may come from his parents and from those disbelievers who have some authority at the place he dwells; thirdly, the challenge to his belief may come from such persons who would say anything to mislead the Muslims by trickery that the outcome to go against Islam would not harm them in any averse manner; the last two AAYAAT of the Ruku state, "and those who disbelieve say to those who believe- 'follow our path and we will bear your wrongs'; and never shall they be the bearers of any of their wrongs; most surely they are liars; and most certainly they shall carry their own burdens, and other

burdens with their own burdens (but that would fall upon them due to their own verbal efforts to mislead the Muslim persons so in actual, their other burdens also shall be due to their own doings), and most certainly they shall be questioned on the resurrection day as to what they forged (to mislead the Muslim persons); Al-Hamdu Lillah.

ANKABUT-The Second Ruku

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

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

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

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

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

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

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

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

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

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

the nations"; Surah SHUA'RAA that we all have studied recently, Surah AARAAF, Surah HOODH and other of Surah have provided detail for this; however, here we find that Noah provided the message of Allah to his nation for nine hundred and fifty years while his total age at the world is mentioned as more than one thousand years as he became the Messenger of Allah at the age of maturity and as he lived on ahead too after that notable flood; this is to tell all of Muslims that they need patience to provide the teachings of Islam to all peoples and they need to bear what comes in that process as Allah would certainly examine them all at the world to prove their claim to Islam; Al-Hamdu Lillah; note that after sending any of the Messengers to some nation, Allah appoints such time where that nation would ultimately accept the fundamental Islamic teachings or face certain death; we all have studied at Surah AARAAF in its second Ruku about Adam & Eve (Salam on both of them) explicitly that the life at the world is an examination to the mankind so all persons must keep to the three fundamental teachings of Islam that all the Messengers of Allah have guided to; these fundamental teachings of Islam are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment) and RISALAT (Allah had sent His Messengers to the world to provide the Guidance to

the right path); Al-Hamdu Lillah; each of the Messengers of Allah said to his respective nation that "I am a faithful messenger unto you so keep your duty to Allah, and obey me"; so all the Messengers did try their best to guide their nations as Allah has asked them; however, their nations did not comply to their call and so Allah destroyed them completely at the world and they certainly would be among the severely punished peoples at AKHIRAT; Al-Hamdu Lillah; the next three AAYAAT from 16 to 19 state, "And (note about) Ibrahim, when he said to his people- serve Allah and be careful of (your duty to) Him; this is best for you, if you did but know; you only worship idols besides Allah and you create a lie; surely they whom you serve besides Allah do not control for you any sustenance, therefore seek the sustenance from Allah and serve Him and be grateful to Him; to Him you shall be brought back; and if you reject (the Truth), nations before you did indeed reject; and nothing is incumbent on the apostle but a plain delivering (of the message)"; Al-Hamdu Lillah; these AAYAAT give the message of Islam clearly that Allah, the only Creator of life, only has the true authority so all persons shall obey Him only as that only is the aim of life; if He intends to provide benefits to anyone, nobody is able to stop those benefits from him/her and if He intends to stop something from anyone, nobody is able to provide that to him/her so all persons need to be most grateful to

Him only; those who worship idols besides Allah, they have given themselves to lies only as they take these idols as providers of their security while they are totally unable to provide any security to their own selves even; all persons certainly have to answer Allah for all their doings so if they reject the fundamental teachings of Islam then the Messenger of Allah has done his job by providing that to them, as he only has the liability to deliver the message of Allah plainly; note that Ibrahim-AS was the Messenger of Allah but not particularly towards any of peoples and the difference manifests here by the respective statements "and certainly We sent Noah to his people" (AAYAT-14) & "and (note about) Ibrahim, when he said to his people-serve Allah and be careful of (your duty to) Him" (AAYAT-16); the notable thing here is that after sending any of Messengers to some nation, Allah appoints such time where they would ultimately accept the fundamental Islamic teachings or face certain death; the people of Ibrahim (Abraham) did live on after he left them and there is a very high probability that some of them had accepted the Islamic teachings that he had provided to them and from them, it did reach on to other of peoples too; however, as it is only a probability, the best thing to state is that certainly, Allah knows better; Al-Hamdu Lillah; so Abraham-AS refuted the belief of his nation at Babylon where he was born at the city of UR and where the people

worshipped idols and took stars even as objects to worship, whereas their king asked unconditional obedience from them; Abraham challenged these aspects of their belief at different occasions as we find the mention at BAQARAH-258, at ANBIYA-the fifth Ruku and at AN'AAM-the ninth Ruku; he argued by the signs of heavens to guide his nation towards TAUHID of Allah (that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); he even showed them by practical demonstration by destroying their idols that they are totally helpless to save them and even themselves; Al-Hamdu Lillah; he said in clear terms that denoted his true belief that he has set his face firmly towards Him Who created the heavens and the earth, being upright, and never shall he be of the polytheists; Al-Hamdu Lillah; he told them to take his word for it that those who do believe in Allah righteously and do not mix it up with the heavy injustice (SHERK), then for those only is the security as they certainly do have the true guidance; only that true guidance has the worth to lead to security at AKHIRAT which for certain, is the true success; Al-Hamdu Lillah; note that SHERK means to reject Allah as the only Creator of all the creation or/and challenge His authority by doubts about His attributes that are QADEEM (He is from all times to all times with all of His attributes that are of Him from all times to all times), ASL (all of His

attributes are His Own), LA-MEHDUD (all of His attributes are limitless) or/and to reject Him as the only true Lord of all the creation Who actually has to be obeyed, so any of His creation shall only be obeyed when his/its directions do not challenge the obedience to His commands in principle in any way; Al-Hamdu Lillah; from AAYAT-19 to AAYAT-23 (the first AAYAT of the next Ruku), Allah tells the disbelievers that they need to see how everything manifests and asks them through the Prophet PBUH to see how the cycle of life goes on; Allah has total authority and nobody is able to stop Him from anything He intends; Al-Hamdu Lillah; these AAYAAT read, "what! do they not consider how Allah originates the creation, then reproduces it (as the process of birth and death manifests well in His creation so the life goes on)? surely that is easy to Allah; say (to them O Prophet PBUH), 'travel in the earth and see how Allah makes the first creation, then Allah creates the latter creation (as there are stages in creation of everything, so Allah would provide life to all persons at the Day of HASHR as that also is one of stages in the life of mankind)'; surely Allah has power over all things; He punishes (wrong persons at life at the world too) whom He pleases (as He eliminated many of peoples who challenged the fundamental teachings of Islam) and has mercy on whom He pleases (as He gave more space of time to the people of Abraham), and to Him you shall be turned back (at AKHIRAT to see the

final outcome of all your doings where He would spare no wrong person and where He would provide every righteous person his due good returns); and you shall not escape in the earth nor in the heaven (on that specific day), and you have neither a protector nor a helper besides Allah (on that specific day); and (as to) those who disbelieve in the AAYAAT of Allah and His meeting, they have despaired of My mercy (at life at the world), and these it is that shall have a painful punishment (at AKHIRAT)"; Al-Hamdu Lillah.

ANKABUT-The Third Ruku

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

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

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

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

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

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

29. What! do you come to the males and commit robbery on the highway, and you commit evil in your assemblies? But nothing was the answer of his people except that they said: Bring on us Allah's punishment, if you are one of the truthful.

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

The third Ruku of ANKABUT continues the narrative of Abraham-AS and tells about Lot-AS; it states that as the people of Abraham were unable to answer his argument, they decided to burn him alive but Allah saved him from that which certainly tells how Allah saves those who truly do strive hard in his way with utmost patience (see ANBIYA-69); Al-Hamdu Lillah; Abraham told his people in clear terms that they have taken worship of idols due to their relations with each

other but at AKHIRAT, some of them shall deny any relations to the most evil persons among them, and some of them shall even curse others, and the abode of all of them is the hell-fire for certain while they shall not have any helpers on that day; his nephew Lot accepted the message of Islam at that most trying time and later on, Allah chose him too as one of His Messengers; Al-Hamdu Lillah; seeing that his people would not believe in the fundamental teaching of Islam, Abraham migrated from Ur with his wife and Lot towards the ancient area of Syria (that included Palestine too) as ANBIYA-71 states, "and We delivered him as well as Lot (removing them and Sarah-AS) to the land which We had blessed for all people"; Al-Hamdu Lillah; AAYAT-27 tells that Allah gave Isaac-AS to Abraham, who was his son, and Jacob-AS, who was his grandson; it reads, "and We granted him Isaac and YAQOUB (Jacob), and caused the prophet-hood and the book (Torah) to remain in his seed (i.e. his descendants), and We gave him his reward in this world; and in the hereafter, he will most surely be among the good"; Al-Hamdu Lillah; as for the nation of Lot-AS, they were the people living at Sodom and Gomorrah at south of the dead sea; they were extremely filthy persons who used to commit the heinous sin of sodomy among the men and looted travelers whenever they found the chance for it; they had become so perverted in sexual matters that they even talked at their

gatherings about their filth as they found pleasure in such talks so their living manner has made them oblivious of any sense of good morality; Lot actually did not belong to that nation but Allah sent him as His Messenger to them and he tried his best to reform them of this heinous sin but to no avail; in fact, they intended to expel him from their city just because he challenged their filth; then Lot-AS made a plea to Allah to punish these heinous wrong-doers so Allah rained stones upon them to eliminate them totally; Lot had taken his wife from amongst that nation and she did not disapprove of their heinous sin so she was most disobedient to Lot and so she was punished too with that extremely sinful nation; certainly, Allah only has the true authority; Al-Hamdu Lillah.

ANKABUT-The Fourth Ruku

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

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

33. And when Our apostles came to Lot he was grieved on account of them, and he felt powerless (to protect) them; and they said: Fear not, nor grieve; surely we will

deliver you and your followers, except your wife; she shall be of those who remain behind.

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

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

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

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

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

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

40. So each We punished for his sin; of them was he on whom We sent down a violent storm, and of them was he whom the rumbling overtook, and of them was he whom We made to be swallowed up by the earth, and of them was he whom We drowned; and it did not beseem

Allah that He should be unjust to them, but they were unjust to their own souls.

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

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

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

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

At this Ruku, we find that Allah had sent angels to punish the filthy people of Sodom & Gomorrah but these angels had visited Abraham-AS before coming to Lot-AS to provide him the good news that he would get Isaac as his son and YAQOUB (Jacob) as his grandson; at that occasion, they had even told Abraham the manner of the punishment to the people of Lot as Surah ZAARIYAAT states, "they said - surely we are sent to guilty people that we may send down upon them stones of clay that are sent forth with markings from your Lord for the wanton people" (AAYAT-32, 33 & 34 of ZAARIYAAT); Abraham worried about Lot who believed sincerely in the Truth, so they told him that they had the task to deliver him and his followers except for his

wife by the command of Allah; when Lot saw them, he was disturbed as he took them to be such men who were visiting the area whereas the people there had extreme filth in their attitudes; but they told him that they are angels so he does not need to grieve as they have no issue that the filthy people there may affect them adversely; they told him that they will deliver him and his followers except his wife as she shall be of those who remain behind; so Allah sent down extreme punishment to them (that was the rain of stones of clay) through His angels because they had transgressed the moral limits in which the man needs to remain for certain, and then He made them lesson ahead that He would punish all such persons who commit any of major sins together of the most shameful nature, even at the world most severely; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAAT-36, 37 & 38 read, "and to Madyan (We sent) their brother SHOAB, so he said- O my people! serve Allah (by believing in His true authority) and fear the latter day (of Judgment) and do not act corruptly in the land, making mischief (by usurping the rights of each other); but they rejected him (as the Messenger of Allah), so a severe earthquake overtook them, and (the outcome of that was that) they became motionless bodies in their abode; and (We destroyed) AD (i.e. the people of ADH-AS) and THAMUD (i.e. the people of SALEH-AS), and from their dwellings (which you see while

traveling, this) is apparent to you indeed; and the Satan made their deeds fair-seeming to them (that they thought them to be virtuous though those deeds were utterly wrong doings), so he kept them back from the (right) path, though they were endowed with intelligence and skill"; note that the man inclines naturally towards righteousness as he knows well inside him that his true benefits are only at that and the Satan is aware of it so he tries to lead a person to misconception that his doing is surely right when he is committing a wrong, so that there remains no chance that he recompenses for that except when Allah gives him TOFIQ to realize his error clearly; Al-Hamdu Lillah; even today, we do find that many such persons, who are most aware of astronomy, which tells many of the amazing principles by which Allah has set the heavenly bodies in amazingly vast area of the universe, are not prepared to revise their living manner and are most oblivious of making their deeds better for AKHIRAT; AAYAAT-39 & 40 tell explicitly that Allah destroyed QAROUN and Pharaoh and Haman; Allah had sent Moses as His Messenger to all of them besides the Bani Israel, with clear arguments (i.e. miraculous things) to believe in the Truth, but they thought themselves as righteous and behaved haughtily in the land; yet they could not do any harm to Allah Who punished each of them for his sin according to that sin; so in them were AAD on whom Allah sent extremely fierce violent wind

that roared at their area for seven nights and eight days (and the people of Lot are also included here as Allah destroyed them too by such violent stormy wind that rained the shower of clay-stones over them); and in them were THAMUD and the people of SHOAIIB whom the rumbling of earthquake overtook, and of them was QAROUN whom Allah made to be swallowed up by the earth, and of them were the disbelievers in the people of Noah, and also Pharaoh and his men, whom Allah drowned; and certainly, Allah was not unjust to them as He does care most highly for all of mankind but this all happened to them as they were most unjust to their own souls due to their rejection of the Truth; Al-Hamdu Lillah; AAYAAT 41, 42 & 43 at the Ruku read, "the parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house; and most surely the frailest of the houses is the spider's house (which is unable to bear anything that falls upon it), did they but know (that their shelters against the punishment of Allah are even weaker than the web of the spider); surely Allah knows whatever thing (they take as equal to Allah in authority and) they call upon besides Him; and He is the Mighty, the Wise; and (as for) these examples, We set them forth for men, and none understand them but the learned"; Al-Hamdu Lillah; as the web of a spider is frailest of all shelters that insects take, so Allah gives its example to show that guardians that the disbelievers believe-in

that they would save them from all troubles at the world and torments at AKHIRAT, none of them has any worth to save them as they have no power against Allah Who is AZIZ (Mighty; so He keeps all His creation to work for His will only by His true authority and destroys those peoples who challenge Him) and HAKEEM (Wise; so He indeed cares well that all works of all His creation affect in such way that they fulfill only His will); Al-Hamdu Lillah; whenever Allah sends some destruction by some calamity to disbelievers, those whom they take as their shelters, prove totally useless against it as they certainly have no authority to do anything against the will of Allah; those whom Allah has given TOFIQ to become learned in Islam, their good deeds totally show their bond to this righteous concept that Allah only has the true authority and whatever happens, it only happens by the will of Allah, the true Lord; Al-Hamdu Lillah; the last AAYAT at this Ruku presents this fact most explicitly that Allah has created all of His creation in such beautiful manner that all do fulfill His command only, though the jinn and the mankind have the task to fulfill this, the only aim of life, by their own freewill or else, they face total elimination from the world; then Allah would resurrect them all at the Day of Judgment where they would face the ultimate result to their doings at life at the world; it reads, "Allah created the heavens and the earth with truth (i.e. the principle to fulfill His will only); most

surely there is sign in this for the believers"; most surely, Allah only has the true authority; Al-Hamdu Lillah.

ANKABUT-The Fifth Ruku

45. Recite that which has been revealed to you of the Book and keep up prayer (Salah); surely prayer keeps (a person) away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do.

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

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

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

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

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

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

The fifth Ruku of ANKABUT guides attention that it is Allah Who has revealed both Torah (the five initial books of the old Testament) and the Holy Book Quran; though there have been alterations at Torah according to us Muslims, at ancient times, yet as they both have come from Allah to the mankind (by Moses-AS and Muhammad PBUH respectively) so in essence, they both teach about TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment) and RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path); Al-Hamdu Lillah; the first AAYAT at this Ruku tells the virtues of reciting the Quran and keeping firm upon Salah (the virtuous manner of prayer to Allah) as it tells that "surely Salah keeps (the person) away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do"; so

the AAYAT asks all Muslims to remain most aware of the Islamic teachings by understanding of the Holy Book Quran and to remain most attached to practice of Islam, of which Salah is most significant which shapes the daily routine of a Muslim person; Al-Hamdu Lillah; note that the mention of Salah here at this Surah which descended at Makkah, implies that the Muslim person has to engage in remembrance of Allah at all times for which, Salah is the most significant command to practice in the daily life; it had not become obligatory at that time yet it certainly was the most significant command to practice even at that time; note that the AAYAT clarifies that it keeps the person away from FAHSHAA (most shameful behavior; extreme indecency) and from MUNKAR (most evil acts; extreme injustice); so the practice of Salah with utmost attention towards Allah, the true Lord, leads to the practice of all Islamic teachings in all matters of life because commitment to it is the initial practice to keeping away from all major sins which may be the most shameful behavior or may be extreme injustice; Al-Hamdu Lillah; note that the woman has to see keeping to HEJAB, that nothing averse to Islamic values takes place by her natural beauty that attracts men as that has high potential to lead to occurrence of the shameful behavior and the man has to see that nothing objectionable by Islamic values takes place by the strength he has (and that might be his official

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

NAJM-32, AN'AAM-151, NISAA-110 & 111 & 112, BANI-ISRAEL (whole of its third Ruku), MUHAMMAD (PBUH)-14 that ask the avoidance of Injustice and the avoidance of all shameful behavior at one place; Al-Hamdu Lillah; the Holy Book Quran has targeted each of these both individually too at places yet I, MSD, have indicated at this place only those that are among AAYAAT that target them together; note that all major sins either fall into the most shameful behavior or either into extreme injustice; even SHERK, the greatest of all major sins, is named as the most extreme injustice at Surah LUQMAN-13 which presents the words of LUQMAN, who was one of the most intelligent men at ancient times, "Behold, LUQMAN said to his son by way of instruction- 'O my son! join not in worship (others) with Allah; most surely SHERK is tremendous injustice'"; ULAMA (the learned persons) in the Islamic teachings mention that it is highly praiseworthy for the Muslim men in general to learn Surah-MA'EDAH good as it teaches the Islamic law that targets injustice directly while it is highly praiseworthy for the Muslim women in general to learn Surah-NOOR good as it commands about HEJAB that targets the shameful attitude directly; Al-Hamdu Lillah; it is fair to say that based on the teachings of the Holy Book Quran and the Sunnah of the last Prophet Muhammad PBUH, Islam is the only worthy challenger even today (as at all times) to all injustice

and to all of the shameful attitude because Islam asks to keep attention towards Allah only; Al-Hamdu Lillah; Surah NAHL indicates, "surely Allah commands ADL (justice) and EHSAAN (natural goodness) and the giving to the kindred, and He forbids shameful behavior and injustice and rebellion (to Allah); He admonishes you that you may be mindful" (Surah NAHL-90); Allah commands for three things here and forbids three other things; the message here is that taking-up three good things in practice that comprise of all the righteousness would eliminate the three bad things that represent all the Satanic misguidance; here, an indication is given that EHSAAN eliminates all the shameful behavior and ADL eliminates all of injustice; the spending towards the needy among the near ones for the pleasure of Allah counters any thought that might lead towards hypocrisy that in turn, leads towards challenging the commands of Allah; the message for this part is that "INFAAQ" (spending in the way of Allah from what Allah has provided) keeps away "NIFAAQ" (hypocrisy) from the Muslim person for certain and the first AAYAT of this Ruku of ANKABUT notes too that the remembrance of Allah in practice is the greatest of all good acts as it keeps away NIFAAQ from the Muslim person for certain; Al-Hamdu Lillah; then this first AAYAT ends by the comment that Allah knows about all persons who among them, really do good deeds for the pleasure of Allah

when they do them and about all persons who do not; so in recitation of the Quran and in reading of Salah, as in all good deeds, the Muslim person needs to have all attention towards Allah, the true Lord; Al-Hamdu Lillah; AAYAT ahead at this Ruku tells how to present the message of the Quran, which relates to the fundamental teachings of Islam, among the people of the Book; note that AAYAT-125 of NAHL had stated, "(O Muhammad PBUH)- call to the way of your Lord with wisdom (those learned persons who are most studious yet in need of getting the Islamic teachings) and with goodly exhortation (by addressing the good emotions in those persons who value the good feelings among the fellow beings), and have disputations with those (who would not even listen properly to the good Islamic teachings due to their negative manner to challenge everything that comes their way, even when the true Muslims provide all good reasoning for them to accept Islam in their own benefit), in the best manner; surely your Lord knows best those who go astray from His path, and He knows best those who follow the right path (so you have the liability to providing the message of Islam to all peoples of the world and Allah only would decide who gets the true guidance)"; note that HIKMAT (i.e. wisdom) means such high intelligence that tells how to put the Islamic commands into practice at any given situation, so the Muslims would call the studious persons among the disbelievers by the manner

of HIKMAT (as that is the asking of ADL); and they would call those persons who have the sense that the world needs to live in peace where all persons care about the fellow beings, by the manner of goodly urging (as that is the asking of EHSAAN); these both manners comply to the guidance of AAYAT-46 here which tells, "and do not dispute with the followers of the Book except by what is best (which may be the manner of ADL or the manner of EHSAAN)"; AAYAT tells ahead that the Muslims shall say to those of the people of the Book (Torah) who act unjustly towards the message of Islam that they believe in the Quran which has been revealed to them through the Holy Prophet Muhammad PBUH, the last Messenger of Allah, and they also believe in those virtuous teachings of Torah which it still presents even after its alteration at the ancient times; and they shall say this too clearly that He, in Whom they believe and in Whom the people of the Book believe, is One; but the difference between them is that the Muslims take Him as their true Lord and live in accordance to His commands so to Him only, they do submit; Al-Hamdu Lillah; from AAYAT-47 to the last, the Ruku mentions about the Holy Book Quran that Allah has revealed this Holy Book Quran to Muhammad PBUH like He had revealed Torah to Moses-AS and among those whom He had given the Book (i.e. Torah), there are just persons who do believe in it, and also of these (i.e. residents of Makkah), there are such

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

PBUH to answer them that Allah sends miracles whenever He wills for it, and he is only a warner to them that if they do not accept the Truth, they would fall into extreme trouble at AKHIRAT for certain; the last AAYAT of the Ruku refutes them by the argument that they do hear the teachings of the Holy Book Quran which Allah has revealed to the Prophet PBUH; it truly is miracle, if they do care to learn it, as it guides them to the right path so it is mercy of Allah to all of mankind so that all peoples accept the fundamental teachings of Islam and save themselves from torments of the hell-fire; and it is reminder for all Muslim persons who truly believe in it to remain firm upon Islam and put it into their practice so that they get the virtuous character at life here and achieve JANNAH at AKHIRAT, when Allah gives life to all persons again; that only is the true success; Al-Hamdu Lillah.

ANKABUT-The Sixth Ruku

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

53. And they ask you to hasten on the chastisement; and had not a term been appointed, the chastisement would certainly have come to them; and most certainly

it will come to them all of a sudden while they will not perceive.

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

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

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

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

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

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

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

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

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

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

This Ruku emphasizes that the true success is getting the pleasure of Allah at AKHIRAT and the disbelievers to the Truth are in extreme loss, both at life at the world and at AKHIRAT; it asks the Prophet PBUH to tell the disbelievers that Allah is sufficient as a witness between him and them; He knows what is in the heavens and the earth, so when He is aware of everything in this amazingly vast universe that He has created beautifully, what makes the disbelievers think that they would escape all situations that are adverse to their safety when they challenge the authority of Allah; all those who believe in the falsehood that they would not have to face the account of their doings which they had done at the world, at the certain day and disbelieve in Allah disregarding His authority to raise them from dead, these person are certainly among the extreme losers; they even demand from the Prophet PBUH to bring some disaster upon them, but Allah has set the timing for their chastisement if they do not accept the fundamental teachings of Islam; this is His mercy as He does not intend to inflict any

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

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

his/her doings at the certain day of HASHR; that is the time & place where his/her success counts; Al-Hamdu Lillah; they see that Allah sends rainfall on the land which is seemingly barren, and then it provides its fruits by that rainfall but in spite of this clear observation, they still have doubts in getting life after death when they would have to account for all their doings at the world; it is highly clear that they are obsessed with issues of their lives at the world and do not understand how Allah has set matters at the universe; certainly, Allah only has the true authority; Al-Hamdu Lillah.

ANKABUT-The Last Ruku

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

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

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

67. Do they not see that We have made a sacred territory secure, while men are carried off by force

from around them? Will they still believe in the falsehood and disbelieve in the favor of Allah?

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

69. And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good.

The last Ruku of ANKABUT expresses clearly that the true success is the success at AKHIRAT and such persons who do not realize it, are most unjust to their own selves; this life of the world is nothing but a sport and a play and as for the next abode, that most surely is the true life; note that Surah HADID-20 tells explicitly, "Know that this world's life is only sport (at childhood) and play (at the teenage) and gaiety (at youth) and boasting among yourselves (as the age advances from youth to old age), and a vying in the multiplication of wealth and children (at the old age and this attitude stays till death); (it is) like the rain, which causing the vegetation to grow, pleases the husbandmen, then it withers away so that you will see it become yellow, then it becomes dried up and broken down; and in the hereafter is a severe chastisement (for evil persons) and forgiveness from Allah and (His)

pleasure (for righteous persons); and this world's life is naught but means of deception"; the duration of these ages might vary at individuals yet generally the first three stages pass as the person, obsessed with issues at life at the world, reaches forty; the example of vegetation divides the ages in two phases in which, the first three are of growth and the last two of decline; Al-Hamdu Lillah; the next couple of AAYAAT tell that when the disbelievers face some difficult situation, they ask Allah only to remove it from them; these AAYAAT give the example that when they ride in ships that come near to sinking, they call upon Allah only as if they are most sincere in obedience to Him, but when He brings them with safety to the land then they associate others with Him in authority; so they are most ungrateful for the safety that Allah grants to them and all blessings that He provides to them; it is only short time that they would enjoy whatever they have at the world as ultimately they would get the deadly punishment even at the world that they truly deserve; Allah has granted them peace at Makkah which all of Arabia respects and that is why their caravans go safely to places and return safely while other of caravans are often looted at route; it is not because of those whom they associate with Allah in authority but it actually is because Allah has provided sanctity to Makkah among all of Arabia; Al-Hamdu Lillah; so what idiocy they show by believing in the falsehood that they

would never be asked of their wrong-doings and disbelieving in the favor of Allah that He has bestowed upon them by creating everything in such manner at the world that they provide their examination with ease here to get the true success at AKHIRAT and by providing them the true guidance by the Holy Book Quran; Al-Hamdu Lillah; Allah consoles those true believers who face troublesome situations around with utmost patience at the world, at the last AAYAT of the Surah that whatever troubles come to them at the world, Allah would show in each of them the respective virtuous manner to answer them and save themselves from all adverse impressions that they try to put upon them; it also tells that by the blessing of Allah, the good righteous persons among the Muslims are always able to show all Muslims in general, some virtuous manner to live upon the Islamic teachings at the most troublesome situation; it is notable that there may be more than a single virtuous manner, keeping to principle, to deal with some trouble by Islam; note that MUJAHIDA (to strive hard) denotes the resistance of the good Muslim person to provocation to wrongs inside due to satanic temptations, by his total attention towards Allah; Islam terms this resistance as SABR which means to keep to Islam with total patience at adverse situations without any care to worldly assets so this SABR actually relates highly to MUJAHIDA; the Muslim person is at JEHAD at the individual level as he

practices SABR and as he asks Allah for safety from all wrongs; it is possible that a person does not have any of weapons yet he is engaged in JEHAD as the term is not confined to war; his MUJAHIDA does manifest beautifully at such times where the sinful persons ask him to leave care to virtues and to come towards wrongs too to enjoy by them yet he turns down such temptation outright; certainly, Allah only has the true authority, Al-Hamdu Lillah.

Surah ROUM

(Consists of 6 Ruku; MK-6)

ROUM-The First Ruku

1. ALIF LAAM MIM.
2. The Romans are vanquished,
3. In a near land, and they, after being vanquished, shall overcome,
4. Within a few years; Allah's is the command before and after; and on that day the believers shall rejoice,
5. With the help of Allah; He helps whom He pleases; and He is the Mighty, the Merciful;
6. It is Allah's promise! Allah will not fail His promise, but most people do not know.

7. They know the outward of this world's life, but of the hereafter they are absolutely heedless.

8. Do they not reflect within themselves: Allah did not create the heavens and the earth and what is between them two but with truth, and (for) an appointed term? And most surely most of the people are deniers of the meeting of their Lord.

9. Have they not travelled in the earth and seen how was the end of those before them? They were stronger than these in prowess, and dug up the earth, and built on it in greater abundance than these have built on it, and there came to them their apostles with clear arguments; so it was not beseeming for Allah that He should deal with them unjustly, but they dealt unjustly with their own souls.

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

Surah ROUM begins by prediction about the Romans that though they have been defeated at present, they would soon overcome their victors; note that at 615 AD, when these AAYAT descended, the Romans had suffered series of devastating defeats by the Persians, who had reached near to borders of Egypt conquering many of lands that were in control of the Roman empire; these both were the two strong empires of

that time who used to challenge each other to gain the upper hand at issues of the world; note that the Muslims were able to break the power of both of them by the blessing of Allah within some years of the departure of the Prophet PBUH from the world when they completely ended the strength of the Persian empire and utterly demoted the power of the Roman empire; note also that the year for this prediction was the sixth year from the time when Allah provided the Prophet PBUH the task of spreading His message to all peoples of the world counting from 610 AD that was the first year for it as the years at that time are counted by their current values and not when they elapse; the disbelievers at Makkah were pleased at this turn of events as they took the Persians, who worshipped fire, as nearer to them and the Romans, who claimed to be followers of the Christian faith, as nearer to the Muslims; at that time, Heraclius was the ruler of the Roman empire and his dreadful defeat was such that it seemed that the Romans would not stand against the Persians under him for many of years ahead; in fact, he even tried to strike a truce with the Persians but they rejected any such treaty and went on with their campaign to conquer the lands that were under the control of the Roman empire; however, it happened that the Romans started their series of victories against the Persians under Heraclius within a few years that started from 623 AD and ended at 627

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

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

ROUM-The Second Ruku

11. Allah originates the creation, then reproduces it, then to Him you shall be brought back.

12. And at the time when the hour shall come the guilty shall be in despair.

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

14. And at the time when the hour shall come, at that time they shall become separated one from the other.

15. Then as to those who believed and did good, they shall be made happy in garden.

16. And as to those who disbelieved and rejected Our AAYAAT and the meeting of the hereafter, these shall be brought over to the chastisement.

17. Therefore, glory be to Allah when you come across the time of the evening and when you come across the time of the morning.

18. And to Him belongs praise in the heavens and the earth, and at the decline of the day and when you are at mid of day.

19. He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth.

The second Ruku of Surah ROUM guides attention to the authority of Allah to bring forth the Day of Judgment and give all persons there what they truly deserve according to their doings here; Al-Hamdu Lillah; it tells that He has created all creation which is going on to its destination by His will and there is movement for change in all His creation by His will which denotes the cycle of death & life; the destination for all persons among the mankind is that they would stand at front of Allah to answer for all of their doings at life at the world; Al-Hamdu Lillah; at the Day of Judgment, the disbelievers would see that they will receive their punishment for certain and their hopes in all those whom they took as equal in authority to Allah that they will save them from His wrath whatever they do, if they had to answer Him for their doings, would prove completely futile; those whom they took as associates to Allah in His authority, would not become their intercessors there and it would happen that they would deny there that they ever took them as associates to Allah in His authority; the Quran has told us that the disbelievers take even highly good persons as associates to Allah in His authority by their own, that they would save them from the hell-fire whatever they do, which include angels and highly righteous persons who had departed from the world which include even some of Messengers of Allah; they would then

clearly see that undoubtedly, all their hopes in them were totally useless whereas these good ones would say most clearly that they certainly are not responsible for their disbelief; Al-Hamdu Lillah; AAYAAT-28, 29 & 30 of Surah YOUNUS read, "and on the day when We will gather them all together, then We will say to those who associated others (with Allah)- keep where you are, you and your associates; then We shall separate them widely one from another and their associates would say- it was not us that you served (that is the answer of angels as they would give their defense that the disbelievers served Jinn; and they have their attention only towards Allah, the true Lord; see also Surah SABA-40 & 41); therefore, Allah is sufficient as a witness between us and you that we were quite unaware of your serving (us; that is the answer of the righteous persons among men which include the Messengers of Allah; see also Surah MA'EDAH-116); there shall every soul become acquainted with what it sent before (as their doings would only count there), and they shall be brought back to Allah, their true Patron, and what they devised (by their own thoughts that they would save them from the hell-fire) shall escape from them"; Al-Hamdu Lillah; the answer of the righteous persons tell explicitly that they had no idea how the persons behind them were taking them at the world; note that Ahadith have explicitly told about the peace or the chastisement at the life that relates to grave yet

seemingly the peace or the chastisement there is much long in time for some by the will of Allah but very short in time for others by the will of Allah (and that certainly does not imply that they are conscious about what is going-on at the world that they had left behind); this life at grave is named as the life of BARZAKH that starts immediately after death though that most certainly does not mean that the person is physically alive at his/her grave though he/she does have some connection to that; however, we do not know the nature of that life and how much period of consciousness that any person has there after his/her death; the best to say at this matter is that certainly, Allah knows better; Al-Hamdu Lillah; AAYAAT-14, 15 & 16 state about AKHIRAT that there would be two main groups of all peoples there that would be of believers in the Truth and the disbelievers in it; then each group would have sub-groups according to standing and so there would be categorization of all persons by standard how persons related to the Truth at life at the world; so these AAYAAT relate explicitly that though at the world, people live together with difference in belief yet there at AKHIRAT, the basis to categorization would be the acceptance or the rejection of the Truth; Al-Hamdu Lillah; and these AAYAAT relate the respective results of these groups, "then as to those who believed and did good, they shall be made happy in garden; and as to those who

disbelieved and rejected Our AAYAAT and the meeting of the hereafter, these shall be brought over to the chastisement"; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAAT-17 & 18 ask all Muslims to remain firm in remembrance of Allah at all times and at all places as that would keep them all steadfast upon the Truth; these AAYAAT read, "therefore, glory be to Allah when you come across the time of the evening (in which the Muslims shall say the Salah of MAGHRIB) and when you come across the time of the morning (which is the time for FAJR); and to Him belongs praise in the heavens and the earth and at the decline of the day; and when you are at mid of day (where lies the time for ZUHR & ASR)"; so by addressing the Muslims here at three places, these AAYAAT mention four of Salah whereas Surah NOOR-58 mentions the fifth of Salah that is ISHA (with FAJR & ZUHR) which the Muslims read later at night after MAGHRIB; note that Salah was not compulsory at the time when these AAYAAT descended as it actually became obligatory at HIJRAT (the migration of the Prophet PBUH from Makkah to Madinah) though it had achieved much significance at the last period of his residing at Makkah when he achieved MIRAJ (the ascension to heavens where Allah provided him the command of Salah clearly); though these AAYAAT mean that the Muslim person would remain engaged with remembrance of Allah at all times yet they also set

clearly the timing for Salah beforehand; Al-Hamdu Lillah; note that by the words "HEENA-TUZHIRUN", the AAYAT mentions ZUHR & ASR together and that is an indication that they do overlap at a certain time that is between ZUHR to MAGHRIB; Al-Hamdu Lillah; the last AAYAT of the Ruku states in the praise of Allah that He only has the complete control over all things; He brings forth the living from the dead and the dead from the living; note for this statement that AALE-IMRAN-26 & 27 read, "say (O Prophet PBUH)- O Allah, Master of the Kingdom - You give the kingdom to whomsoever You please and take away the kingdom from whomsoever You please, and You exalt whom You please and abase whom You please, in Your hand is the good; surely, You have power over all things; You make the night to pass into the day and You make the day to pass into the night, and You bring forth the living from the dead and You bring forth the dead from the living, and You give sustenance to whom You please without measure"; these words imply that there is comparison of sleep at night to death because here at this AAYAT, the latter part of it clarifies the former part of it; this tells that as the person rises from his sleep so he would rise similarly from the dead when Allah wills for that; Surah ZUMAR-42 states, "Allah takes the souls at the time of their death and those who die not, during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an

appointed term; most surely there are signs in this for the people who reflect"; so this clarifies that "He brings forth the living from the dead and the dead from the living"; Al-Hamdu Lillah; the AAYAT tells ahead that He gives life to earth (by the good rainfall) after its death where it seems barren to cultivate and that is the manner by which He would raise all persons from dead at the Day of Judgment; note that Allah has stated at different places in the Quran that He would raise the dead at that certain day as He brings the earth to life after its death; Al-Hamdu Lillah; among them is NAHL-65 which tells, "and Allah has sent down water from the heaven and therewith given life to the earth after its death; most surely there is a sign in this for the people who would listen"; Al-Hamdu Lillah; Surah FURQAN-47 to 50 mention, "and He it is Who made the night covering for you, and the sleep a rest, and He made the day to rise up again (so all persons would rise in this manner at the Day of Judgment); and He it is Who sends the winds as good news before His mercy (i.e. the beneficial rainfall to the earth); and We send down pure water (i.e. the rainwater) from the cloud (i.e. from the sky near to earth); that We may give life thereby to a dead land and give it for drink, out of what We have created, to cattle and many people (so both get the same water to drink yet the cattle develop better than those who ignore the teachings of Islam); and certainly We have repeated this (i.e. the

statement about the rainfall upon the dead land at different places at the Quran) to them that they may be mindful (that they would be raised-up from the dead at the Day of Judgment where they would have to account for all their doings), but the greater number of men do not consent to aught except denying (that they would be raised-up from the dead at the Day of Judgment)"; Al-Hamdu Lillah; so the Quran has related the rain upon the land as an indication to raising-up of all men from the dead as the angel blows the trumpet for that by the command of Allah; Surah AARAAF-57 relates, "and He it is Who sends forth the winds bearing good news before His mercy, until, when they bring up a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth with it of fruits of all kinds; thus shall We bring forth the dead that you may be mindful"; Al-Hamdu Lillah; Surah HAJJ-5, 6 & 7 relate, "and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage; this is because Allah is the Truth and because He gives life to the dead and because He has power over all things; and because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves"; Al-Hamdu Lillah; note that Surah ROUM that we are studying presently, states too at AAYAT-50 at its fifth Ruku ahead, "look then at the signs of Allah's mercy, how He gives life to

the earth after its death; most surely He will raise the dead to life; and He has power over all things"; Al-Hamdu Lillah.

ROUM-The Third Ruku

20. And one of His signs is that He created you from pure sand (TURAB), then lo! you are mortals (who) scatter.

21. And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for the people who reflect.

22. And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for the learned.

23. And one of His signs is your sleeping and your seeking of His grace by night and (by) day; most surely there are signs in this for the people who would hear.

24. And one of His signs is that He shows you the lightning for fear and for hope, and sends down water from the clouds then gives life therewith to the earth after its death; most surely there are signs in this for the people who understand

25. And one of His signs is that the heaven and the earth subsist by His command, then when He calls you

with a (single) call from out of the earth, lo! you come forth.

26. And His is whosoever is in the heavens and the earth; all are obedient to Him.

27. And He it is Who originates the creation, then reproduces it, and it is easy to Him; and His is the most exalted attribute in the heavens and the earth, and He is the Mighty, the Wise.

The third Ruku of Surah ROUM asks all those persons to observe their own-selves (ANFUS) and the universe around (AAFAAQ) who really do want to live upon righteousness by believing truly in Allah, the true Lord, and by believing truly in AKHIRAT; the Ruku after this too asks all persons by relating different aspects of the psyche of the man to observe that only the virtuous manner of living leads to safety at the world and leads to the total salvation at AKHIRAT; Al-Hamdu Lillah; this Ruku comprises of eight AAYAAT and Allah asks to observe His AAYAAT (in the meaning of signs) in six of them and as it is mentioned in plural, it tells that each of these observation may reveal more than two things to those who are specifically mentioned by their attributes at these AAYAAT, because the plural in Arabic for something takes place from three of it; the last two AAYAAT at this Ruku express His authority over all His creation; Al-Hamdu Lillah; the first of His

signs for the man to observe for his true belief is that He created the man from TURAB and then with time, he was able to inhabit all areas of the earth; this denotes the material by which Allah created the man that was the pure sand at first (TURAB that is mentioned here); then He mixed it with pure water to change it to muddy clay (TEEN); then it changed to extreme black mud (HAMA-EM-MASNUN) that had taken place by alteration of the muddy clay by His will with extreme period of time and finally the sounding refined clay (SALSAAL) by which Allah created Adam-AS by His will; these are not the stages of the man during his creation but the material of his creation had passed through such stages whereas each stage had most extreme period of time by the will of Allah; see also the note at the third Ruku of HIJR; many AAYAAT at places in the Quran present this explicitly but with this, the most significant thing to mention here is that most certainly, Allah knows better; so it was only a couple of the mankind at first but then Allah set matters in such manner that the mankind scattered all over the earth; Al-Hamdu Lillah; as from the second to the fifth sign at these AAYAAT, they relate to living at the world of the mankind for which Allah asks observation so the second of His signs for the man to observe is that He created mates in the mankind, the male to the female and vise-versa (with such proportion that life at the world goes on smoothly), so that they

may find rest in each other by marriage, not only physically but also spiritually because He put between them such love that relates to physique and such compassion that relates to caring of each other; these both are such outlets to the psyche of the man that they affect him to live away from crimes at the society and to live with high responsibility to provide for the spiritual development at home, respectively; most surely there are signs in this for all those persons who reflect to understand that Allah intends ease for them so that they live with specific care to Allah, the true Lord; Al-Hamdu Lillah; the third of His signs for the man to observe is that He has created the heavens and the earth with numerous of His creation in it by principle and as for the mankind, there is diversity of tongues (i.e. vocal-difference, difference in manner of speech and different languages) in them and also diversity in color of their skins which provides them ease to live at their specific places; most surely there are signs in this for the learned persons that Allah has created all men, though having similar physical features, different to each other in appearance for their distinct identity; Al-Hamdu Lillah; the fourth of His signs for the man to observe is the sleep by night in which he finds the guidance by dreams, if he is righteous, to make his inside better by the teachings of Islam and the search for His grace by day which are all such things that are utmost necessary for his physical

sustenance at life at the world; most surely there are signs in this for the people who would hear; Al-Hamdu Lillah; the fifth of His signs for the man to observe for his true belief is that He shows him the lightning for fear and for hope and this denotes the issues at life at the world which goes on by different situations that may cause fear or/and may cause hope by which Allah examines all persons here; and He sends down water from the clouds then gives life therewith to the earth after its death so in this manner, He would raise all persons from the dead at the certain day of HASHR, the first day of AKHIRAT, so that they account for all their doings at life at the world and receive what they truly deserve at that true life of AKHIRAT; most surely there are signs in this for the people who do understand that they are in examination at this life at the world; Al-Hamdu Lillah; the last of His signs for the man to observe is that the heaven and the earth subsist by His command, then when He calls all persons by a single call (of KUN i.e. happen) then from out of the earth, all persons would come forth to the grounds of HASHR without any delay; Al-Hamdu Lillah; note that the first AAYAT and the sixth AAYAT of the Ruku do not assign specific persons by attributes for observation as they denote all persons who have inhabited the earth at any time & at any place and certainly, Allah would raise all of them from dead at the Day of HASHR; Al-Hamdu Lillah; the last two

AAYAAT denote that the true authority is only of Allah which read, "and His is whosoever is in the heavens and the earth; all are obedient to Him; and He it is Who originates the creation, then reproduces it, and it is easy to Him; and His is the most exalted attribute (MATHAL-UL-AALA) in the heavens and the earth, and He is the Mighty (Who eliminates all those from the face of earth who challenge His true authority), the Wise (Who directs the issues at the world by the doings of the man as He wills, because He certainly has all the true authority)"; note that the terms MATHAL and MITHL have delicate difference in the Quran though these both do have the meaning of "similarity"; to get the usage of the term "MITHL" at the Quran, note that it means similarity only, and AAYAT-11 of Surah SHURA notes most explicitly that "(Allah is) the Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; there is nothing like any similarity of Him (the sentence is LAYSA KA-MITHLEHE SHAYE-UN); and He is the Hearing, the Seeing"; Al-Hamdu Lillah; Surah FAATIR-14 tells by using the term MITHL, "none would tell you anything like Him Who is the Most Aware", so this too denies any similarity to Him as it means that when there is none as His MITHL "so none would tell you anything like Him"; Al-Hamdu Lillah; now, keeping in mind that MITHL means "similarity" only, the difference between

MATHAL and MITHL needs noting few points here to understand that better insha-Allah; the first point here is that whereas the term MITHL totally relates to the meaning of "similarity", the term "MATHAL" also has the meaning of "the attribute" besides "similarity" in the Quran, and in this meaning of "the attribute", it occurs here at ROUM-27 and at Surah NAHL-60 too that "for those who do not believe in the hereafter, is an evil attribute, and Allah's is the most exalted attribute (MATHAL-UL-AALA); and He is the Mighty, the Wise"; the second point here is that where "MATHAL" has occurred in the meaning of similarity in the Quran, it has expressed the similarity of some of His creation to some other of His creation only, because its usage in the meaning of similarity for Allah is totally incorrect; the Quran has forbidden the use of this term in this meaning as it says, "invent not similitudes for Allah; Allah certainly knows but you know not" (NAHAL-74); here the word AMTHAAL is used that is plural for both MATHAL and MITHL; so the Muslims are most disallowed to use these both terms in the meaning of "similarity" for Allah; the third point here is that it is most feasible that they avoid using MATHAL for Allah even in the right meaning of "the attributes", as that would give them safety insha-Allah from any inclination to any wrongs in their virtuous speech; Al-Hamdu Lillah.

ROUM-The Fourth Ruku

28. He sets forth to you a parable relating to yourselves: Have you among those whom your right hands possess partners in what We have given you for sustenance, so that with respect to it you are alike; you fear them as you fear each other? Thus do We make the AAYAAT distinct for a people who understand.

29. Nay! those who are unjust follow their low desires without any knowledge; so who can guide him whom Allah makes err? And they shall have no helpers.

30. Then set your face upright for religion in the right state- the nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion, but most people do not know-

31. Turning to Him, and be careful of (your duty to) Him and keep up prayer and be not of the polytheists

32. Of those who divided their religion and became sects; every sect rejoicing in what they had with them

33. And when harm afflicts men, they call upon their Lord, turning to Him, then when He makes them taste of mercy from Him, lo! some of them begin to associate (others) with their Lord,

34. So as to be ungrateful for what We have given them; but enjoy yourselves (for a while), for you shall soon come to know.

35. Or, have We sent down upon them an authority so that it speaks of that which they associate with Him?

36. And when We make people taste of mercy they rejoice in it, and if an evil befall them for what their hands have already wrought, lo! they are in despair.

37. Do they not see that Allah makes ample provision for whom He pleases, or straitens? Most surely there are signs in this for the people who believe.

38. Then give to the near of kin his due, and to the needy and the wayfarer; this is best for those who desire Allah's pleasure, and these it is who are successful.

39. And whatever you lay out as usury, so that it may increase in the property of men, it shall not increase with Allah; and whatever you give in charity, desiring Allah's pleasure- it is these (persons) that shall get manifold.

40. Allah is He Who created you, then gave you sustenance, then He causes you to die, then brings you to life. Is there any of your associate-gods who does aught of it? Glory be to Him, and exalted be He above what they associate (with Him).

Allah guides attention of all persons at the beginning of the Ruku that no person takes his slaves as partners to him in whatever Allah has provided him and does not fear any challenge from them that they would ask some part of it, though he may fear some of his near ones about it; so all persons need to see this very clearly

that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; He has no fear of any challenge to His true authority by any person as all persons among His creation are His slaves only who need to obey Him totally; certainly, there is no one in His creation who has any worth to challenge His complete control over His creation and He only has the true authority; Al-Hamdu Lillah; certainly, Allah has stated all facts explicitly for all such persons who really intend to be mindful of them yet there still are among the mankind, such unjust persons who follow their whims i.e. their low desires; they follow that without any care to facts so there is no person who is able to guide them to righteousness; Allah would make them err even more at life at the world and when they come at the grounds of HASHR, they would have no one to assist them; Allah asks the Prophet PBUH (and with him all of true Muslims) to remain totally steadfast at the teachings of Islam as that only is the virtuous manner at which Allah has created all of mankind; note that AARAAF-172 has told clearly that all persons had accepted Allah as their true Lord before coming to the world so there is no way that any of persons may change this aspect of creation that it naturally inclines to the virtuous manner of living yet there are many of peoples among them who are not mindful of this; certainly, Allah only has the true authority; Al-Hamdu Lillah; all persons

need to remain attentive to Allah only which asks them to read their Salah with fervor so that they do not ever incline to SHERK which leads to divide the virtuous manner of living into sects whereas every sect rejoices in whatever it has with it; this tells in clear terms that Islam is DEEN (the complete code of life) which asks to take it whole and not in this manner that someone takes some of its significant teachings and leave other of its significant teachings; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAAT-33, 34 & 35 tell about the psyche of the man, "and when harm afflicts men (that threatens his life), they call upon their Lord, turning to Him (sincerely), then when He makes them taste of mercy from Him (that saves their lives), lo! some of them begin to associate (others) with their Lord so as to be ungrateful for what We have given them (i.e. His mercy at their utmost need); but enjoy yourselves (for a while), for you shall soon come to know (what happens by remaining ungrateful to Allah); or, have We sent down upon them an authority so that it speaks of that which they associate with Him? (that certainly is not the case so this explains the statement at AAYAT-29- 'those who are unjust, follow their low desires without any knowledge')"; Al-Hamdu Lillah; AAYAAT-36 & 37 read, "and when We make people taste of mercy (by providing them gains in finances) they rejoice in it, and if an evil befall them (that they face extreme losses in finances)

for what their hands have already wrought, lo! they are in despair (unable to live with normalcy as if they have reached the end of their world); do they not see that Allah makes ample provision for whom He pleases, or straitens?- most surely there are signs in this for the people who believe"; Al-Hamdu Lillah; note that AAYAT-33 and AAYAT-36 both state that Allah provides His mercy to persons in situations that are life-threatening so He saves them by it and He provides His mercy to persons by giving them much of finances by His will, respectively; Al-Hamdu Lillah; at both places, these AAYAAT do not mention that He afflicts any of persons, rather AAYAT-36 explicitly mentions that affliction falls upon men because of their own doings; so note here that Allah provides those things only to the man by His mercy that are blessings to him but He afflicts him only as an outcome to what wrongs he commits so He does not put afflictions to any of persons unless his doings do ask for it though it is He only Who provides His mercy to the man and afflicts him for certain; Al-Hamdu Lillah; AAYAT-41 of this Surah ROUM, that is the first AAYAT of the next Ruku, states that "FASAD (the situation due to corruption in deeds of persons having some status that makes the practice of Islam become extremely difficult there) did appear on land and sea because of what the hands of men have committed, that Allah may make them taste some part of that which they have

done, in order that they may return (to the virtuous manner of living)"; this AAYAT tells clearly that He afflicts wrong-doers because of wrongs that they commit and then also, not fully at the world but just to rouse them to come to the virtuous manner; He cares that everything remains to the order that He has set for the world and He sees that nothing gets out of that order so the Muslims need to be attentive to Him only, with all efforts to keep to the virtuous manner of living collectively, without care to anything else; Al-Hamdu Lillah; the next couple of AAYAAT state that whatever the Muslim person gets as surplus in his finances, he needs to provide it to the near of kin who needs it, to the needy and to the wayfarer who has spent all his amounts and is stranded at the foreign land in need of some amounts; this is the best thing for all those who truly desire Allah's pleasure, and these it is who are successful at AKHIRAT; the person who intends to increase his finances by extending his surplus amounts on rates of interest, it does not increase any of his good deeds in front of Allah though Zakat, when it is provided to the needy sincerely for the pleasure of Allah, does increase his good deeds manifold, in front of Him; Al-Hamdu Lillah; note that AAYAT-31 at this Ruku asks the Muslims for Salah and AAYAT-39 at this Ruku asks them for Zakat and both of these became obligatory to them after the elapse of some period to the descent of these AAYAAT; however, all Muslims

did have them in practice even then in some manner whereas Salah saved them from facing any of life-threatening situations and Zakat, from incurring heavy losses in finances; Al-Hamdu Lillah; the last AAYAT of the Ruku tells explicitly that Allah has not only created all of mankind but He also provides sustenance to them so all persons need to see that it is not their task to get more of finances at the world as Allah would see to their financial security well in accordance to their need; and they need to see that even if they do not die by some fatality which occurs to them by the will of Allah, He would bring death over them by His will as the period of their examination ends at the world; death is inevitable after which, He would raise them up again to life so that they account for all doings at life at the world; the AAYAT implies that even the disbelievers know that none of those whom they take as associates to Allah in authority, are able to provide anything to them or to lead them to their natural deaths or to raise them from dead; Allah only has the true authority as He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; glory be to Him and exalted be He above what they associate (with Him); Al-Hamdu Lillah.

ROUM-The Fifth Ruku

41. Corruption did appear on land and sea because of what the hands of men have committed, that Allah may make them taste some part of that which they have done, in order that they may return.

42. Say: Travel in the land, then see how was the end of those that were before; most of them were polytheists.

43. Then turn thy face straight to the right religion before there come from Allah the day which cannot be averted; on that day they shall become separated.

44. Whoever disbelieves, he shall be responsible for his disbelief, and whoever does good, they prepare (good) for their own souls,

45. That He may reward those who truly believe and do good out of His grace; surely He does not love the disbelievers.

46. And one of His signs is that He sends forth the winds bearing good news, and that He may make you taste His mercy, and that the ships may run by His command, and that you may seek of His grace, and that you may be grateful.

47. And certainly We sent before you apostles to their people, so they came to them with clear arguments, then We gave the punishment to those who were guilty; and helping the believers is ever incumbent on Us.

48. Allah is he Who sends forth the winds so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it up so that you see the rain coming forth from inside it; then when He causes it to

fall upon whom He pleases of His servants, lo! they are joyful

49. Though they were before this, before it was sent down upon them, confounded in sure despair.

50. Look then at the signs of Allah's mercy, how He gives life to the earth after its death, most surely He will raise the dead to life; and He has power over all things.

51. And if We send a wind and they see it to be yellow, they would after that certainly continue to disbelieve

52. For surely you cannot, make the dead to hear and you cannot make the deaf to hear the call, when they show their backs and turn away.

53. Nor can you lead away the blind out of their error. You cannot make to hear any but those who believe in Our AAYAAT so they shall submit.

The first AAYAT of the Ruku implies that the situation becomes averse to Islamic living at a place in general where there is general disobedience to Allah and He punishes all persons there due to wrongs that the influential persons commit there, by putting extreme difficulties in living of their lives smoothly; He intends by it that they get the good lesson to revise their attitudes and live by His total obedience as He only is the true Lord; it reads, "FASAD (Corruption due to wrongs in deeds of persons having some status) did

appear on land and sea because of what (wrongs) the hands of men have committed (as Allah is not unjust that He punishes them without any of their wrongs but it is so) that Allah may make them taste (only) some part of that which they have done in order that they may return (to the virtuous manner of living by it)"; note in this context that SHURA-30 states, "and whatever affliction befalls you, it is on account of what your hands have wrought, and He pardons most (of your wrongs)"; Al-Hamdu Lillah; the second AAYAT of the Ruku asks the Prophet PBUH to tell the disbelievers to travel to places and see how the end came upon those who lived at extreme disbelief before them as that may cause them to revise their wrong attitudes; at the third AAYAT of the Ruku, Allah asks the Prophet PBUH (and with him all of true Muslims) to remain totally steadfast at the teachings of Islam as that only is the virtuous manner at which Allah has created all of mankind; Allah would bring the Day of Judgment which cannot be averted and on that day they shall become separated in groups as AAYAT-14 has stated and AAYAAT ahead at this place also clarify; thus, AAYAAT 44 & 45 state, "whoever disbelieves, he shall be responsible for his disbelief, and whoever does good, they prepare (good) for their own souls; that He may reward those who truly believe and do good deeds out of His grace (so the Day of Judgment would most certainly take place); surely He does not love the

disbelievers"; Al-Hamdu Lillah; AAYAAT ahead at the Ruku guide attention to observe how Allah sends the winds that provide the good news that the rainfall would take place soon and that also carry on ships ahead by their respective sails to destination which the travelers by sea intend to reach to get their physical necessities (which the AAYAT mentions as the grace of Allah); they also guide attention to observe how Allah sent His Messengers to provide His message to their peoples so that they all accept the Truth and take-up the virtuous manner of living; so He cared for the physical necessities of the man and He also cared for his spiritual need to get the true guidance towards the right path; Al-Hamdu Lillah; AAYAT-48 tells about how the rainfall takes place as it tells, "Allah is he Who sends forth the winds so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it up so that you see the rain coming forth from inside it; then when He causes it to fall upon whom He pleases of His servants, lo! they are joyful"; so He guides attention of all persons to observe how He has planned His works at the world around and how the rainfall causes happiness where it falls as it brings forth fruits and crops from the earth whereas without it, they were confounded in despair; AAYAT-50 tells that Allah would raise the dead to life as He gives life to the earth after its death; the Quran has told this at different places and we all have studied about this at

AAYAT-19 of Surah-ROUM too; note that Surah AARAAF-57 relates, "and He it is Who sends forth the winds bearing good news before His mercy, until, when they bring up a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth with it of fruits of all kinds; thus shall We bring forth the dead that you may be mindful"; Al-Hamdu Lillah; AAYAT-51 discloses an aspect of the character of disbelievers that they care only for life at the world and that has brought selfishness in their character for which they do not have any shame; it reads, "and if We send a (disastrous) wind and they see it (i.e. their fields) to be yellow (that tells them that they had lost all its fruits), they would after that certainly continue to disbelieve"; so they are never grateful to Allah on His blessings but upon their loss, they complain bitterly; certainly, Allah only has the true authority; Al-Hamdu Lillah; the last couple of AAYAAT console the Prophet PBUH that he has done his best to spread the message of Islam yet the disbelievers are like dead persons and even deaf persons, so he is unable to make them hear the message of Islam; in fact, they are similar to such deaf persons, who have shown their backs and have turned away, so at this situation, good gestures even would not make them aware of the message of Islam; this is to say that they are totally oblivious to getting it and in them, there are such disbelievers too who have decided not to take it from

the Prophet PBUH so they are oblivious to getting it by their own choice; he can bring those only to the right path who soberly hear the message of Islam that he provides to them and then take it into practice with high fervor; Al-Hamdu Lillah.

ROUM-The Last Ruku

54. Allah is He Who created you from a state of weakness then He gave strength after weakness, then ordained weakness and hoary hair after strength; He creates what He pleases, and He is the Knowing, the Powerful.

55. And at the time when the hour shall come, the guilty shall swear (that) they did not tarry but an hour; thus are they ever turned away.

56. And those who are given knowledge and the true belief will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection, so this is the day of resurrection, but you did not know.

57. So on that day no excuse of theirs will avail the extremely unjust persons, nor will they be invited to seek grace;

58. And certainly We have set forth for men every kind of example in this Quran; and if you should bring them a sign, those who disbelieve would certainly say: You are naught but false claimants.

59. Thus does Allah set a seal on the hearts of those who do not know.

60. Therefore, be patient; surely the promise of Allah is true and let not those who have no certainty hold you in light estimation.

The first AAYAT at the last Ruku of Surah ROUM relates about the progress of life that Allah creates a person in such manner that he/she is extremely weak at birth; then that person achieves strength by the blessing of Allah and then again goes to weakness where his/her hair turns white; so in this manner, He created the mankind which He has decided by His will; Al-Hamdu Lillah; the second AAYAT implies that death is not the end to life because Allah would raise all persons from dead; at that specific day, the Day of Judgment, the guilty persons would swear that from their death to this specific day, they did not tarry but for an hour; note that this AAYAT presents their statement about the count of time to denote that this was their manner at life at the world too that whenever they saw that they are in trouble, they tried to avert it by fibs; they would intend to present the situation in such manner there that it is unjust to them that they did not get the utmost time assigned to them for stay after their death and they have been raised up early from dead; AAYAT-52 of Surah YA-SEEN reads, "they (the

disbelievers) shall say- O woe to us! who has raised us up from our sleeping-place?- (they would be told that) this is what the Beneficent Allah promised and the apostles told the truth"; Al-Hamdu Lillah; the Ruku tells ahead that the righteous persons would answer them that this is the Day of Judgment which certainly has come at its specific time and as for their stay, they have certainly received their due stay after their respective deaths; AAYAT-56 & 57 of this last Ruku read, "and those who are given knowledge and the true belief will say- certainly you tarried according to the ordinance of Allah till the day of resurrection, so this is the day of resurrection, but you did not know; so on that day, no excuse of theirs will avail the extremely unjust persons, nor will they be invited to seek grace (by repentance as the time for it has elapsed)"; the next couple of AAYAAT state that Allah has presented many examples in the Quran for all peoples to understand the virtuous manner of living by Islam and it tells about the disbelievers that they have reached to that stage in hostility of the Quran that even if the Prophet PBUH presents a miracle to them, they would reject it by some lame excuse; these AAYAAT read, "and certainly We have set forth for men every kind of example in this Quran (so that is sufficient if some person does intend to accept the virtuous manner of living by Islam); and if you should bring them a sign (i.e. a miracle), those who disbelieve would certainly say

(even with that)- you are naught but false claimants; thus does Allah set a seal on the hearts of those who do not know"; the last AAYAT of the Ruku, which also is the last AAYAT of the Surah, reads, "therefore, be patient (i.e. keep away from giving preference to the life at the world over the life at AKHIRAT); surely the promise of Allah is true (that the Day of Judgment would take place where certainly all persons would account for their doings) and let not those who have no certainty, hold you in light estimation (that they have such thoughts that they would be able to shake any of true Muslims, by their continuous fibs to them)"; Al-Hamdu Lillah.

Surah LUQMAN

(Consists of 4 Ruku; MK-7)

LUQMAN-The First Ruku

1. ALIF LAAM MIM.
2. These are AAYAAT of the Book that has wisdom
3. A guidance and a mercy for the doers of goodness,
4. Those who keep up prayer and pay the poor-rate and they are certain of AKHIRAT.
5. These are on guidance from their Lord, and these are they who are successful:

6. And of men is he who takes instead frivolous presentation to lead astray from the path of Allah without knowledge, and to take it for mockery; these shall have an abasing chastisement.

7. And when Our AAYAAT are recited to him, he turns back proudly, as if he had not heard them, as though both his ears have deafness, therefore announce to him a very painful chastisement.

8. (As for) those who believe and do good, they shall surely have gardens of bliss,

9. Abiding in them forever; (this is) the promise of Allah that certainly is true and He is the Mighty, the Wise.

10. He created the heavens without any such pillars that you see, and put mountains upon the earth lest it might convulse with you, and He spread in it animals of every kind; and We sent down water from the heaven nearby, then caused to grow therein (vegetation) of every noble kind.

11. This is Allah's creation, but show Me what those besides Him have created. Nay, the unjust are in manifest error

The first five AAYAAT of this Surah, like the first five AAYAAT of Surah BAQARAH, tell about those persons who truly are successful as they take the true guidance that they receive from the Quran; note that

Surah BAQARAH came to the Prophet PBUH at Madinah whereas Surah LUQMAN came to him at Makkah, the seventh year; the next couple of AAYAAT tell about those persons who are total failures as they do not take the true guidance even when that is clearly presented to them; AAYAAT-8 & 9 elucidate the ultimate result for the truly successful persons, who never preferred the life at the world over the life at AKHIRAT, that they would have blissful gardens to reside forever; this is the promise of Allah to them Who is leading all matters by His true authority, and even by His true wisdom, towards that destination that every person gets his/her due result ultimately according to his/her doings that he committed at life at the world; Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku tell about the manner by which He has created the heavens and the earth that favors the man physically to live his life with ease; so He provided the true guidance to him and also all physical ease to him so that he may live by his total concentration to all commands of Allah, which certainly is the only aim of life; then Allah challenges the disbelievers to show Him what those have created, whom they take as equal in authority to Him and for whom they leave the practice of His commands; certainly, Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; the first five AAYAAT of

the Ruku read, "ALIF LAAM MIM; these are AAYAAT of the Book (especially of this Surah) that has wisdom; (it certainly is) the guidance (to all persons) and a mercy (specifically) for the doers of goodness (who have accepted the guidance that it presents); those who keep up Salah and pay the poor-rate (Zakat) and they are certain of AKHIRAT (that it certainly would take place by the will of Allah); these are (such good persons who certainly are) on guidance from their Lord (so they are most liable to get His mercy for themselves), and these are they who are (truly) successful (and that true success would manifest at AKHIRAT for certain)"; note that Salah and Zakat were not compulsory at the time when these AAYAAT descended as Salah actually became obligatory at HIJRAT though it had achieved much significance at the last period of his residing at Makkah when he achieved MIRAJ and Zakat actually became obligatory at the second year of HIJRAT; so these AAYAAT mean that the Muslim person would remain engaged with remembrance of Allah by Salah even at this time and provide the needy with whatever SADAQAH that he is able to manage from the amounts that Allah has provided to him even at this time; Al-Hamdu Lillah; AAYAAT-6 & 7 tell about such evil persons who try to mislead the people around by engaging them in futile pastime so that they become oblivious to the true guidance; note that one of the disbelievers at Makkah

by the name of NADHR bin HARITH brought a slave-woman who was good at singing, from Persia and also brought stories from there of those whom the persons there took as their heroes; he used to provoke such persons at Makkah who had inclination to accept the Islamic teachings, to fall into enjoyment of such shows in which the slave-woman sang and the futile stories were recited; these AAYAAT read, "and of men is he who takes instead (of the true guidance) frivolous presentation (i.e. musical shows & futile tales) to lead astray from the path of Allah without knowledge (as such negative presentations are such things that have no worth to listen), and to take it for mockery (so that the persons attending the frivolous presentation come to such state by them where they lose the realization of the actual worth of the true guidance); these shall have an abasing chastisement (at life at the world); and when Our AAYAAT are recited to him, he turns back proudly, as if he had not heard them, as though both his ears have deafness, therefore announce to him a very painful chastisement (at the Day of Judgment)"; note that these AAYAAT clearly condemn all evil persons who intend to arouse delicate emotions of the man in such manner that he falls into futile pastime which makes him oblivious to the virtuous manner of living by Islam; certainly, Islam does not appreciate singing, dancing or any type of entertainment that relates to presentation of women in mixed gathering

and it also does not appreciate craze for any of sports without any care to Islamic commands; today, the futile pastime includes the inclination to fashion shows that the media develops and the craze for any of sports (especially where women are among participants) that the media develops, without any care to Islamic commands; dancing of women is one of the worst things in view of Islam, especially when taken-up in open, though even their singing by video is not appreciable with whatever splendor they present the performance; that performance might be tolerable to some fine degree when provided singly at the Radio but not at the television as their video to such performance certainly does not go well with the Islamic values; Al-Hamdu Lillah; as for the singing of men when they take it up singly, even at the television without dancing except for some walk on the music or some light exercise therein or some twist therein, it might be tolerated with number of conditions for this entertainment that relate to performance of men only, not making it routine in any way as singing to men might even be positive at times and even when in gathering though that shall never be mixed gathering certainly; the first point to note in these conditions is that words of the song would not challenge the Islamic morality in any way and this matter would be decided by ordinary Muslims at times yet with total devotion to Islam; the second point to note in these conditions is that the singers and the

players of instruments would not be professionals (in-fact, it is better if the amateur singer can play an instrument or two and sings with that leisurely) as they shall have some other works as their occupations whereas music remains only pastime to them and to all those who enjoy the soft music so it would manifest without asking of any amounts to it; the third point to note in these conditions is that the music would not be a rhythmic din of some kind but it would be soft in nature as fast music is not appreciable in the Islamic set-up and the last point to note in these conditions is that total instruments used for the song would not be more than two so that the song does not seem to be some professional kind of thing and remains to softness though addition of some clapping or some soft musical beat occasionally does seem tolerable; it is even better if some computerized gadget that is able to provide different musical sounds, is used for the song with the set-up of sounds of two musical instruments that fulfill the minimum requirement of the music (yin and yang) in the song; even another condition or two might be valid here though the level of their importance may vary; the Holy Book Quran does not ban music in clear terms yet AAYAT-6 of this Surah LUQMAN, that we study presently, is generally taken by ULAMA to prohibit music; however, it relates to prohibition of indecency and vulgarity in songs as is evident but not to their prohibition outright; we do find in Sunnah (the practical

guidance of the Prophet PBUH for Islam by his words, deeds or silence on some matter that came to his knowledge) some dislike to music but there is almost at all occasions for this dislike, an evident indication that relates it to such women who lack in good morals whereas at those times, singing with instruments was exclusively related to such women; as such, there is an apparent margin to relate his guidance in this matter to prohibition of indecency and vulgarity in songs as is evident and not to their prohibition outright; when the men present the music by care to its conditions, it does present rhythm with grace and so it does need appreciation to it even by those righteous persons who do have utmost care about the Islamic guidance in all their issues; Al-Hamdu Lillah; AAYAAT-8 & 9 relate the status of those true believers at AKHIRAT who lived firmly with good deeds at the world, even when there were many things around to provoke them to incline towards sinful activities, so they never preferred pleasures at the world when those challenged any of commands of Allah; these AAYAAT read, "(as for) those who believe and do good, they shall surely have gardens of bliss, abiding in them forever; (this is) the promise of Allah that certainly is true and He is the Mighty, the Wise"; Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku state how beautifully Allah has created the heavens and the earth and how wonderfully He has set them to remain beneficial to the human life;

they imply that He only is the Creator of all creation and He has created everything with utmost perfection; these AAYAAT read, "He created the heavens without any such pillars that you see, and put mountains upon the earth lest it might convulse with you, and He spread in it animals of every kind; and We sent down water from the heaven nearby, then caused to grow therein (vegetation) of every noble kind; this is Allah's creation, but show Me what those besides Him have created; nay, the unjust are in manifest error"; Al-Hamdu Lillah.

LUQMAN-The Second Ruku

12. And certainly We gave wisdom to LUQMAN that you remain grateful to Allah. And whoever is grateful, he is only grateful for his own soul; and whoever is ungrateful, then surely Allah is Self-sufficient, Praised.

13. Behold, LUQMAN said to his son by way of instruction: "O my son! join not in worship (others) with Allah; most surely SHERK is tremendous injustice."

14. And We have enjoined man in respect of his parents- his mother bears him with travail upon travail and his weaning takes two years- saying: Be grateful to Me and to both your parents; to Me is the eventual coming.

15. And if they contend with you that you should associate with Me what you have no knowledge of, do

not obey them, and keep company with them in this world kindly, and follow the way of him who turns to Me, then to Me is your return, then will I inform you of what you did-

16. O my son! surely if it is the very weight of the grain of a mustard-seed, even though it is in (the heart of) rock, or (high above) in the heaven or (deep down) in the earth, Allah will bring it (to light); surely Allah is Knower of subtleties, Aware;

17. O my son! keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls you; surely these acts require courage;

18. And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster;

19. And pursue the right course in your going about and lower your voice; surely the most hateful of voices is braying of asses.

LUQMAN was one of the most intelligent persons of the ancient world and he was well-known at the land of Arabia due to his intelligent remarks; it is mentioned about him that he resided at the territory of ancient Nubia near to Sudan around 1000 BC and had Arabic as his native language; Allah had granted him such amazing observation that he was quoted at Arabic poetry for his intelligent statements; also, that amazing observation

led him to believe in TAUHID that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; and that led him to believe in the Judgment that Allah would judge all peoples of the world for all their doings certainly; the Quran mentions him here to make the Arabs learn that the highly intelligent man whom they hold in high esteem, had the awareness of the most fundamental teachings of Islam by the amazing observation that Allah had granted him, even though he never met any of Prophets of Allah whereas they have the Prophet Muhammad PBUH in them and still they are not getting to the Truth by their own unworthy attitude which denotes their prejudice only; AAYAT-12 by which the Ruku begins, tells that Allah certainly gave wisdom to LUQMAN that he remains grateful to Allah; the notable thing here is that wisdom (which does need high observation of the universe around and of the attitudes inside) is such beautiful quality that leads the good person to put the commands of Allah in his practice by it and this practice decides that he is most grateful to Allah while such person who lives his life by disobedience to His commands, he certainly is most ungrateful to Him; surely Allah is Self-sufficient and truly Praised Who does not need anything, even praise, from any of His creation; certainly, He only has the true authority; AAYAT-13 states that LUQMAN said to his son by way of instruction at some crucial point in

time- "O my son! join not in worship (others) with Allah; most surely SHERK is tremendous injustice-"; this indicates that all disbelievers who commit SHERK are most unjust to their own selves as the outcome of it is the most severe punishment at AKHIRAT, that is the true life ahead; Al-Hamdu Lillah; note that SHERK means to challenge the true authority of Allah by taking any of His creation as having part in creating any of His creation with Him; or by taking any of His creation as similar in some attribute to Him though all His attributes are QADEEM (they are from always to always), ASL (they are of His Own, not achieved from anyone) and LA-MEHDUD (they all are limitless); or by taking any of His creation as authorized to change any of His commands that He has explicitly issued by His authority for all persons to firmly obey; Al-Hamdu Lillah; as for us human beings, even if some are highly refined persons like the Messengers especially the last of them i.e. Muhammad PBUH, we all are created by Allah - whatever we possess, physically or spiritually, has been provided to us by Allah, the true Lord - and our traits are limited that change with time & place; Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu-Lillah; Allah addresses all human beings at the next couple of AAYAAT at the Ruku that He has enjoined man in respect of his parents that he must remain most courteous to them and have attitude of

EHSAAN for them; he must keep in mind that his mother carried him with travail upon travail and his weaning also took two years if she fed to maximum period, so he needs to be grateful to Allah and to both his parents; but if they contend with him that he commits SHERK because of their lack of knowledge that it certainly would lead him to extreme trouble at AKHIRAT, then he must not obey them but he still needs to show the attitude of EHSAAN for them; note that the Quran does not guide to obey the parents anywhere in it but it guides to show the attitude of EHSAAN for them at all times; so he would provide them his assistance financially and he would care for their physical safety but he would never take their direction to commit SHERK; he shall follow only the righteous persons who lead towards the Truth; all persons have to account for their doings at AKHIRAT in front of Allah where He would present to all of them whatever they had done at life at the world; Al-Hamdu Lillah; AAYAAT ahead narrate other of virtuous guidelines that LUQMAN provided to his son that he must believe truly that if he does something which has the very weight of the grain of a mustard-seed, even though it is in the heart of rock, or high above in the heaven or deep down in the earth, Allah will bring it to light; surely Allah is Knower of subtleties, Aware; so nothing escapes from His true knowledge and He certainly would see all doings of men; LUQMAN told

him to keep up Salah (in whatever good manner it was read at that time to praise Allah); and to enjoin the good which means that he would always remain grateful to Allah, the true Lord, and guide all persons towards His obedience; and to forbid the evil which are all acts of injustice and all shameful attitudes; and he shall bear patiently that which befalls him in TABLIGH of the virtuous teachings; surely all these acts require courage to face troubles that come due to them; and he must not turn his face away from people in contempt which would make his task relating to TABLIGH most difficult and he must not go about in the land with pride overmuch; surely Allah does not love any self-conceited boaster; and he must not walk with impertinence in the land, and he must keep his voice low in speech; surely the most hateful of voices is braying of asses, which is loud yet does not bring any appreciation; certainly, Allah only has the true authority; Al-Hamdu Lillah.

LUQMAN-The Third Ruku

20. Do you not see that Allah has made what is in the heavens and what is in the earth subservient to you, and made complete to you His favors outwardly and inwardly? And among men is he who disputes in respect of Allah though having no knowledge, nor guidance, nor a book giving light.

21. And when it is said to them: Follow what Allah has revealed, they say: Nay, we follow that on which we found our fathers. What! though the Satan calls them to the chastisement of the burning fire!

22. And whoever submits himself wholly to Allah and he is the doer of good, he indeed has taken hold of the firmest thing upon which one can lay hold; and Allah's is the end of affairs.

23. And whoever disbelieves, let not his disbelief grieve you; to Us is their return, then will We inform them of what they did; surely Allah is the Knower of what is in the breasts.

24. We give them to enjoy a little, then will We drive them to a severe chastisement.

25. And if you ask them who created the heavens and the earth, they will certainly say: Allah. Say: (All) praise is due to Allah; nay! most of them do not know.

26. What is in the heavens and the earth is Allah's; surely Allah is the Self-sufficient, the Praised.

27. And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end; surely Allah is Mighty, Wise.

28. Neither your creation nor your raising is anything but as a single soul; surely Allah is Hearing, Seeing.

29. Do you not see that Allah makes the night to enter into the day, and He makes the day to enter into the night, and He has made the sun and the moon

subservient (to you); each pursues its course till an appointed time; and that Allah is Aware of what you do?
30. This is because Allah is the Truth, and that which they call upon besides Him is the falsehood, and that Allah is the High, the Great.

The first Ruku of Surah LUQMAN stated that Allah has provided the true guidance to the man and also all physical ease to him so that he may live by his total concentration to all commands of Allah; Al-Hamdu Lillah; now, the first AAYAT at this Ruku guides attention to that as it reads, "do you not see that Allah has made what is in the heavens and what is in the earth subservient to you, and made complete to you His favors outwardly (that manifest by physique) and inwardly (that is at insides)? And among men is he who disputes in respect of Allah though having no knowledge, nor guidance, nor a book giving light (as each of these gives insight to the inside of the man yet without any of them, they argue to prove their stance)"; the AAYAT tells explicitly that Allah created everything in such manner that they serve the physical existence of the man in one way or other, whereas the past tense is used at this statement; this tells that it is not for him to try to bring any of creation of Allah under his own control by scientific pursuits; the only aim of life is to get the pleasure of Allah by living

according to His commands as that only leads to the true success as we all have studied at the first five AAYAAT of this Surah whereas AAYAAT ahead at this Ruku elucidate this further; Al-Hamdu Lillah; the second AAYAT of this Ruku states their lame excuse for not taking the true guidance from the Quran as it states, "and when it is said to them- follow what Allah has revealed, they say- nay, we follow that on which we found our fathers; what! though the Satan calls them to the chastisement of the burning fire (as by rejection of the true guidance, they would certainly lead themselves to the hell-fire at the true life at AKHIRAT)"; the three AAYAAT ahead present the respective results of both persons, one who lives by the commands of Allah and the other who denies living by the commands of Allah; these AAYAAT read, "and whoever submits himself wholly to Allah and he is the doer of good (in the best of manners), he indeed has taken hold of the firmest thing upon which one can lay hold (i.e. the practice of Islam with total application of self); to Allah belongs the sequel of all things; and whoever disbelieves, let not his disbelief grieve you; to Us is their return, then will We inform them of what they did; surely Allah is the Knower of what is in the breasts; We give them to enjoy a little (at the world), then will We drive them to a severe chastisement (at AKHIRAT); Al-Hamdu Lillah; the words "let not his disbelief grieve you" are to console the Prophet PBUH

that he has done his task well to provide the teachings of Islam to all persons but he certainly is not liable to bring any of them to Islam necessarily; Al-Hamdu Lillah; AAYAT-25 reads, "and if you ask them who created the heavens and the earth, they will certainly say- Allah; say that all praise is due to Allah; nay! most of them do not know"; this tells that the disbelievers there in Makkah did believe that Allah only is the Creator of all the creation but they did not believe that He only is the true Lord Who has the true authority, Whom they have to obey unconditionally; they even challenged the belief in AKHIRAT that Allah would judge all peoples of the world, at the Day of Judgment according to their doings; many of them did not believe that the world would ever end and AKHIRAT would ever take place (see Surah SABA-3 & 4) and many of them thought that whenever it takes place, those whom they took as associates to Allah in authority, they would save them from all chastisement (see Surah YOUNUS-18); the AAYAT asks the Prophet PBUH to tell them that all praise is to Allah so when they believe that He is the Creator of all the creation, they have to believe this too that He only is the true Lord Who has the true authority, Whom they have to obey unconditionally; Al-Hamdu Lillah; AAYAT-26 notes, "what is in the heavens and the earth is Allah's; surely Allah is the Self-sufficient, the Praised"; the first AAYAT of this Ruku has stated clearly that Allah created everything at the

heavens and the earth in such manner that they serve the physical existence of the man in one way or other; now, this AAYAT tells clearly that they serve the man physically because Allah has commanded them for it and He truly has all control over them; certainly, Allah is Self-sufficient and truly Praised Who does not need anything, even praise, from any of His creation; certainly, He only has the true authority; Al-Hamdu Lillah; the last four AAYAAT at the Ruku tell about the true authority of Allah which read, "and were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end (because His speech is His attribute and all His attributes are limitless); surely Allah is Mighty (Who keeps everything according to His plan for them by His authority), Wise (Who keeps the impression of goodness in works of men and eliminates all evil by His true wisdom); neither your creation nor your raising is anything but as a single soul (so the disbelievers, who deny that Allah would raise all persons from dead, are totally unaware of His true authority); surely Allah is Hearing (everything that any of persons say), Seeing (all of doings that any of persons does and He would certainly provide every person whatever he truly deserves); do you not see that Allah makes the night to enter into the day, and He makes the day to enter into the night (so change is natural), and He has made the

sun and the moon subservient (so that all persons do set their tasks by timing for them); each (of the lights) pursues its course till an appointed time (when they both would end); and that Allah is Aware of what you do (i.e. how all persons manage their tasks)?- this is because Allah is the Truth (i.e. all His attributes are QADEEM, ASL and LA-MEHDUD), and that which they call upon besides Him is the falsehood (as certainly, they do not have any authority), and that Allah is the High, the Great (so His true word stays and nothing of falsehood holds on)"; Al-Hamdu Lillah.

LUQMAN-The Last Ruku

31. Do you not see that the ships run on in the sea by Allah's favor that He may show you of His signs? Most surely there are signs in this for every patient & grateful person.

32. And when a wave like mountains covers them they call upon Allah, being sincere to Him in obedience, but when He brings them safe to the land, some of them follow the middle course; and none denies Our signs but every perfidious, ungrateful one.

33. O people! guard against (the punishment of) your Lord and dread the day when no father can avail aught for his son, nor a son avail aught for his father; surely the promise of Allah is true, therefore let not this

world's life deceive you, nor let the topmost deceiver deceive you in respect of Allah.

34. Surely Allah is He with Whom is the knowledge of the hour, and He sends down the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die; surely Allah is Knowing, Aware.

The first AAYAT of the Ruku guides the observation to the fact that Allah has set such principles by which the life at the world remains as examination to the man; change of situations that the man faces tells about his attitudes that decide his worth in front of Allah; he shall remain most patient (i.e. firm in practice of commands of Allah without preference to life at the world) with all attention towards Allah, the true Lord, at extreme troubles and he shall remain most grateful with all attention to Him at all situations that are most favorable to him; Al-Hamdu Lillah; whenever the voyagers at sea find adverse situation which threatens their lives as the huge wave covers their ship, they call Allah sincerely with commitment that they would surely obey Him; but when He brings all of them safe to the land, it is not all of them who are sincere for His obedience; the safety that persons receive at utmost troublesome situation which is most threatening to life, is the sign that Allah only has saved them; those who

deny this clear sign are such who are most perfidious (and not firm in practice of Islam) and most ungrateful (at the favorable turn of events by the blessing of Allah); at the ship in trouble, there may still be such persons who may care for the safety of their parents and such persons who may care for the safety of their children but at AKHIRAT, which is sure to come, no person would care for any other than his own self; so all persons must care that the life at the world does not deceive them as the set-up here is for their examination and the set-up there is to provide them their respective results; Al-Hamdu Lillah; and Satan must not deceive them in respect of Allah by misguiding them that though He only is the Creator of everything yet the mankind does not need to obey His commands or that though He would bring AKHIRAT yet He is so Merciful that He would forgive all sins and provide JANNAH, so they do not need to worry and do whatever they will at life at the world; note that if someone repents truly on his sins and asks sincerely for His mercy, he would insha-Allah get it here at the world and also get TOFIQ to make his life better, yet when the period of his life ends here, his repentance on wrongs is totally fruitless; certainly, Allah only has the true authority; Al-Hamdu Lillah; the last AAYAT of Surah LUQMAN tells about those five things that are issues among the hidden matters and there are few notable points to note here to get this AAYAT in

better way; Al-Hamdu Lillah; the first notable point is that these five are among those hidden matters to men (as everything certainly is manifest to Allah) in which they are most interested and it does not cover all of hidden matters; the second notable point is that it states categorically that awareness of the time when the world ends, is only with Allah and that is the answer to what the disbelievers asked the Prophet PBUH time & again; the third notable point is that the second and the third issue does not categorically deny that men are unable to get awareness to onset of the coming rainfall and awareness to what is in wombs; the fourth notable point is that both the last issues relate to matters which are most related to occurrence of those individual actions of the man for which Allah has provided some control to him and to occurrence of those upon which he has no power, respectively; Al-Hamdu Lillah; keeping these points in view and with the crucial remark that Allah knows better, we study this AAYAT which reads, "surely Allah is He with Whom is the knowledge of the hour (so nobody knows it except Him), and He sends down the rain and He knows what is in the wombs (but awareness to these two is possible for men through some gadgets which they develop, by the permission of Allah); and no one knows what (deeds) he shall earn on the morrow; and no one knows in what land (his homeland or some foreign land) he shall die (so in general, these both are hidden too yet due to careful

planning for them, some exceptionally disciplined person may provide for these both though even then, they would only take place as Allah permits and as such, no person is able to say that he knows what he would be doing tomorrow and that he knows where he would die when the time of his death comes for him); surely Allah is Knowing (of the hour), Aware (of all doings of all persons)"; Al-Hamdu Lillah.

Surah SAJDAH

(Consists of 3 Ruku; MK-10)

SAJDAH-The First Ruku

1. ALIF LAAM MIM.
2. The revelation of the Book, there is no doubt in it, is from the Lord of the worlds.
3. Or do they say: he has forged it? Nay! it is the truth from your Lord that you may warn the people to whom no warner has come before you, that they may follow the right path.
4. Allah is He Who created the heavens and the earth and what is between them in six periods, and He mounted the throne (of authority); you have not besides Him any guardian or any intercessor, will you not then mind?

5. He regulates the affair from the heaven to the earth; then shall it ascend to Him in a day the measure of which is a thousand years of what you count.
6. This is the Knower of the unseen and the seen, the Mighty the Merciful,
7. Who made good everything that He has created, and He began the creation of man from TEEN.
8. Then He made his progeny of an extract, of water held in light estimation.
9. Then He made him complete and breathed into him of His spirit, and made for you the ears and the eyes and the hearts; little is it that you give thanks.
10. And they say: What! when we have become lost in the earth, shall we then certainly be in a new creation? Nay! they are disbelievers in the meeting of their Lord.
11. Say: The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back.

Surah SAJDAH starts by MUQATTA'AAT and it is also mentioned as ALIF-LAAM-MIM AS-SAJDAH while the other Surah that has the name as SAJDAH (and it also starts by MUQATTA'AAT) is Surah-41 by the name of HA-MIM AS-SAJDAH; this Surah tells that Allah is examining all persons at the world and He has provided the mankind with the true guidance as He gave Torah to Moses-AS and He has provided the Quran to

Muhammad PBUH, the last of His Messengers; certainly, He only is the true Lord; Al-Hamdu Lillah; it elucidates that the man must take this true guidance and do his deeds accordingly because if he fails to comply to it, he would face extreme punishment at AKHIRAT; even at life at the world, Allah would punish all such persons so it remains a lesson to all those who take disobedience to Allah, the true Lord; Al-Hamdu Lillah; the only period in which Allah asks all persons to show their worth for the true success at AKHIRAT is this life at the world; this is the only chance that a person has and he would not be given a second chance so he must repent on his wrongs here and now, and keep his attention totally towards Allah, the true Lord; Al-Hamdu Lillah; the first three AAYAAT of the Surah state, "ALIF LAAM MIM; the revelation of the Book (Quran), there is no doubt in it (which means that whatever it states, all that certainly is true), it is from (Allah Who is) the Lord of the worlds; or do they say- he (the Prophet PBUH) has forged it?- nay! it is the truth from your Lord that you (O Prophet PBUH) may warn the people (i.e. Arabs) to whom no warner has come before you (from the time Abraham-AS settled Ishmael-AS at that site), that they may follow the right path"; Al-Hamdu Lillah; note that Allah has appointed Muhammad PBUH, His last Messenger, as the warner to all peoples of the world but AAYAT mentions Arabs specifically as Allah chose him from among them

so they were his first addressee; AAYAAT-4 to 7 tell that Allah has created all heavens and the earth whatever is between them in six periods; Allah knows better about the length of each period but here the point to note is that Allah mentions that all heavens and the earth is His creation and whatever is between them, He has created that; note about ARSH (the mighty throne of Allah) that it is among MUTASHABE (unclear matters) for which the best thing to say is that "Allah knows better"; Al-Hamdu Lillah; He has total authority and manages all affairs of all the universe all the time and He would judge the doings of all persons who lived at the world at any time and at any place; that day would have the length of one thousand years by our count; note that Surah RAHMAN-29 tells that Allah keeps everything to His will and He always sees whatever impression has occurred by doings of the peoples at the world to keep it all to His will; certainly He knows beforehand every action that anyone among the mankind and the jinn takes as He certainly is the Most Knowing of all things and the Most Well-Aware; it also tells that everyone begs of Him for needs and so every day He is engaged in the task of seeing to their needs according to His will; so He cares for His creation due to their collective need and due to their individual need according to His will; they need to show utmost gratitude to Allah for His blessings on them; Al-Hamdu Lillah; AAYAAT-6 & 7 at this Ruku that we

study, state, "this is (Allah) the Knower of the unseen (by men) and the seen, the Mighty (Who keeps the set-up that He has arranged for the universe, most intact), the Merciful (that He gives ample time to the man to show his worth for Jannah, the gardens of paradise); Who made good everything that He has created (with the best of set-up for it), and He began the creation of man from TEEN"; note that Surah Roum-20 states, "And one of His signs is that He created you from pure sand (TURAB), then lo! you are mortals (who) scatter"; Al-Hamdu Lillah; so the notable thing here is that Allah created the man by the pure sand at first (TURAB); then He mixed it with pure water to change it to muddy clay (TEEN); then it changed to extreme black mud (HAMA-EM-MASNUN) that had taken place by alteration of the muddy clay by His will with extreme period of time and finally the sounding refined clay (SALSAAL) by which Allah created Adam-AS by His will; these are not the stages of the man during his creation but the material of his creation had passed through such stages whereas each stage had most extreme period of time by the will of Allah; so any of these is the material by which Allah began the creation of Adam but with this remark, the most significant thing to mention here is that most certainly, Allah knows better; Al-Hamdu Lillah; AAYAAT-8 & 9 state, "then He made his progeny of an extract, of water held in light estimation; then He made him complete and

breathed into him of His spirit, and made for you the ears and the eyes and the hearts; little is it that you give thanks"; this AAYAT tells that afterwards, his progeny came to inhabit the earth by such watery substance that does not have any esteem; but Allah provided all of mankind with ears and eyes and such ability to understand issues of life that they take the Guidance to the right path and achieve the true success at the Day of Judgment; note that the Quran uses the term "FU'AD" (that means heart) as the ability to deduce results by hearing of ears and by seeing of eyes; and it has occurred with the mention of hearing and seeing at BANI-ISRAEL-36, MOMINOON-78, at the ninth AAYAT of this Surah SAJDAH that we study and MULK-23; except for the first, it tells at all places that such persons show only little of gratitude to Allah and at BANI-ISRAEL even, the AAYAT implies that all persons need to show gratitude to Allah, the true Lord, as it mentions that hearing, seeing and FU'AD would certainly be asked about the attitudes they led to; Al-Hamdu Lillah; now, AAYAAT that are ahead at this Ruku that we study, state that there are disbelievers to the fact that the life would go on even after death; they are unable to understand that when their particles are scattered at the earth, how would they rise from dead; they are unaware of the set-up with which Allah has created them and more than that, they are unaware of the total authority that Allah has; AAYAT implies by

its text that it is not their concern how Allah would do it but they need to understand that Allah certainly would raise them from dead; their doubt about it only tells that they do not believe that they would ever meet Allah, the true Lord; Allah asks the Prophet PBUH at the last AAYAT of the Ruku, "(O Prophet PBUH)-say- 'the angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back' (so whether they believe it or not, they would certainly meet Allah, who would see all their doings there at the Day of Judgment)-"; Al-Hamdu Lillah.

SAJDAH-The Second Ruku

12. And could you but see when the guilty shall hang down their heads before their Lord: Our Lord! we have seen and we have heard, therefore send us back, we will do good; surely (now) we are certain.

13. And if We had pleased We would certainly have given to every soul its guidance, but the word (which had gone forth) from Me was just: I will certainly fill hell with the jinn and men together.

14. So taste, because you neglected the meeting of this day of yours; surely We forsake you; and taste the abiding chastisement for what you did.

15. Only they believe in Our AAYAAT who, when they are reminded of them, fall down in prostration and

celebrate the praise of their Lord, and they are not proud.

16. Their sides draw away from (their) beds, they call upon their Lord in fear and in hope, and they spend (benevolently) out of what We have given them.

17. So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did.

18. Is he then who is a believer like him who is a transgressor? They are not equal.

19. As for those who believe and do good, the gardens are their abiding-place; an entertainment for what they did.

20. And as for those who transgress, their abode is the fire; whenever they desire to go forth from it they shall be brought back into it, and it will be said to them: Taste the chastisement of the hell-fire which you called a lie.

21. And most certainly We will make them taste of the nearer chastisement before the greater chastisement that haply they may turn.

22. And who is more unjust than he who is reminded of the AAYAAT of his Lord, then he turns away from them? Surely We will give punishment to the guilty.

The first three AAYAAT of the Ruku state the bad condition of those disbelievers who used to deny that Allah would raise all persons from dead; they shall

stand in front of Allah, their heads hung down, and they would ask Him to return them to the world for one more time so that they get the pleasure of Allah by compliance to His commands and show their worth for Jannah, the paradise; Allah would respond to their plea that if He willed, He would have brought all persons to the true guidance; but He has made the life at the world an examination to see the worth of each person and He would provide Jannah to those only who comply to His commands and He would fill the hell-fire with jinn and men together who had spent their lives on wrongs; every person has only this one chance to prove his worth and no other; Allah would put all evil persons there at the hell-fire because they had denied the meeting with Allah on the Day of Judgment; so Allah would forsake them and they would remain there forever for whatever wrongs they did because of their disbelief that they would ever pay for their wrongs that they commit at life at the world; the next AAYAAT praise the true believers how they remembered Allah at life at the world and what good results they would ultimately receive for that; these AAYAAT tell that the true believers are only those who truly believe in AAYAAT of Allah as whenever they are reminded of them, they fall down in prostration and celebrate the praise of their Lord, and they are not proud on their submission to Allah but expect mercy from Him on their wrongs; they call Allah, the true

Lord, at silence of nights in fear that He has the authority to punish them on their wrongs & in hope that He is most Merciful and so He would grant them mercy and the space to make themselves better; and they spend on the needy out of what Allah has provided to them benevolently; no person among such virtuous men knows what is hidden for them of that which will not only provide most physical satisfaction to them but before that, even refresh eyes; it shall never happen that the true believer gets results like the sinful disbeliever as they are not equal in status whereas the true believer has achieved the true success; Al-Hamdu Lillah; for those who believe and do good, they would receive gardens as their abiding place for whatever good they did; and as for those who had disbelieved in the Truth, their abode is the hell-fire; AAYAT categorically tells that "whenever they desire to go forth from it they shall be brought back into it, and it will be said to them- taste the chastisement of the hell-fire which you called a lie"; Al-Hamdu Lillah; the last couple of AAYAAT read, "and most certainly We will make them taste of the nearer chastisement (at life at the world) before the greater chastisement (of AKHIRAT) that haply they may turn (to righteousness before the greater chastisement gets them); and who is more unjust than he who is reminded of the AAYAAT (from the Quran and from the goings at the world) of his Lord (that ask to believe in Him truly and that the

Day of Judgment is certain to come), then he turns away from them?- surely We will give punishment to the guilty"; Al-Hamdu Lillah.

SAJDAH-The Last Ruku

23. And certainly We gave the Book to Musa, so be not in doubt concerning the receiving of it, and We made it a guide for the children of Israel.

24. And We made of them Imams to guide by Our command when they were patient, and they were certain of Our AAYAAT.

25. Surely your Lord will judge between them on the day of resurrection concerning that wherein they differ.

26. Does it not point out to them the right path, how many of the generations, in whose abodes they go about, did We destroy before them? Most surely there are signs in this; will they not then hear?

27. Do they not see that We drive the water to land having no herbage, then We bring forth thereby seed-produce of which their cattle and they themselves eat; will they not then see?

28. And they say: When will this judgment take place, if you are truthful?

29. Say: On the day of judgment the faith of those who (now) disbelieve will not profit them, nor will they be respited.

30. Therefore, turn away from them and wait, surely they too are waiting.

The first couple of AAYAAT tell that Allah provided Torah to Moses-AS so it guided the Bani-Israel to the Truth yet there were such persons in them who took some of its teachings and left other of it; so Muhammad PBUH does not have to worry when he finds such persons who deny the teachings of the Quran which Allah has provided to him for the true guidance to all peoples of the world; Al-Hamdu Lillah; Allah raised guides to the teachings of Torah from among them who had no inclination to pleasures of the world so He would raise such good persons from among the Muslims too who would spread the virtuous teachings of the Quran far & wide; Al-Hamdu Lillah; then He would surely judge all matters between them at the Day of Judgment and the disbelievers would see clearly then that they were totally wrong; the observation of disbelievers is so weak that they are unable to see what the history tells them and even what info the matters around provide to them; they need to put their ability of hearing and seeing to all their observation as that would lead their FU'AD to come to the Truth; Al-Hamdu Lillah; note that the Quran uses the term "FU'AD" (that means heart) as the ability to deduce results by hearing of ears and by seeing of eyes; Allah destroyed so many

generations, in whose abodes they go about, and most surely there are signs in this; they need to use their faculty of hearing about it in the company of those who have learnt history well; and Allah brings water to such land that has no herbage and then it brings forth its production that their cattle and they too consume; they need to use their faculty of seeing at this issue by thought on how it happens; but their disbelief leads them to ask when the Judgment would take place but they need to understand that when it takes place, it will not profit them nor will they be respited; so it is better to ignore them and wait for the ultimate result to all matters and whether they believe it or not, the most obvious fact is this that they too are in waiting for the Day of Judgment that is most certain to take place; certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah AHZAAB

(Consists of 9 Ruku; H-5)

AHZAAB-The First Ruku

1. O Prophet! be careful of (your duty to) Allah and do not comply with (the wishes of) the disbelievers and the hypocrites; surely Allah is Knowing, Wise;

2. And follow what is revealed to you from your Lord; surely Allah is Aware of what you do;

3. And rely on Allah; and Allah is sufficient Protector.

4. Allah has not made for any man two hearts within him; nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths; and Allah speaks the truth and He guides to the path.

5. Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends; and there is no blame on you concerning that in which you made a mistake, but (concerning) that which your hearts do purposely (blame may rest on you), and Allah is Forgiving, Merciful.

6. The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes), except that you do some good to your friends; this is written in the Book.

7. And when We made a covenant with the prophets and with you, and with Noah and Ibrahim and Musa and Isa, son of Mariam, and We made with them a strong covenant

8. That He may question the truthfulness of their truth, and He has prepared for the disbelievers a painful punishment.

Surah AHZAAB has many of commands that relate to women and to social decency and so it is very near to Surah NOOR, the twenty-fourth Surah; the notable thing is that from the fourth year of HIJRAH (migration of the Prophet PBUH from Makkah to Madinah) to the seventh year of it, many of Surah descended to the Prophet PBUH that directly relate to commands about women in some manner or/and they provide commands for the righteous living socially; Al-Hamdu Lillah; this period saw the descent of Surah NISAA (women), this Surah AHZAAB (allied-forces), HASHR (banishment), HADID (iron), MUMTAHINA (the woman examined in belief), BAYYINAH (evidence), MUNAFIQUN (hypocrites), MUJADILAH (the pleading woman), HUJURAAT (apartments), NOOR (light), FATH (victory), TALAAQ (divorce), TAHREEM (prohibition); this also is notable that the Prophet PBUH married nine of his twelve wives from age 55 to age 59 (by the HIJRAH calendar), and that somewhat corresponds to the descent of these Surah; the other three include Bibi Khadijah-RA and Bibi SAUDAH-RA, whom he married at Makkah when he was at the age of 25 & of 50 respectively; and they include Bibi Ayesha-RA (whom

he married at Makkah yet she came to him as his wife at Shawwal of the first year of HIJRAH); note that he spent all his youth and some of his ripe age too with respectable Khadijah-RA who was the only wife he had up-to his age of 50 and then he married SAUDAH-RA who was near to his age, and that only after the death of Bibi Khadijah; I, MSD, have provided the note on marriages of the Prophet PBUH, at end of the "book on good manners" at my writing "Notes on Tirmidhi-Ahadith"; note also that the Holy Prophet PBUH married widow or divorced women except for Bibi Ayesha-RA and he never divorced any of the woman he married; and note also that all of women that he married were most happy with him and in fact, when Allah gave them the option to leave him if they want, at Surah AHZAAB-28 & 29, they all chose to stay with him without exception; he never did any wrong to any woman at any time anywhere and in fact, he was never even charged with any such thing even by his worst enemies all his life; Al-Hamdu Lillah; Surah AHZAAB starts by addressing the Prophet PBUH to always remain attentive to Allah for strength of his belief and never comply to the wishes of disbelievers and hypocrites; it asks him to always follow the instructions of the Holy Book Quran that Allah has provided to him for the uprightness of his deeds and to always trust Allah at all situations Who knows that his deeds are most decent and Who would save him from all adverse

planning of the disbelievers or/and the hypocrites; note that Surah NOON (AL-QALAM) states at the fourth AAYAT in praise of the Prophet PBUH, "and most surely you conform to sublime morality"; Al-Hamdu Lillah; though the direction that AHZAAB gives at its start, applies to all of true Muslims yet the address particularly to the Prophet PBUH is due to the reason that Allah willed that he marries ZAYNAB-RA, the divorced wife of his adopted son Zaid-RA, whereas at those times, marrying the wife of the adopted son was taken as equivalent to marrying the real daughter-in-law that was taken against morality; Allah willed to make things better in this matter that the Muslims do not take adopted relations as actual relations to them and for this, He asked the Prophet PBUH to marry her after Zaid divorces her and she completes her IDDAT (the period in waiting for the divorced or widowed woman before marrying any of men again) as insha-Allah we all would study at this Surah ahead; note that IDDAT completes when the divorced woman completes her third period after divorce or if she does not get periods, when she completes three lunar months whereas if she is pregnant at divorce, it ends at the time she gives birth to the child; as this direction to marry her was much trying for him so Allah told him not to worry about the adverse comments of disbelievers and hypocrites on this and go on with it; Al-Hamdu Lillah; the next AAYAT gives the info that "Allah has

not made for any man two hearts within him"; note that this does not actually relate to the physique, though true in that sense too, as AAYAT clarifies that it means that whatever the man says to denote someone as alike to some person in his near ones, does not mean that he has the same ruling for him as that near one, as his emotional leaning is most different to both; so it says ahead that "nor has He made your wives whose backs you liken to the backs of your mothers as your mothers (which is named as ZIHAR and Surah MUJADILAH provides the ruling for it), nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths; and Allah speaks the truth and He guides to the (right) path"; Al-Hamdu Lillah; AAYAT ahead guides that the Muslims shall relate whom they take as their sons, to their fathers but if they do not know their fathers, then they shall take them as their brethren in faith and as their friends and if they make a genuine mistake in relating someone of them to his true father then there is no blame on them as they had done it in good gesture but they shall not commit such thing purposely; as for their genuine mistake, Allah is Forgiving, Merciful; note that when the Prophet PBUH had freed Zaid from slavery and had adopted him as his son, the people used to call him as Zaid ibn Muhammad PBUH but after the descent of this AAYAT, they called him only as Zaid ibn HARITHA; Al-Hamdu Lillah; AAYAT-6 tells that the

Prophet PBUH is nearer to the Muslims than their own-selves and all their near ones; this is due to the fact that he is as spiritual father to all Muslims and AAYAT also mentions that his wives are as mothers to all Muslims; so they did not marry anyone after his departure from the world though even with that status of theirs, Allah commanded the Muslims to care for their HEJAB even from themselves; AAYAT-53 of AHZAAB addresses the Muslims, "O you who believe! do not enter the houses of the Prophet unless permission is given to you for meal, not waiting for its preparation being finished- but when you are invited, then enter, and when you have taken the food, then disperse- not seeking to listen to talk; surely this gives the Prophet (PBUH) trouble, but he forbears from you (caring for manner to respect you as his guests), and Allah does not forbear from the truth; and when you ask of them (i.e. the wives of the Prophet PBUH) any goods, ask of them from behind a curtain; this is purer for your hearts and for their hearts; and it does not befit you that you should give trouble to the Apostle of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah"; Al-Hamdu Lillah; AAYAT-6 also clarifies, "the possessors of (actual) relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes), except that you do some good

to your friends; this is written in the Book (that comprises of the commands of Allah)"; for this, the notable point is that many of those Muslims who had migrated from Makkah to Madinah, have taken many of Muslims at Madinah as their brothers so the AAYAT mentions that the latter may care for the former to provide some amounts to them (and vice-versa) yet the ruling of inheritance is fixed so they would not be included in heirs; see Surah NISAA-11 & 12; now, AAYAT-7 mentions the oath that Allah took from His Prophets at the world of spirits; this also is notable that Allah took an oath from all spirits at the world of spirits which AARAAF-172 mentions, "and when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls- am I not your Lord?- they said- yes- we bear witness; lest you should say on the day of resurrection- surely we were heedless of this"; Al-Hamdu Lillah; and AALE-IMRAN-81 mentions the specific oath which Allah took from all of His Prophets as it mentions, "and when Allah made a covenant through the Prophets- certainly what I have given you of book and wisdom-- then a Messenger comes to you verifying that which is with you, you must believe in him, and you must aid him-- He said- do you affirm and accept My pact in this?- they said- we do affirm; He said- then bear witness, and I am of the bearers of witness with you"; so the oath that this AAYAT-7

mentions is this specific oath that AALE-IMRAN-81 mentions; Al-Hamdu Lillah; there certainly is no Messenger and no Prophet after Muhammad PBUH and this also is notable that every Messenger of Allah is also the Prophet of Allah; the difference between the Prophet and the Messenger is that Allah sends the Messenger towards some specific people to whom he provides the message of Allah while the Prophet conforms it at his own time; this is because when any other of His Messengers come after these Prophets, who conforms to what they had taught to their people according to the teachings of the previous Messenger of Allah in them, they (their people) do believe in him and do help him in all manner possible; all Messengers gave the same message from Allah in essence (and that actually is the fundamental teachings of Islam) and brought that message by some written scripture that Allah gave to them or by some speech of wisdom that Allah provided to them but the Prophets clarified the teachings of the previous Messenger with an attachment to him, to the nation towards which Allah had sent him; now, Muhammad PBUH is His last Messenger (and His last Prophet too) and Allah sent him towards all of the peoples ever to come at the world at any place and at any time, with His final message (i.e. the Quran) and took it into His care that its text and its meaning both remain safe from all contamination (see Surah HIJR-9 and also AAYAT-40

of this Surah AHZAAB); so Allah took the oath from the Prophets (NABIYYEN) at the world of Spirits (AALAME-AMR) that when Allah provides them with the knowledge of His commands and the wisdom that relates to it, that His previous Messenger (RASUL) had provided by His command among their people, they have to strengthen that message of Allah among their people; here the AAYAT mentions those five who are the most eminent of them all and they all are RASUL and so they are among the NABIYYEN too (especially Ibrahim-AS and Isa-AS, though among the most eminent of Messengers of Allah, have much high significance for being among the Prophets); the observation of history does provide the info that these five most eminent Messengers were born at regular intervals to each other and it seems that there is space of time of about two thousand years between the birth of Noah-AS and of Moses-AS and about the same space is between the birth of Moses and of Muhammad PBUH (these three Messengers had to put much high efforts to present the message of Allah to their peoples); the times of Abraham-AS were just about fifteen hundred years after the birth of Noah and the space between the death of Abraham and the birth of Moses is about 540 years; note that Jesus-AS was born just about two thousand years after Abraham-AS and as such there is the space of about fifteen hundred years between the death of Moses-AS and the miraculous birth of Jesus-

AS; Salam on all Messengers of Allah; there is the same space of about 540 years between the ascent of Jesus-AS to the heavens and the birth of Muhammad PBUH and these five Messengers of Allah are the most prominent of Messengers of Allah as the Quran has mentioned these five by their names distinctively here at Surah AHZAAB-7; this interesting phenomenon asks us to reflect that there is the same space of two thousand years now at this period of time since the ascent of Jesus Christ-AS, the great man and the Messenger of Allah, to heavens; so as Jesus Christ emphasized for the Bani-Israel to guide total attention towards Allah and to practice His commands genuinely as provided by Torah after about fifteen hundred years of Moses-AS, it is most probable that the prominent good Muslims (who are most sincere to Islam) rise to guide all Muslims in the present era to practice Islam genuinely as there is gap of about 1450 years (by the lunar calendar) as of now since Muhammad PBUH, made HIJRAH to Madinah; as Allah has set laws for Astronomy, Chemistry, Elementary Physics and other of subjects that govern their issues by the will of Allah, so He has also set the laws for the General History and they do govern its issues by the will of Allah; note this well that after Muhammad PBUH, who was the last of Messengers of Allah and the last of His Prophets, there is no Messenger and no Prophet of Allah (see Surah AHZAAB-40); so now all

persons among the Muslims must ask Allah to raise such good righteous persons from among them who guide all of them in their virtuous concepts and in their upright practice and lead them all to the total adherence to Islam without claiming any material or spiritual status for their own selves; everything is going on in the most perfect order by the will of Allah and even in these troubled times for us Muslims, if He accepts our plea to forgive us and to provide His mercy to us, there is nothing to stop us Muslims to rise to heights; but that surely needs sacrifice of base desires from our side for which we Muslims must prepare ourselves totally without any undue reservation; Al-Hamdu Lillah; the last AAYAT of the Ruku tells the reason to this specific oath that Allah took from the Prophets, which is that these truthful persons witness against the wrong persons at the Day of Judgment, that they had provided the message of Allah categorically to all persons including these wrong persons, yet these did not accept the fundamental teachings of Islam (and so their practice did not reflect that); then it would become totally clear that if these wrong persons are put into the hell-fire, it is not any injustice to them but they actually led themselves to it by their own wrong-doings; certainly, Allah only has the true authority; Al-Hamdu Lillah.

AHZAAB-The Second Ruku

9. O you who believe! call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not, and Allah is Seeing what you do.

10. When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah.

11. There the true believers were tried and they were shaken with severe shaking.

12. And when the hypocrites and those in whose hearts was disease began to say: Allah and His Apostle did not promise us (victory) but only to deceive.

13. And when a party of them said: O people of YATHRIB! there is no place to stand for you, therefore go back; and a party of them asked permission of the Prophet (PBUH), saying: Surely our houses are exposed; and they were not exposed; they only desired to fly away.

14. And if an entry were made upon them from the outlying parts of it, then they were asked to wage war, they would certainly have done it, and they would not have stayed in it but a little while.

15. And certainly they had made a covenant with Allah before, that they would not turn (their) backs; and Allah's covenant shall be inquired of.

16. Say: Flight shall not do you any good if you fly from death or slaughter, and in that case you will not be allowed to enjoy yourselves but a little.

17. Say: Who is it that can withhold you from Allah if He intends to do you evil, or if He intends to show you mercy? And they will not find for themselves besides Allah any guardian or a helper.

18. Allah knows indeed those among you who hinder others and those who say to their brethren: Come to us; and they come not to the fight but a little,

19. Being niggardly with respect to you; but when fear comes, you will see them looking to you, their eyes rolling like one swooning because of death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things. These have not believed, therefore Allah has made their doing naught; and this is easy to Allah.

20. They think the allies are not gone, and if the allies should come (again) they would fain be in the deserts with the desert Arabs asking for news about you, and if they were among you they would not fight save a little.

From this Ruku, the Surah narrates the events that relate to the battle of AHZAAB which is also named as the battle of Trench which took place from the beginning of SHAWWAL to its last, of the fifth year of HIJRAH (corresponding to the last of December

626 to last of January 627); it happened that some of chiefs of BANU-NADHIR, the Jewish tribe which the Muslims had expelled from Madinah in the fourth year of HIJRAH towards KHYBER and Syria due to their breach of the peace-treaty with them, contacted the Quraysh at Makkah and instigated them to attack the Muslims in alliance with number of tribes at different areas of Arabia and finish them off; they succeeded in their evil efforts and the Quraysh with their aid, managed to gather a force of more than ten thousand men from different tribes that marched on towards Madinah; Muslims were about three thousand in number there and in them, there were hypocrites too; this was the most severe challenge that the disbelievers gave to Muslims and it asked them that they remain even more attentive to Allah, the true Lord; there still was BANU-QURAIZAH, another Jewish tribe, residing at suburb of Madinah and at the height of war, there was high probability that they would also violate the peace-treaty with the Muslims; the Prophet PBUH got the info about the advent of Quraysh and its allies towards Madinah and at this most crucial situation, he asked his companions for the strategy to curtail the forces of the enemy; at this occasion, Salman the Persian said that back at home, when they need to respond to such enemy that seemingly is more powerful in force than theirs, they defend themselves by digging some ditch around their place to remain safe from it; so he gave

the beautiful opinion to dig some long trench to defend Madinah from the attack of the advancing enemy towards them; the Prophet PBUH appreciated this good opinion and with his companions, set on to dig such trench in defense of Madinah at its north (including some area at its west) as at the south of it, there were forts of BANU-QURAIZAH with whom they had the peace-treaty, whereas other sides were covered by such huge rocks that had lava inside; the trench had to be about little more than 3 miles in length with such width that a horse remains unable to jump across it and with such depth that once a man falls in it, he remains unable to climb out except by much of assistance of other men; Al-Hamdu Lillah; note that Ahadith have told explicitly that the Prophet (PBUH) told his companions while digging the trench with them, that you would soon conquer the lands of Rome and Persia, the two notable political powers of the time; they all were digging the trench to safeguard Madinah and their own selves as the Quraysh of Makkah and thousands of people of many tribes were advancing towards Madinah to finish the Muslims for once and for all; also, the Prophet PBUH has tied two of stones at his belly so that it stands its emptiness due to hunger; never has been a man born before this great man Muhammad PBUH, the last Messenger of Allah, who had even thought of giving such tidings and that also in such situation; Muslims did defend Madinah well at that time

by the blessing of Allah as the forces of disbelievers had to return due to number of reasons which included their bad planning when they were taken by surprise at presence of the trench whereas the time-factor at that occasion became most significant; note that the weather was extremely chilly and then ultimately the stormy wind uprooted their camps; and angels were helping Muslims by the command of Allah that also caused them to withdraw their forces; and their stocks ran out due to the length of period (which was about 25 days) in which they had to camp there that they never expected; and in addition, Muslims also used the strategy of creating mistrust among all those allied forces and their allies among Jews of BANU-QURAIZAH that insha-Allah we would read ahead; note about the prophecy of the Prophet PBUH that it happened that the Muslims conquered vast areas of the Roman Empire and all of Persia within a few years of passing away of the Prophet PBUH; that is history now which totally proves Muhammad PBUH, the last Messenger of Allah; Al-Hamdu Lillah; this trying occasion brought forth the hypocrites and those persons too who had belief yet extremely weak, among the Muslims who tried to avoid facing the enemy by different fake excuses; their excuses included that all residents of Madinah, even if they join together, are unable to stand against the allied forces which had challenged them, and that their houses are unsafe as

there is no person to take care of them so they have to see to them; Allah showed all persons then that with true belief on Allah, everything favors the Muslims and most certainly, Allah only has the true authority; Al-Hamdu Lillah; just as the Quraysh and its allied forces backed away, the Prophet PBUH commanded his companions to reach the forts of BANU-QURAIZAH immediately as this issue needed adequate tackling without any delay; note that when the Quraysh and its allies had seen that they were completely stranded, they tried to get the assistance of the Jewish tribe of BANU-QURAIZAH and met success in that; the Prophet PBUH got the info about this betrayal of the Jewish tribe and was worried about it; now, it happened that NU'AIM Ibn MASUD ASHJA'I, who had become Muslim recently and had kept his belief hidden, was permitted on his request by the Prophet PBUH to create friction between the allied forces and the Jewish tribe by telling such words that created doubt at each side against the other; probably, it was this occasion at AHZAAB that the Prophet PBUH gave the guidance that "war is deception"; NU'AIM-RA went to BANU-QURAIZAH and told the chiefs there that though they have given their word to Quraysh and its allies for their assistance yet they have to see that if the Muslims manage to stand this challenge, the Quraysh and its allies would return to their respective places but their tribe would be at mercy of the

Muslims; so to make sure that they continue their challenge till they achieve success against the Muslims, they have to ask them to give some of their significant persons in their custody as guarantee to their sincerity; the chiefs there agreed with his presentation of situation and approved his advice; then he visited the other side and told them that the Jewish tribe is not sincere to them and it rather wants some of their significant men to bound the Quraysh and its allies so that issues are settled on their terms; as the matter proceeded in the very manner which NU'AIM had presented, they fell for his deceit so his tactful handling of the situation worked and the Muslims did not have to take-up both enemy together; note that BANU-QURAIZAH was at the back of Muslims with Madinah open at front of it and this situation was most troublesome that it had given its consent to attackers at Madinah about its assistance against the Muslims without any care to the peace-treaty that they had with them; so the Muslims punished them most severely for their betrayal at such crucial occasion as most of their men were punished by death and others with women and children were enslaved according to the custom of the day and their power was totally uprooted; this was according to the verdict that SA'AD ibn MU'ADH, the reputable Muslim person of al-Aws tribe who was nominated by the Jews for settlement of the dispute, gave against them; he had witnessed the

Jews there cursing the Prophet PBUH and all Muslims and he knew totally well about their bad intentions so he gave this verdict for the necessary safety of all Muslims; keeping this detail of events in view at AHZAAB, we all would now proceed on to study this Ruku of the Surah; Al-Hamdu Lillah; the first three AAYAAT at the Ruku guide attention of all Muslims to the utmost favor of Allah at AHZAAB upon them as they read, "O you who believe! call to mind the favor of Allah to you when there came down upon you hosts (of men from different tribes), so We sent against them a strong wind and hosts (of angels), that you saw not, and Allah is Seeing what you do (and He provided His assistance in that very manner of defense that the Muslims undertook); when they (i.e. the allied forces of disbelievers) came upon you from above you and from below you (i.e. tribes residing at different sides of Madinah came upon it in alliance with each other), and when the eyes turned dull, and the hearts rose up to the throats (of such Muslims who had weakness in their belief due to fear that it is the end of them), and you began to think diverse thoughts of Allah (this tells about the hypocrites who had this thought that Allah has left them at mercy of the allied forces and it seemed to them too that it is the end of them); there the true believers were tried and they were shaken with severe shaking"; Al-Hamdu Lillah; AAYAAT ahead at the Ruku tell about such Muslims who had weakness

in their belief and about the hypocrites in Muslims; six of AAYAAT ahead at this Ruku state, "and when the hypocrites and those in whose hearts was disease, began to say- Allah and His Apostle did not promise us (victory) but only to deceive (and they even complained that in this situation, it has become difficult for them to ease themselves at the call of nature); and when a party of them said- O people of YATHRIB (this is the other name for Madinah)! there is no place to stand for you (as the allied forces are much too strong and persons residing at Arabia have to make peace with such number of people that have challenged them, for their relations to them at future), therefore go back (and do not offer any defense against them); and a party of them asked permission of the Prophet (PBUH), saying- surely our houses are exposed; and they were not exposed; they only desired to fly away (from battleground); and if an entry (of disbelievers) were made upon them from the outlying parts of it, then they were asked to wage war (against the Muslims in whom they claim themselves to belong), they would certainly have done it, and they would not have stayed in it (i.e. in waiting) but a little while; and certainly they had made a covenant with Allah before, that they would not turn (their) backs (if they face the disbelievers); and Allah's covenant shall be inquired of; say (O Prophet PBUH to these persons)- flight shall not do you any good if you fly from death or slaughter, and in that

case you will not be allowed to enjoy yourselves but a little (as all have to die at some time and at some place); say (to them)- who is it that can withhold you from Allah if He intends to do you evil, or if He intends to show you mercy (i.e. if He intends to save their lives so that they get space still to make themselves better)?- and they will not find for themselves besides Allah any guardian or a helper"; Al-Hamdu Lillah; note that the statement that "certainly they had made a covenant with Allah before" means that many of these persons weak in belief, had taken an oath by the name of Allah after the battle of UHUD at the third year of HIJRAH that now whenever the time comes to respond to attack from disbelievers, they would face them with utmost fervor; they had avoided facing the force of Quraysh at UHUD and this occasion of AHZAAB showed clearly that they were most insincere to their word; so Allah brought their evil at fore clearly by the trial at AHZAAB; Al-Hamdu Lillah; from AAYAT-18 to the last AAYAT of the Ruku, Allah tells about the attitudes that these persons show at wars with the enemy and which they also showed at AHZAAB; they not only avoid facing the challenge from the enemy but they try to incite other residents of Madinah (among ANSAAR) too, to come to them and keep away from the battleground; they may come to the battleground only to find ways to avoid any challenge to them from the enemy, and that only because they may become liable to

have some claim to the booty from the enemy that all Muslims collect being victorious at the battleground; they are unable to bear that all of goods collected from the enemy goes to those Muslims who are at the battleground and they get nothing; but when they see that the enemy is finding way to inflict some trouble, even death, to many of Muslims at war, their eyes show their fear as if death has got them then & there; however, as the matter gets in favor of Muslims, they talk with such sharpness of tongues that it was their assistance that had made the difference and so victory did come to them; they are most greedy towards those goods on which they may lay their hands on, so Allah would render their doings futile even if they did show some stand by chance without the true belief, against the enemy due to their timely presence at the battleground; this certainly Allah would do and it is most easy for Him to do so as it certainly is not any injustice to them who are greedy to get worldly assets only; Al-Hamdu Lillah; these people, that are hypocrites or/and most weak in their belief, fear the forces of Quraysh and their allies so much that even when they had deserted the war with Muslims due to their incapability to fight them, they think that this is just some technique of war on the part of Quraysh and their allies, and they would return to attack Muslims; so these people find it better to stay away from the battleground and if possible, rather live away at

deserts where they may get the info time and again about AHZAAB whether they had truly left or the war continues; however, their presence among the true Muslims too was useless as even then they would not have fought the enemy save a little; so this is their attitude which is most averse to the cause of Muslims and for this, they even ask appreciation; the next Ruku tells about the worthy attitude of the true Muslims when they face the enemy that has challenged them with all might it has; certainly, Allah only has the true authority; Al-Hamdu Lillah.

AHZAAB-The Third Ruku

21. Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much.

22. And when the believers saw the allies, they said: This is what Allah and His apostle promised us, and Allah and His apostle spoke the truth; and it only increased them in faith and submission.

23. Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least

24. That Allah may reward the truthful for their truth, and punish the hypocrites if He please or turn to them (mercifully); surely Allah is Forgiving, Merciful.

25. And Allah turned back the disbelievers in their rage; they did not obtain any advantage, and Allah sufficed the believers in fighting; and Allah is Strong, Mighty.

26. And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts; some you killed and you took captive another part.

27. And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things.

The Ruku starts by praising the Prophet PBUH, with the message that Allah has provided him such caliber that all Muslims need to follow him in their doings as he is an excellent exemplar for him who has hopes in Allah that He would grant him JANNAAT (the beautiful gardens at paradise) at AKHIRAT which is certain to take place; and he always remembers Allah in all of his practice; Al-Hamdu Lillah; the context of this AAYAT tells that it asks all Muslims to see that Muhammad PBUH, the last Messenger of Allah, faced the enemy with all valor when he dug the trench with his companions and stayed at the ground when the nights were extremely cold; there was scarcity of foods and in addition, it happened that the tribe with which the Muslims had the peace-

treaty, was prepared to violate it in compliance to their enemy; so it clearly asks to face adverse situations where the fatal enemy has challenged all such good Muslims who do intend to fulfill the Islamic commands with all good efforts; he had told his companions at this most trying situation that soon they would conquer the Roman territories and the Persian land; and it was most obvious there that whatever comes, he would not back-out; Al-Hamdu Lillah; Allah has set the world in such manner that He sees the true position of all persons so He examines all in whatever manner He wills; we all have read at beginning of Surah ANKABUT, "ALIF LAAM MIM; do men think that they will be left alone on saying, 'we believe', and not be tried? - and certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars"; Al-Hamdu Lillah; AAYAAT-22, 23 & 24 ahead tell about those true Muslims who stood firm at AHZAAB and fulfilled their word; these AAYAAT read, "and when the believers saw the allies, they said- this is what Allah and His apostle promised us (that there would come trying times on them to bring the true Muslims, and also the hypocrites, at fore), and Allah and His apostle spoke the truth; and it only increased them in faith (i.e. gave much strength to their true belief) and submission (to Allah in all their practice); of the believers are men who are true to the covenant which they made with Allah (to face the enemy with all

valor when the occasion asks for it)- so of them is he who accomplished his vow (by giving his life in the way of Allah), and of them is he who yet waits (because, though he stood firm in the way of Allah, he has returned alive but with all good intention that when he gets another chance to respond to the fatal enemy, he would be among the martyrs in the way of Allah) and they have not changed in the least; that Allah may reward the truthful for their truth, and punish the hypocrites if He please, or turn to them (mercifully and provide them further period of time to revise their attitude and make themselves better); surely Allah is Forgiving (if they do repent on their wrongs), Merciful (to provide them TOFIQ to show that they truly have come to Islam)"; Al-Hamdu Lillah; note the statement of the true believers at encounter with the enemy that 'this is what Allah and His apostle promised us (that we would certainly be examined)', in comparison to the statement that hypocrites and those who had utmost weakness in their belief, had stated that 'Allah and His apostle did not promise us (victory) but only to deceive' (AAYAT-12); so there is clear difference in perception for the same event as the true Muslims were totally attentive to Allah; Al-Hamdu Lillah; AAYAT-25 states that with all preparation to end Muslims, the disbelievers were complete losers in all manners; Allah turned them back in their rage whereas they did not obtain any financial advantage, and never did any fight

take place; so Allah sufficed the believers in fighting; He certainly is Strong to defeat the disbelievers totally by such means which eyes see clearly and He is Mighty to defeat them totally by His true authority whenever He wills for it, even by His hidden forces; Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku tell about the incident of BANU-QURAIZAH where the Muslims advanced immediately after the disbelievers had backed-out from Madinah; it took another 25 days or so to overpower them as they had taken shelter at their fortresses, and to clear all threat that they had become to Muslims; these AAYAAT narrate that Allah drove down those of people of the book (Torah) who backed the allied force of disbelievers, from their strong fortresses and He cast awe into their hearts that they totally surrendered to Muslims and came out in open with acceptance of SA'AD Ibn MUADH as arbitrator; so Muslims killed their men capable to fight and took captive other of men and women & children according to his verdict; and Allah provided them all of their land and their living places and their assets; the result of AHZAAB was only the beginning of conquests of Muslims as the last AAYAT of the Ruku told most explicitly that they would surely get much of such land even, which they never have visited and Allah has power over all things Who would give them all this place so that they establish His law totally; it happened so, as they conquered KHYBER, the stronghold of the Jewish

tribes, within couple of years of AHZAAB; the Prophet PBUH had told clearly at AHZAAB, when the disbelievers had backed out of Madinah, that from now-on, they would never be able to challenge the Muslims but the Muslims only would attack them and achieve the final victory against them insha-Allah; certainly, Allah only has the true authority; Al-Hamdu Lillah.

AHZAAB-The Fourth Ruku

28. O Prophet (PBUH)! say to your wives: If you desire this world's life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing

29. And if you desire Allah and His apostle and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward.

30. O wives of the Prophet (PBUH)! whoever of you commits an open indecency, the punishment shall be increased to her doubly; and this is easy to Allah.

31. And whoever of you is obedient to Allah and His Apostle and does good, We will give her the reward she deserves twice, and We have prepared for her an honorable sustenance.

32. O wives of the Prophet (PBUH)! you are not like any other of the women; if you will be on your guard, then be not soft in speech, lest he in whose heart is a disease yearn; and speak a good word.

33. And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Apostle. Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.

34. And keep to mind what is recited in your houses of the AAYAAT of Allah and the wisdom; surely Allah is Knower of subtleties, Aware.

This Ruku relates to the beautiful guidance that Allah has provided to the respectable wives of the Prophet PBUH; He guided them that they have such esteemed status where they need to keep away from possessions that relate to world where they would live by necessities only, and care totally for AKHIRAT with utmost fervor; rather, they shall become standard for goodness to all Muslim women due to their particular status and for that they would get the reward for any of their virtuous doings twice, though whoever from among them commits an indecency, she would get its punishment in double; note that after the conquest of BANU-QURAIZAH, the Muslims did get some relief in their financial situation when the Prophet PBUH distributed the spoils received from there among them; seeing this, the wives of the Prophet PBUH, who were four in total at that time (SAUDA-RA, Ayesha-RA,

HAFSA-RA and UMME-SALAMAH-RA) jointly asked the Prophet PBUH to increase their allowances; the Prophet PBUH did not appreciate this requisition as he preferred to live his life at the world by necessities only by choice; he minded it so much that he took an oath that he would avoid any intimacy to his wives for a month ahead; note that by the Islamic Jurisprudence, when a man takes an oath to avoid any intimacy to his wife or wives for four months ahead, it is termed as EELA but if it is for lesser period, then it is an ordinary oath; the Prophet (PBUH) had made an ordinary oath at this occasion to keep away from all his wives for a month but it is loosely termed as EELA sometimes and he gave the expiation for his oath after one month not prolonging it for any period ahead; the rumor spread in Madinah at this time that the Prophet PBUH has divorced his wives so Umar-RA rushed to him when he heard this to get confirmation about it; he was among the most closest of companions of the Prophet PBUH and he also was his father-in-law as HAFSA, her daughter, was one of his wives; the Prophet PBUH clarified that he has not divorced any of his wives and by his permission, Umar announced this clarification immediately among all Muslims; AAYAT-28 provided IKHTIYAR (choice) to the wives of the Prophet PBUH to remain with him with the same allowances that they are receiving presently or leave him if they intend the worldly finances & status; all of his wives chose to stay

with him unconditionally then and dropped their requisition immediately; keeping this detail for its meaning, the text at the Ruku becomes much easy to get; Al-Hamdu Lillah; the couple of AAYAAT at the beginning of the Ruku ask the Prophet PBUH to direct his wives, "O Prophet (PBUH)! say to your wives- if you desire this world's life and its adornment, then come, I will give you provision and allow you to depart goodly departing; and if you desire Allah and His Apostle and the latter abode (AKHIRAT), then surely Allah has prepared for the doers of good among you, mighty reward"; AAYAAT ahead clarify this more that they would live as standard for goodness to all Muslim women and they would get the reward two times for any of their virtuous doings though whoever from among them commits an indecency, she would get its punishment too doubly; AAYAT-30 & 31 direct them, "O wives of the Prophet (PBUH)! whoever of you commits an open indecency (i.e. any atrocious wrong of shameful nature), the punishment shall be increased to her doubly; and this is easy to Allah (as this will not be an injustice to them if they do commit any such wrong which is extremely shameful whereas they have such significant status among the Muslim women); and whoever of you is obedient to Allah and His Apostle and does good, We will give her, the reward she deserves twice, and We have prepared for her an honorable sustenance"; Al-Hamdu Lillah; note that though AAYAT tells them

clearly that they shall not commit any indecency yet it does not mean that any of them had any inclination to any shameful act but it is to clarify to all of them that even with their significant status, they are not free of the Islamic law; Al-Hamdu Lillah; note that AAYAAT state the punishment to indecency for them as double whereas they tell that their virtuousness would get reward to them twice; it seems that their indecency would put double punishment to them at AKHIRAT and for the reward for their TAQWA (that comes to them due to their obedience to Allah and His Prophet PBUH and commitment of good deeds), they would get it two times as they get JANNAH at AKHIRAT and then in that, they accompany the Prophet PBUH as his wives there; so at AKHIRAT, the quality for the punishment is more severe to them whereas the quantity for the reward to their TAQWA is much more significant; AAYAT-31 also states that Allah has prepared for them an honorable sustenance so this implies that with firmness upon the virtuous manner of living, they would receive all necessities at their lives ahead at the world, with all convenience and with complete honor; Al-Hamdu Lillah; the last three AAYAAT of the Ruku ask them to adhere much more to the commands of Allah that all Muslim women have to fulfill, due to their most significant status among them; these AAYAAT ask them, "O wives of the Prophet (PBUH)! you are not like any other of the women, (but only) if you take on

TAQWA; then be not soft in speech (to unrelated men), lest he in whose heart is a disease yearn; and speak good word; and stay in your houses and do not display your finery like the displaying of the ignorance of yore (which was the period of JAHILLIYAT when Allah appointed the Prophet PBUH to spread the teachings of Islam so that they end its impression); and keep up prayer, and pay the poor-rate, and obey Allah and His Prophet (PBUH); Allah only desires to keep away the uncleanness from you, O people of the house! and to purify you a (thorough) purifying; and keep to mind what is recited in your houses, of the AAYAAT of Allah and the wisdom; surely Allah is Knower of subtleties, Aware"; Al-Hamdu Lillah; there are few significant points to note in these AAYAAT and the foremost of them is that the wives of the Prophet PBUH, who are as mothers to all true Muslims, are not like any other of the women but their status is much higher, when they have TAQWA (i.e. they remain obedient to Allah and His Prophet PBUH and go-on doing good deeds) as their good status counts only if they adhere more fervently to Islam; the second of them is that even though they are as mothers to all true Muslims, they would still talk with some harshness in speech and in ordinary words to all unrelated persons when it is necessary, so that no such person whose belief is weak (where Islamic teachings affect his practice but little), has any undue desire towards any of them; and this also tells that

every Muslim woman has to care to speak briefly to the point to all unrelated men for necessity in the no-nonsense manner as that is the asking of the Islamic morality; note that AAYAT-53 ahead asks the Muslim man too that when he has to ask of them any goods, he shall ask it from behind a curtain as this attitude is better for him as it stops any undue desire on his part towards them and it certainly is better for them too; the third of them is that they would stay at home as the actual place for the Muslim woman is her residence; note that this instruction is well for all Muslim women that their respective homes are the places to remain for them though that may be spacious for her liking if the finances of her father (or her husband) permit though she may leave her home to fulfill some genuine necessity (which certainly would not take place often) with total HEJAB returning home as soon as she fulfills it; as the home of the Prophet PBUH had following among the Muslim women as the AAYAT has indicated that "O wives of the Prophet! you are not like any other of the women", so the command for HEJAB affected the home of the Prophet PBUH first; the fourth of them is that she would take HEJAB and not leave her home in the manner of JAHILLIYAT (the era of extreme ignorance to the decent morality that Islam teaches) where women used to go out displaying their beauty in the most offensive manner, though she may have left her home only for genuine necessity and only

for a brief period of time; at the present era, it seems that JAHILLIYAT has returned though the ignorance is not so much as was at the first JAHILLIYAT where the Prophet PBUH made things better by the command of Allah by the Holy Book Quran and even today, things would turn better by this Holy Book Quran only if only all Muslim persons decide sincerely that they would practice Islam and not hear its teachings only to ignore them; it is possible still to set the Islamic teachings in practice collectively with total attention towards Allah, the true Lord; the work is done just by the good intention for it with total TAWAKKUL (complete trust) upon Allah as He would provide ways to go ahead on the right path; Allah has told us at the last AAYAT of Surah ANKABUT, "and (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good"; Al-Hamdu Lillah; note about HEJAB that Allah has asked the Prophet PBUH at Surah NOOR-31 and at this Surah AHZAAB ahead that is at its AAYAT-59, to command all Muslim women to observe it, besides other places where the command of HEJAB is indirectly implied by AAYAAT; this term HEJAB has three aspects to it; the first aspect is that a Muslim woman must not leave her home except for some necessity (the decision about necessity would be hers, when she does care in practice about the basic teachings of Islam); the second aspect is that when she goes out of her home at some

necessity and the environment is such that in general, the men care not to trouble her in any way then she might go out with her face, hands up-to wrist and feet up-to ankles uncovered though even then she would cover the whole body plus hair necessarily but if the environment is otherwise, then she would take care to cover her face too except for eyes; the third aspect is connected to the first that as soon as the necessity ends, she would return to her home without any waste of time as the basic place for her activity is her home for sure as we have just studied; with these aspects, it is fair to keep in mind that HEJAB does not relate only to the physique of the woman but it also relates to her attitudes; note well that the Satan works to this ultimate outcome that the man takes himself as an animal only in all manners and he even swears deceptively again and again that he wants to make his attitudes better; he wants that the man and the woman come to such living of animals that they become most free in attitudes to each other, even if unrelated, as that is the biggest of his achievements against the man; that undoubtedly would lead them to many of extreme wrongs ahead so please note that only the tie of marriage justifies the most specific intimate relation of the man and the woman, and no other; Islam prohibits the woman to work in such environment that violates her basic HEJAB even, that is she becomes unable to hide her whole physique (except for her face,

hands, and feet) and even with choice at work to care about her basic HEJAB, she needs to ask Allah for mercy towards her as her actual place for living her life is at her home for sure; the Muslim woman may have taken that work at extreme necessity for survival yet even then she has no option but to care for HEJAB; and certainly, Allah only has the true authority; Al-Hamdu Lillah; the fifth of the significant points to note in these AAYAAT is that some of ULAMA have deduced by the 33rd AAYAT of this Surah AHZAAB that commands the wives of the Prophet PBUH in particular and all Muslim women in general to observe HEJAB, "and stay in your houses and do not display your finery (beauty) like the displaying of the First JAHILLIYAT" that it implies that there would yet come another JAHILLIYAT in manifestation of high magnitude as the first one; the relative mention denotes the coming of second one in the future as the statement would have been fine even without the mention of "first"; note that the words also are important by which we understand the meaning of the Holy Book Quran; this second JAHILLIYAT is wholly in presence now all over the world that is asking all of mankind to commit to injustice in matters of life and that particularly is asking women to commit to much shameful attitudes without care to good morality; if the will of Allah is to end this present JAHILLIYAT by EHSAAAN then the women among the Muslims (and even among other of peoples) would step

ahead who would adhere fast to Islamic values by His approval; this adherence would manifest the good morality as Islam takes it, in all walks of life; note that the first JAHILLIYAT ended by QITAL (i.e. the war against the ill-wishers of Islam) where the men among the Muslims were able by the will of Allah to spread the Islamic teachings that established justice all over the known world at those times and so it was by ADL that it ended; Al-Hamdu Lillah; those times of ignorance needed much care to end injustice from the surroundings with total attention towards Allah, whereas these times of ignorance need much care to end the extreme shameful attitude from the surroundings with total attention towards Allah; the world needs TABLIGH (the guidance to Islamic teachings) at present times as it might bring the observant persons who incline towards virtues, to Islam and it might bring the ill-wishers of Islam to make an honorable pact with Muslims to keep away from each other; this pact might provide them the time and space to understand Islam better; the life of mankind does ask for adjustments time and again for which we Muslims do need to present Islam by ADL or/and by EHSAAN; Al-Hamdu Lillah; the sixth of them is that the wives of the Prophet PBUH shall fulfill the Islamic commands with utmost fervor for the highest of obedience to Allah and His Apostle PBUH as the instruction for them here is, "and keep up prayer, and

pay the poor-rate, and obey Allah and His Apostle (PBUH)"; this care in speech, staying at residence, taking HEJAB, obedience to Allah and His Apostle PBUH would insha-Allah provide TAQWA to all of them, who are his household members, that would wash away the impression of any wrong that any of them may have committed and keep them to highest of purity inside; note that though here the AAYAT mentions the wives of the Prophet PBUH as his household members as the address here is to them, yet he has clarified that his son-in-law Ali-RA, Fatima-RA (his daughter and the wife of Ali-RA) and their sons Hasan-RA & Hussain-RA, are also included in the general meaning of this term; the seventh of them is that they need to remain attentive to the teachings that they receive at their good homes because AAYAAT of the Quran are recited there and the Prophet PBUH present them practically which denotes the wisdom to apply them; they must always remember that Allah is Knower of subtleties so He would care for their petty virtuous deeds too which they do habitually and He is most Aware of their such virtuous deeds too which they do by intention sincerely; certainly, He only has the true authority; Al-Hamdu Lillah.

AHZAAB-The Fifth Ruku

35. Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women and the humble men and the humble women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember-- Allah has prepared for them forgiveness and a mighty reward.

36. And it befits not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle (PBUH) have decided the matter; and whoever disobeys Allah and His Apostle (PBUH), he surely strays off a manifest straying.

37. And when you said to him to whom Allah had shown favor and to whom you had shown favor: Keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had greater right that you should fear Him. But when Zaid had accomplished his want of her, We gave her to you as wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed.

38. There is no harm in the Prophet doing that which Allah has ordained for him; such has been the course of Allah with respect to those who have gone before; and the command of Allah is a decree that is totally done:

39. Those who deliver the messages of Allah and fear Him, and do not fear anyone but Allah; and Allah is sufficient to take account.

40. Muhammad (PBUH) is not the father of any of your men, but he is the Apostle of Allah and the Last of the Prophets; and Allah is Cognizant of all things.

The first AAYAT of this Ruku explicitly states that the virtues of the Muslim woman have utmost significance at AKHIRAT for her in the same way as virtues of the Muslim man has importance there; note that the manner of expressions of the Holy Book Quran is that it addresses men but women are included in such commands which are relevant even to them; however, some women at that time raised this issue in front of the Prophet PBUH and in response to it, Allah sent this AAYAT at AHZAAB; Al-Hamdu Lillah; the placement of this AAYAT also elucidates this matter that though the wives of the Prophet PBUH have an exceptionally high status among the Muslim women, yet all have the total chance to gain the highest of status at AKHIRAT by their virtuous doings; at the present era, the women who are keen to present themselves as equals to men in

worldly matters, need to understand that at the world, the woman has been given in care of the man (i.e. her father before marriage and her husband after it) for her own advantage but at AKHIRAT, where the virtuous deeds count, they certainly are equals; the manifest point is that even the physique of the woman does not agree that she is equal to the man at the world yet everyone has got the task according to his/her placement and she is certainly most respectable as the assistant to the man; Surah NISAA-34 declares that the men are overseers upon the women at the world as Allah has given authority to some over some and because the men spent their finances on the women (as the man pays the MEHR to the woman at their marriage that is his liability and he sees to all of her genuine financial needs too at the married life); so this AAYAT at NISAA implies that virtuous women would remain obedient to the husband and would remain loyal to him safeguarding in his absence (his honor by avoiding all disloyalty to him and his assets that are in her custody); however, if the husband fears that she is developing the attitude of extreme rebellion to him, he would admonish her as best as possible for him; if her attitude still shows that she does not accept his authority in issues of life, he would leave her alone at her sleeping place (and he would take his bed apart from her at the room or elsewhere at the residence); then also if she is reluctant to accept his authority and

to live under his command then that is most shameful for the woman according to Islam and he is allowed even to beat her lightly (in such manner according to the Ahadith that he does not hit her at the face and the punishment does not leave any evident mark on her physique); note that Islam mostly asks for the corporal punishment where the offence is much shameful according to the Islamic teachings though here, he would take it as the last resort; if she ultimately gives-in and totally obeys her good Muslim husband, who leads her on the right path, then he must not search ways to impose his authority (as that would only denote his perversion in the matter); he must remember that though Allah has given him authority over her yet He certainly is Most Exalted and Greatest (so He would punish him on his unlawful doings against his wife who also is among His slaves); Al-Hamdu Lillah; note for each of these ten virtues that this AAYAT at AHZAAB in study, has mentioned categorically that "submission" means to care for the pleasure of Allah in whatever deeds a person undertakes with total submission to Him; "belief" means to believe in all significant Islamic teachings sincerely; "obedience" means to remain obedient to Allah and to follow the Sunnah of the Prophet PBUH; "truthfulness" means to remain firm on the commitment to Islam at all situations; "patience" means to bear the troubles that come in life with attention towards Allah keeping away from all wrongs

and to live the life at the world by necessities; "humbleness" means to do all virtuous deeds, especially the reading of Salah, with attention towards Allah in the manner by which the Prophet PBUH has clearly guided; "to provide charity" means to give to the needy from whatever surplus the person has after the fulfillment of his/her needs; "to fast" means to keep all SIYAM at the month of Ramadhan; "guarding the private parts" means to avoid adultery (and fornication) with all care to chastity that Islam asks of all Muslim persons; "remembrance of Allah" means to see the pleasure of Allah in whatever the Muslim person does, so even his/her speech denotes his/her attention towards Allah as that would surely comprise of such terms that praise Allah all the time; Al-Hamdu Lillah; note that there is an authentic Hadith which Tirmidhi has narrated that the Prophet PBUH said, "if anyone guarantees me about what is between his jaws and what is between his legs then I guarantee him Paradise" and note also that this AAYAT asks Muslims persons, all of men and women, to commit totally to the five pillars of Islam (except for Hajj) which are to develop true belief inside upon Allah, to read Salah, to help the needy by Zakat and to keep fast during the holy month of Ramadhan; all Muslims shall see to these with utmost care though providing Zakat or/and keeping fast are subject to having surplus amounts and sound health respectively; the absence of mention of Hajj here is

because the Muslim person is liable to it only when he/she has sufficient resources to perform it and the way to it is safe from any challenge to his/her belief, life, property & honor whereas the Muslim woman needs MAHRUM (such male relative who is disallowed to marry her like her father, brother etc.) too to perform Hajj or she accompanies her husband; note also that once a person starts his/her virtuous doings from submission to Allah, he/she comes to the remembrance of Allah with commitment to all virtuous deeds that are mentioned at this AAYAT though some good persons may have much quantity of them due to high chances received in life; Al-Hamdu Lillah; AAYAAT ahead at this Ruku relate to the marriage of ZAYNAB-RA the daughter of JAHASH, to Zaid-RA the son of HARITHA, and then after he had divorced her and she had passed her IDDAT, to the Prophet PBUH; note that the Prophet PBUH had taken another ZAYNAB-RA who was the daughter of KHUZAIMA, in his marriage too in the fourth year of HIJRAH who had died within a few months of their marriage, so she was the only wife of the Prophet PBUH, besides Khadijah-RA, who died in his life-time; Surah AHZAAB had begun by addressing the Prophet PBUH to always remain attentive to Allah for strength of his belief and never comply to the wishes of disbelievers and hypocrites and though this direction that AHZAAB gives at its start, applies to all true Muslims yet the address particularly to the Prophet

PBUH is due to the reason that Allah willed that he marries ZAYNAB-RA, the divorced wife of Zaid-RA who was his slave whom he had released from slavery and had adopted as his son; so this Ruku takes-on that matter now whereas this is notable that at those times, marrying the wife of the adopted son was taken as equivalent to marrying the real daughter-in-law which was considered against morality; Allah willed to make things better in this matter that the Muslims do not take adopted relations as actual relations to them and for this, He asked the Prophet PBUH to marry her when Zaid had divorced her and her IDDAT is over (and when Allah issued this command to the Prophet PBUH, then he adjusted himself to it and bore it in his mind); Al-Hamdu Lillah; note that the brother of ZAYNAB was reluctant to marry her to Zaid when he had extended his proposal for her and she also was not happy with this proposal yet the Prophet PBUH had told him to marry her to Zaid and had asked her to accept him as her husband; AAYAT-36 refers to this matter as it reads, "and it befits not a believing man and a believing woman that they should have any choice in their matter when Allah and His apostle have decided the matter; and whoever disobeys Allah and His apostle, he surely strays off a manifest straying"; so her brother married her to Zaid and she accepted this at that time; however, she could not bring herself to agree with the situation that she, one of the ladies of noble standing,

is married to such man who has been released from slavery; the friction between them ultimately led to their divorce though the Prophet PBUH did try that the situation does not worsen to this stage; note that Allah had provided him awareness that their marriage would come to an end yet he did try according to the manifest commands of Islam, that some reconciliation between them does occur; note in comparison, the event that Surah KAHF has narrated about Moses-AS and KHIDHR where Moses had objected at some acts of KHIDHR as they were seemingly against the clear commands of Allah and though he had come to KHIDHR to gain some intellect from him by the command of Allah, yet surely he had to object at such of his doings, being the Messenger of Allah, to do justice to his liability for certain; see also the note at the tenth Ruku of KAHF; Al-Hamdu Lillah; so this tells that though he knew this outcome yet he did advise him to the better manner to deal with the matter; however, it did become most obvious that the marriage of Zaid & ZAYNAB is over and by the command of Allah, the Prophet PBUH would have to take her as his wife that would rectify her grief as she was not happy with her marriage with Zaid at the first place; but he knew well that the mean persons, who seek chance to humiliate him, would pounce on this issue and would ignore completely that his task is to provide such virtuous teachings that make attitudes better; so he kept his intention to marry her

most concealed for the time being which he has developed due to the command of Allah though he knew well that he has to do it ultimately as Allah had commanded it; but Allah willed that this intention does come in open at that very time and that he discards the fear of all mean persons among the disbelievers and the hypocrites; so Allah told him that He has given her into his marriage and now, he only has to accept it manifestly; note that ZAYNAB-RA sometimes mentioned this honor with pleasure (and with gratitude to Allah) that Allah had mentioned in the Quran that He gave her into the marriage of the Prophet PBUH; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAT-37 presents the situation, "and when you said to him to whom Allah had shown favor and to whom you had shown favor (i.e. Zaid Ibn HARITHA)- keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light (i.e. the Prophet PBUH shall marry her when this matter is over according to the command of Allah), and you feared men, and Allah had greater right that you should fear Him; but when Zaid had accomplished his want of her (and she completed her IDDAT), We gave her to you as wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed"; the notable thing here, besides

the mention that Allah has given ZAYNAB to the Prophet PBUH as his wife, is that though the true Muslims have to obey the Prophet PBUH in his commands yet when he gives some advice as request but not as command, they may not apply it to practice though its absence in practice would need his assent; another notable thing here is that Allah gave splendid honor to Zaid-RA by mentioning him as "to whom Allah had shown favor and to whom you had shown favor", and with that He mentioned him by his name at this AAYAT; note that Zaid is the only one of SAHABA (companions of the Prophet PBUH) who is mentioned by name in the Quran; still another notable thing here is that it tells the Prophet PBUH that he shall not fear any person where he has to fulfill the task that Allah has demanded of him (and as for this specific task, he had developed his intention to do it in accordance to the command of Allah, yet at the same time, he did worry about the talks of mean persons around) and AAYAAT ahead are explicit on this; Al-Hamdu Lillah; they tell explicitly that when Allah asks him to do something, he would not decide on it whether it would seem fine or awkward at some given situation but he shall do it then & there; those who had been His Messengers had surely done what He had demanded of them and the word of Allah is the decreed affair; Al-Hamdu Lillah; AAYAAT-38 & 39 read about this, "there is no harm to the Prophet (PBUH) doing that which

Allah has ordained for him (and he does not need to worry about the talks of mean persons as Allah would punish them severely); such has been the course of Allah with respect to those who have gone before- and the command of Allah is a decree that is totally done- (so this course of Allah was for all His Messengers in particular before Muhammad PBUH too and it generally is for all) those who deliver the messages of Allah and fear Him, and do not fear anyone but Allah (in submission to His command); and Allah is sufficient to take account (of all those mean persons who blame the good persons upon submission to commands of Allah, the true Lord)"; Al-Hamdu Lillah; AAYAT-40, the last AAYAT of the Ruku, explicitly declares that Muhammad PBUH is the last of all Prophets of Allah so after him, Allah would not send any Prophet, any Messenger, any Apostle to the world as He has provided the Quran, the final message of Allah, to all mankind through him to practice; note that all Messengers of Allah are His Prophets too for certain, so when Allah has categorically stated that Muhammad PBUH is the last of His Prophets (NABIYYEN), it explicitly tells that he also is the last of His Messengers (RUSUL); Al-Hamdu Lillah; so now, the Message of Allah exists written with us in the form of the Holy Book Quran and Allah has taken the responsibility for its protection upon Himself so that His Word (that He gave to Adam) is not violated that he would keep the Truth always clear for

all to accept or to reject so no injustice takes place when He judges all persons at the time of HASHR; it certainly is the only miracle that Allah provided to Muhammad PBUH and He gave protection to everything that was related to its text and its meaning as He mentioned at Surah HIJR-9; there were such people who wrote it beautifully with utmost care at all times and places even before the printing manner for it was available, by the will of Allah and there stood people namely HUFFAZ from the very time of its descent that still stand for it, by the will of Allah so these HUFFAZ remembered it amazingly, word by word by heart; Ahadith, that report the Sunnah of the Last Prophet Muhammad PBUH and explain the Holy Book Quran most clearly for practice, remain totally secured at the good books that the compilers of Ahadith compiled for them (that the students of Islam learn thoroughly at different Islamic schools), by the will of Allah so that the clarification of it remains available at all times and at all places; its language Arabic still is very much active language of the world by the will of Allah and in fact, the Holy Book Quran receives, and has always received, the highest value in the Arabic literature; note also that Allah protected the Muslims from the enemy when they had put the Holy Book Quran into practice individually and collectively with all fervor and this tells in clearest of terms that whoever and whatever relates to it, Allah would certainly provide

security for all such, as He has taken the provision of security to the Quran as His responsibility; today, there are such good printing foundations that by the will of Allah, publish it with utmost care to its text and provide it in totally the same manner as Allah descended it to the mankind for the Guidance to the right path; Al-Hamdu Lillah; this also is undeniable fact (which also expresses its security that Allah has provided to it) that the disbelievers have always remained unable to imitate the Quran as it has amazing integrity not only in its meanings but also in its words; so the AAYAT explicitly presents the established fact in totally plain terms that Muhammad PBUH was and is the last of Messengers of Allah to all peoples of the world, that come after him at any of times and at any of places in the world to live-on their lives; certainly, Allah only has the true authority; Al-Hamdu Lillah; the placement of this AAYAT tells explicitly that as last of Messengers of Allah, Muhammad PBUH had to set an example that Muslims would not take the adopted relations as the real ones in practice; he is the last Messenger of Allah and the significance of the issue demands that he clarifies it by his own practice to settle it for once and for all; and he is not the actual father of any man including Zaid though spiritually, he certainly is the father to all true Muslims; Al-Hamdu Lillah; note that the AAYAT mentions explicitly that "he is not the father of any of your men" as he did have

four daughters though three of them died in his lifetime except for Fatima-RA who lived for 6 months ahead after the end of his life at the world whereas all his male children had died at infancy; this AAYAT implies in clearest of terms that whoever believes in someone as among the Prophets of Allah after Muhammad PBUH, he/she is out of the fold of Islam undoubtedly, for certain, indeed; Al-Hamdu Lillah.

AHZAAB-The Sixth Ruku

41. O you who believe! remember Allah, remembering frequently,

42. And glorify Him morning and evening.

43. He it is Who sends His blessings on you, and (so do) His angels, that He may bring you forth out of utter darkness into the light; and He is Merciful to the believers.

44. Their salutation on the day that they meet Him shall be, Peace, and He has prepared for them an honorable reward.

45. O Prophet! surely We have sent you as witness, and as bearer of good news and as warner,

46. And as one inviting to Allah by His permission, and as light-giving torch.

47. And give to the believers the good news that they shall have a great grace from Allah.

48. And be not compliant to the disbelievers and the hypocrites, and leave ignored their annoying talk, and rely on Allah; and Allah is sufficient as Protector.

49. O you who believe! when you marry the believing women, then divorce them before you touch them, you have in their case no term which you should reckon; so make some provision for them and send them forth a goodly sending forth.

50. O Prophet (PBUH)! surely We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who fled with you; and a believing woman if she gave herself to the Prophet (PBUH), if the Prophet (PBUH) desired to marry her-- specially for you, not for the (rest of) believers; We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to you; and Allah is Forgiving, Merciful.

51. You may put off whom you please of them, and you may take to you whom you please, and whom you desire of those whom you had separated provisionally; no blame attaches to you; this is most proper, so that their eyes may be cool and they may not grieve, and

that they should be pleased, all of them with what you give them, and Allah knows what is in your hearts; and Allah is Knowing, Forbearing.

52. It is not allowed to you to take women afterwards, nor that you should change them for other wives, though their beauty be pleasing to you, except what your right hand possesses and Allah is Watchful over all things.

The Ruku starts by the guidance to all Muslims to persist on remembrance of Allah at all times; note that "remembrance of Allah" means to see the pleasure of Allah in whatever the Muslim person does, so even his/her speech denotes his/her attention towards Allah as that would surely comprise of such terms that praise Allah all the time; Al-Hamdu Lillah; certainly, all attitudes of Muslims would show this remembrance and their deeds also would manifest it; note that SALAH (that is the most virtuous deed that the Muslim person commits) and SABR (the patience that relates to his inside which asks him to live by necessities at the world) are the highest features that relate to His remembrance; Al-Hamdu Lillah; at Surah AN'AAM, Allah asks the Prophet PBUH, "say- surely, (as for) me, my Lord has guided me to the right path, that is the religion which is totally right, the faith of Ibrahim the upright one, and he was not of the polytheists; say-

surely my SALAH and my sacrifice (of desires that may ask for assets and status at the world) and (so) my life and my death are (all) for Allah, the Lord of the worlds; no associate has He; and this am I commanded, and I am the first of those who submit; say- what! - shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed" (AN'AAM-161 to 164); Al-Hamdu Lillah; the notable thing about SALAH is that it brings the Muslim person near to Allah as he persists on His remembrance by it so whereas SABR stops him from any attachment to the world by remembrance of Allah, SALAH brings him to the attachment of AKHIRAT by remembrance of Allah, the true Lord; Al-Hamdu Lillah; Allah asks the attitude of SABR from all Muslims (especially those who have the knowledge of the Quran) who would not only live by Islam but being the force of Allah, they would also ask all to live by Islam (by TABLIGH only in these current times unless they are challenged at the war-field); Al-Hamdu Lillah; the true remembrance of Allah is the only thing that provides the peace to hearts; Surah RA'AD states about such righteous persons who are truly attentive to Allah that He guides them to Himself as they are "those who believe and whose hearts are set at rest by the remembrance of Allah; surely by Allah's

remembrance only, are the hearts set at rest" (RA'AD-28); at Surah BAQARAH, before asking the true Muslims for SABR and SALAH, AAYAT-152 reads "Remember Me, I would remember you" which actually tells, "Remember Me (in the world), I would remember you (at AKHIRAT)"; "Remember Me (in your near-ones), I would remember you (in angels)"; "Remember Me (today), I would remember you (tomorrow)"; "Remember Me (in your happiness), I would remember you (in your troubles)"; "Remember Me (wherever you are), I would remember you (wherever you are)"; "Remember Me (at all times), I would remember you (at all times)"; it is the honorable word that Allah gives to all persons that have goodness in them to believe in Him and to do their deeds according to that belief; Al-Hamdu Lillah; AAYAAT-43 & 44 tell that Allah sends His blessings on the true Muslims which has brought them out of darkness (i.e. wrong ways that is mentioned in plural as wrong ways are many) towards the right path (which is the light mentioned in singular as this only is the virtuous manner of living) and this has given them the strength to bear wrongs of the disbelievers and the hypocrites against them; and angels always pray Allah for the true Muslims that Allah forgives them on any of wrongs that they may commit and that they always receive-on blessings from Allah; Al-Hamdu Lillah; the true Muslims would get the greetings at the Day when they meet Allah by SALAM (peace) and there, they

would have the most honorable reward; so DUA to remain on the right path and to get mercy from Allah is necessary for safety at AKHIRAT with necessary acceptance of the message that the Prophet PBUH has brought to all peoples of the world; Al-Hamdu Lillah; note that authentic Ahadith have told the Muslims that they shall never show pride on high quantity of their good deeds as each of them is fruitful only when Allah accepts it into their document of deeds by His mercy; so each of good deeds does need the mercy of Allah for certain; Al-Hamdu Lillah; AAYAT-45 & 46 ahead read, "O Prophet (PBUH)! surely We have sent you as witness (so he would testify at the Day of Judgment that he did provide the message of Allah to peoples at his time and after him, his UMMAH took-up the task), and as bearer of good news (for the righteous persons) and as warner (for all those who are disbelievers); and as one inviting (all peoples of the world) to Allah by His permission (this means that though all Muslims have to invite all peoples to Islam yet he particularly has this beautiful task as the Messenger of Allah), and as light-giving torch (to the right path)"; Al-Hamdu Lillah; he shall particularly provide the good news to the true Muslims that they shall receive highest of bonuses even at life at the world when they are totally attentive to Allah, the true Lord; so this happened as the Muslims rose to height when they spread Islam by the blessing of Allah and got much convenience in living at the world,

due to gain of much resources that they got by enemy; Al-Hamdu Lillah; AAYAT-48 emphasizes that the Prophet PBUH shall not obey the disbelievers and the hypocrites and here it means specifically that he shall not stop his task i.e. TABLIGH of Islam to all peoples due to adverse attitudes of such persons even, who are inclined to disbelief or who show hypocrisy; he shall ignore the adverse talks that they commit to, and he shall trust Allah totally (as he has always done) because He would provide safety from all adverse planning that the disbelievers and the hypocrites make against Islam; Al-Hamdu Lillah; AAYAT ahead directs the Muslims that if any of them marries any of the Muslim woman and then divorces her when he has not yet availed valid privacy with her, she will not make any IDDAT (specific period in waiting before remarrying) due to this marriage with him though he would have to provide some necessary provision to her; this necessary provision would be the half of her MEHR (the amount that the man has to give to the woman to take her as his wife which is among her rights on him) that had been mentioned for her for this marriage; however if it is unmentioned for some reason, he would have to give her MUTATUN-NIKAH (as necessary provision that shall be a worthy complete eastern dress to her); Al-Hamdu Lillah; the last three AAYAAT of the Ruku ahead provide the ruling specifically for the marriage of the Prophet PBUH which tells among other things,

that he would not divorce any of his wives; AAYAT-50 tells that Allah has permitted number of wives for him but this is an exceptional permission for him as Muslims in general, are allowed to keep four wives only at one time for them; note that when he married ZAYNAB-RA on the command of Allah, he already had four wives with him; it tells that he may take wives from his first cousins but they must have migrated to Madinah and not stayed behind at Makkah; this AAYAT makes lawful to him by the term "whom your right hand possesses", those slave-women too whom he takes from the prisoners of war according to the custom of the day; it is not totally clear how many slave-women he did have though the maximum number has been mentioned as three (among them, only REHANA-RA of BANU-QURAIZAH is confirmed to be her slave-woman as MARIAH-QABTIYAH-RA had achieved the status of his wife); so he had twelve wives including MARIYAH-QABTIAH whereas he probably had two of slave-women which included one other besides REHANA; see the note at end of my writing "Notes on Tirmidhi-Ahadith" for detail to his respectable wives; note that even if taken that he did have two of slave-women, the total figure comes to fourteen and it is most certain that his sexual relations never went beyond these women while the reason for his legitimate relation to them was never any lust as he certainly had the beautiful angelic character; note that he spent all his

youth and some of his ripe age too with respectable Khadijah-RA, who was fifteen years older than him and the only wife he had up-to his age of 50, and then he married SAUDAH-RA who was very near to his age, and that only after the death of Bibi Khadijah-RA; "Notes on Tirmidhi-Ahadith" also provides the general issues that relate to number of marriages of the Prophet PBUH at end of its "book on good manners"; and it is most notable that the Holy Prophet PBUH had married widowed or divorced women only except for Bibi Ayesha-RA and he never divorced any of his wives; Al-Hamdu Lillah; this AAYAT at end, tells that Allah has provided rulings for those women too whom the Muslims take in marriage and He is Forgiving on their faults about their wives and Merciful to provide space to them to make the situation better which relates to their wives; the significant thing to mention here is that there are some issues in which the Prophet PBUH has exceptional rulings which mostly relate to his family besides the permission to take more than four wives at one time as for instance, he was not allowed to divorce any of his wives and none of Muslims was allowed to marry any of them after him; he was not allowed to marry any of women from among people of the book; he and his family members were not allowed to take SADAQAH and his descendants too are not allowed to take it; his heritage of tangible assets, was not distributed according to his directive; and he was

permitted to treat his wives differently as he pleases which is not for other of Muslims (as they have to care for all their wives by total justice in issues where they may exercise control) and AAYAT-51 ahead is explicit on this; however, it is notable that as this was permission from Allah to him and not His command so he did care for all of them by total justice though he did ask Allah for forgiveness on more inclination of heart towards any of them; note that more inclination of heart to any of wives is not questionable even for an ordinary Muslim who may have four wives together at one time; Al-Hamdu Lillah; AAYAT-51 clarifies that even if the Prophet PBUH does treat his wives in different manners, they would still be happy with him (due to their prominence among the Muslim women) and would not grieve (on the difference he keeps among them) and would be pleased with whatever provisions the Prophet PBUH gives to them; Al-Hamdu Lillah; Allah knows that the Prophet PBUH is most sincere to his task of spreading the teachings of Islam which asks that he has utmost relief at his good household; the last AAYAT of the Ruku gives this info explicitly that the Prophet PBUH would not take any other woman except from among the women that AAYAT-50 has categorically mentioned; it reads, "it is not allowed to you (O Prophet PBUH) to take women afterwards (that means besides those women who are categorically mentioned), nor that you should change them for other

wives (that means the Prophet PBUH shall not divorce any of his wives, that are presently his wives or would come into his marriage), though their beauty be pleasing to you (but they do not conform to the women mentioned and note here that the Prophet PBUH also is among mankind who does have natural attraction towards woman, but not any lust towards them), except what your right hand possesses (that is if he wants to take some woman as his slave-woman from among the prisoners of war then there is no count for that) and Allah is Watchful over all things (so He knows well that the Prophet PBUH is most sincere to his task and has nothing negative in his person)"; Al-Hamdu Lillah; note that with this open permission to marry many of women and to take many of slave-women, the Prophet PBUH took five women only, after the descent of this AAYAT, as his wives; these five of his most respectable wives were JAVERIA, UMME-HABIBAH, SAFIYAH, MAYMUNAH and MARIAH (may Allah be pleased with all his wives who are the mothers of the true Muslims) and he probably took only two of slave-women and so with all said, the notable point is that he must be given credit that he reserved himself to these fourteen women when he was allowed to take high number of them and that even was to establish good relations then with tribes at Arabia as the tribes gave respect to such person, who lived virtuously and who married any woman from their tribe providing her

utmost respect; so the outcome of these marriages was that these tribes checked averse attitudes against Muslims and tended to peace; Al-Hamdu Lillah.

AHZAAB-The Seventh Ruku

53. O you who believe! do not enter the houses of the Prophet unless permission is given to you for meal, not waiting for its preparation being finished- but when you are invited, then enter, and when you have taken the food, then disperse- not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth; and when you ask of them any goods, ask of them from behind a curtain; this is purer for your hearts and for their hearts; and it does not befit you that you should give trouble to the Apostle of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah.

54. If you do a thing openly or do it in secret, then surely Allah is Cognizant of all things.

55. There is no blame on them in respect of their fathers, nor their brothers, nor their brothers' sons, nor their sisters' sons nor their own women, nor of what their right hands possess; and be careful of Allah; surely Allah is Witness of all things.

56. Surely Allah and His angels bless the Prophet; O you who believe! call for blessings of Allah on him and salute him with a (becoming) salutation.

57. Surely (as for) those who speak evil things of Allah and His apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace.

58. And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin.

Surah AHZAAB goes on to relate decent social manners to live at the Islamic environment and the first AAYAT of this Ruku directs explicitly to such manners that relate to visiting each other; though it mentions these manners for visiting the houses of the Prophet PBUH yet these are valid in general except for the direction that no person should marry the wives of the Prophet PBUH after him ever; AAYAT guides explicitly that the Muslims shall not enter the houses of the Prophet PBUH unless they are invited there for a meal where they shall care to reach on such time that it is about ready to serve and they shall leave as soon as they finish the meal without any delay; their futile sitting before or/and after the meal that makes it gathering for mutual talks, disturbs the Prophet PBUH but due to

his decent manners, he forbears from mentioning it and does not disclose his disturbance; Allah tells here that He does not forbear from speaking that which guides attitudes of all persons to virtuousness; if the Muslims have to ask something needed from any of wives of the Prophet PBUH, they shall ask from behind the curtain (the Quran uses the term HEJAB here to express the required attitude) as that keeps check on tendencies at both sides so that they remain to decency; according to this direction, Muslims would see that they do not enter any of private houses without invitation (or due permission); and reach there when the food is about ready to serve and leave the place just as they finish eating of it and not seek talks to make it some place of meeting (except when the invitation mentions such sitting after the meal); at all places, the Muslims shall speak to unrelated women at extreme necessity only and only with care to HEJAB; Al-Hamdu Lillah; one of Ahadith relates about the descent of this AAYAT which Bukhari has recorded at the Book of Asking Permission; briefly, it relates from ANAS Ibn Malik, who used to serve the Prophet PBUH when he came to Madinah, that it descended during the marriage of the Prophet PBUH with ZAYNAB, the daughter of JAHASH, when at the morning he had invited some people who took their meal and went away but a group of them stayed and prolonged their stay; so the Prophet PBUH got up and went out, and ANAS-RA

accompanied him, till he came to the lintel of Ayesha's dwelling place and when he thought that those people had left by then, he returned but found that they were still sitting there and had not yet gone; so he went out again and again reached the lintel of Ayesha's dwelling place where ANAS accompanied him again; then waiting for some period of time again, he returned when he thought that those people must have left by then, and did find that those people had left the place; ANAS narrates that at that time the verse for HEJAB was revealed, and the Prophet PBUH set a screen between me and him (& his family); note that ANAS had reached the age of 15 years then, which is taken by normalcy as the age of adolescence; Al-Hamdu Lillah; AAYAT-54 ahead states, "if you keep something open or keep it in secret, then surely Allah is Cognizant of all things"; so all Muslims shall live in such manner that their intentions even, remain virtuous as Allah knows their intentions too and they must certainly keep check on all of their attitudes; Al-Hamdu Lillah; AAYAT-55 tells the exception to HEJAB and mentions such persons who may visit the wives of the Prophet PBUH without it; it reads, "there is no blame on them in respect of their fathers, nor their brothers, nor their brothers' sons, nor their sisters' sons nor their own women (so they would observe HEJAB to women that are not Muslims so that those women do not affect their psyche by their own manner of living, in any adverse manner), nor

of what their right hands possess (i.e. their female slaves); and be careful of Allah (i.e. they have to care for His pleasure in all deeds that they do); surely Allah is Witness of all things"; Al-Hamdu Lillah; the next AAYAT tells that Allah sends His blessings to the Prophet PBUH and the angels ask Allah for such blessings to him (and they pray Allah for the true Muslims too that Allah forgives them on any of wrongs that they may commit and that they always receive-on blessings from Allah as we have seen at AAYAT-43); Allah commands the Muslims at this AAYAT that they also must ask Allah for such blessings to him even if he already is among those whom Allah has provided the highest of status at the world and at AKHIRAT, because that would satisfy their love for the Prophet PBUH when they do give him something highly worthy from their side sincerely; Al-Hamdu Lillah; note that it is feasible to send DURUD to the Prophet PBUH (which is DUA to Allah to ask His blessings for him) and present SALAM to him from anywhere as mentioning his virtues in all good manner with love for him that occurs with acceptance of his Sunnah in practice, is in itself, one of the most virtuous acts though it must not raise his status to other than a man; ULAMA often guide to this that angels take that SALAM to him (by the will of Allah) but it is not feasible to speak to him even, in the direct manner; he had told at the very beginning of his mission of spreading Islam that he is

not able to save anyone at AKHIRAT who does not take-up the belief & the practice in Islam and that message remains noteworthy ever; Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku note that whoever would speak adversely of Allah and His Messenger, Allah would certainly curse all such persons at this world and at AKHIRAT so whatever they do, it would backfire on them and He has prepared extreme chastisement that would totally disgrace them at the world and at AKHIRAT; Al-Hamdu Lillah; as for those wrong persons who accuse the Muslim women for wrongs that they had not even thought of, which not only grieves them but also men related to them (especially their fathers and their husbands), they are not only guilty of false accusation but also of one of major sins; they have no shame as they blame the good Muslim women by false accusation in open to misguide other persons too, who have shame but little, to say such evil; they would certainly see the consequence of their wrong-doing not only at AKHIRAT but even at the world very soon, as this slander will never go unpunished; Al-Hamdu Lillah.

AHZAAB-The Eighth Ruku

59. O Prophet! say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper,

that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.

60. If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your neighbors in it but for a little while;

61. Cursed: wherever they are found they shall be seized and murdered, a (horrible) murdering.

62. (Such has been) the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah.

63. Men ask you about the hour; say: The knowledge of it is only with Allah, and what will make you comprehend that the hour may be nigh.

64. Surely Allah has cursed the disbelievers and has prepared for them a burning fire,

65. To abide therein for a long time; they shall not find a protector or a helper.

66. On the day when their faces shall be turned back into the fire, they shall say: O would that we had obeyed Allah and obeyed the apostle!

67. And they shall say: O our Lord! surely we obeyed our leaders and our great men, so they led us astray from the path;

68. O our Lord! give them a double punishment and curse them with a great curse.

The first AAYAT of the Ruku gives the command of HEJAB for the Muslim women most explicitly; it reads, "O Prophet! say to your wives and your daughters and the women of the believers that they let down upon them their over-garments (so HEJAB asks for additional clothing to women); this will be more proper, that they may be known and thus they will not be given trouble; and Allah is Forgiving (if a Muslim woman falls short of fulfilling the demand of HEJAB in total even with her good efforts), Merciful (so He would provide space to her to apply HEJAB in even better way)"; Al-Hamdu Lillah; note that there were ill-wishers of Islam at Madinah that were most mischievous persons among the Jews and among the hypocrites who troubled some of the Muslim women by immoral comments when they came out of their homes for some necessary tasks; so this AAYAT asked the Muslim women to take HEJAB on them so that these mischievous persons do not have any excuse that they did not recognize them that they are Muslim women, or else they would have not thrown immoral comments to them; at those times, the surroundings were somewhat permissive to pass adverse comments upon the slave-women so the mischievous persons took advantage of this and made it an excuse for their immoral comments; note also that this term HEJAB has three aspects to it; the first aspect is that a Muslim woman must not leave her home except for some necessity (the decision about necessity would be

hers, when she does care in practice about the basic teachings of Islam); the second aspect is that when she goes out of her home at some necessity and the environment is such that in general, the men care not to trouble her in any way then she might go out with her face, hands up-to wrist and feet up-to ankles uncovered though even then she would cover the whole body plus hair necessarily but if the environment is otherwise, then she would take care to cover her face too except for eyes; the third aspect is connected to the first that as soon as the necessity ends, she would return to her home without any waste of time as the basic place for her activity is her home for sure; with these aspects, it is fair to keep in mind that HEJAB does not relate only to the physique of the woman but it also relates most highly to her attitudes; see also the supplementary note that relates to AAYAT-59 of AHZAAB and AAYAT-31 of NOOR, after the note at the fourth Ruku of Surah NOOR; Al-Hamdu Lillah; the next three AAYAAT warn the hypocrites and all such persons who are not true to their belief but intend to fulfill only those commands of Allah that they find convenient to them and fruitful in their view for worldly achievements; it also warns all such persons too who seek to spread rumors especially those that may disgrace the Muslim women; AAYAT-60 mentions explicitly that if they do not desist from spreading rumors, Allah would put them into disgrace and they

would be at the mercy of the Prophet PBUH so they would live at Madinah for some period only; and to wherever they depart, even there they would live as cursed by Allah and their position would remain of such disgrace that wherever they are found, they shall be seized and murdered violently; AAYAT-62 mentions that this has always been the manner of Allah with respect to those that were alike to them who have gone before them; the AAYAT especially, emphatically and explicitly mentions to every person that "you shall not find any change in the course of Allah"; Al-Hamdu Lillah; AAYAT-63 tells that no person knows when the hour, the last day of the world, would take place as its knowledge is only with Allah and that might be very near to them; and the last five AAYAAT of the Ruku after that, tell about the Day of Judgment; note that the Quran mentions the hour and the Day of Judgment at places together in such manner as one comes right after another; this manner of presenting them together is most pronounced at Surah NAZI'AAT where AAYAAT-6 to 9 read, "the day on which the quaking one shall quake (i.e. the last day of the world); what must happen afterwards shall follow it (i.e. the Day of Judgment); hearts on that day (of Judgment) shall palpitate; their eyes cast down"; Al-Hamdu Lillah; in addition to other places, note that AAYAAT-8, 9 & 10 at Surah TOOR tell about the last day of the world and the AAYAAT ahead of them tell about the first

day of AKHIRAT; this also is the manner of expression at Surah TAKWIR where its first six AAYAAT relate the six events at the last day of the world (i.e. QIYAMAT) and its next eight AAYAAT relate the six events at the Day of Judgment (the day of HASHR); the Quran has its own beautiful manner of expression that explicitly tells all issues related to the man to guide him to the virtuous way of living, though it does ask the man highest of alertness to study it good by its context; Al-Hamdu Lillah; AAYAT-64 to 68 at this Ruku tell that surely Allah has cursed the disbelievers and has prepared for them a burning fire at AKHIRAT where they would abide for very long time and they shall not find a protector or a helper for them at that true life of AKHIRAT when their faces shall be turned over into the hell-fire; they shall have extreme repentance at their disobedience of Allah and His Messenger and they would ask Allah to put double punishment to their leaders and put highest of curse on them as they misled them at life at the world; this depiction of all these persons, implies that those who do not show obedience to Allah, the true Lord, and do not follow the Sunnah of the Prophet PBUH, they are asking for most severe punishment at the Day of Judgment where Allah would judge all persons for their belief and their deeds; they must repent here at the world and make things better for themselves now;

certainly, Allah only has the true authority; Al-Hamdu Lillah.

AHZAAB-The Last Ruku

69. O you who believe! be not like those who spoke evil things of Musa, but Allah cleared him of what they said, and he was worthy of regard with Allah.

70. O you who believe! be careful of (your duty to) Allah and speak the right word,

71. He will put your deeds into a right state for you, and forgive you your faults; and whoever obeys Allah and His apostle, he indeed achieves mighty success.

72. Surely We offered the trust to the heavens and the earth and the mountains, but they shrank from bearing it and were afraid of it; and man assumed it; surely he is unjust, ignorant;

73. So Allah will chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will turn (mercifully) to the believing men and believing women, and Allah is Forgiving, Merciful.

The first AAYAT of the Ruku asks the true Muslims never to speak anything that grieves the Prophet PBUH whereas AAYAT-56 & 57 have told explicitly, "surely Allah and His angels bless the Prophet (PBUH); O you

who believe! call for blessings of Allah on him and salute him with a (becoming) salutation; surely (as for) those who speak evil things of Allah and His apostle, Allah has cursed them in this world and AKHIRAT, and He has prepared for them a chastisement bringing disgrace"; these AAYAAT state that the true Muslims shall never be like those who spoke evil things about Moses, though Allah cleared him of what they said; according to context, this probably means that Bani-Israel used to complain to Moses-AS time & again for things he was not liable to and did not show any credit to him that he led them to freedom by the command of Allah; AAYAT-70 asks the true Muslims to speak in most virtuous manner that they do not speak ill of any righteous person ever as this would lead to the displeasure of Allah; the speech of a Muslim person must not grieve any person as it is capable to hurt especially those who are most sensitive; when true Muslims do care for their speech that it does not grieve any good person then Allah would make their deeds better and He would forgive their wrongs; this would lead them to much obedience to Allah and His Prophet PBUH and due to that, they would indeed achieve mighty success; Al-Hamdu Lillah; AAYAT-72 reads, "surely We offered the trust (AMANAT) to the heavens and the earth and the mountains, but they shrank from bearing it and were afraid of it; and man assumed it; surely he is unjust, ignorant (if he does not fulfill the demand of this

AMANAT)"; note for awareness of this AAYAT that Allah presented this AMANAT to all of His creation (especially mountains as it needed much strength to bear it) yet all of them shrank away from bearing it as they feared justly and wisely that they are not capable to fulfill its demand according to their creation (as they worship Allah without any free-will) but the man took it; note that Allah asks for total sincere obedience from all of His creation and the Man and the Jinn, the only two of His creation whom Allah has given the free-will, must certainly obey Him by their free-will; Al-Hamdu Lillah; all persons among the mankind took this AMANAT upon them at the world of spirits where Allah has presented it to them and this AMANAT comprises of commands of Allah which all persons have to fulfill as their obligations so that the life of the man in general, manifests most clearly that he is the KHALIFAH of Allah who has to bring all of mankind to live according to His guidance; Al-Hamdu Lillah; the man has to believe truly in TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); in AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); in RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path); these are the fundamental teachings of Islam from all times though in practice, Islam manifested completely at the golden times of the last Messenger Muhammad PBUH

only and that is what Allah stated in one of the last AAYAAT of the Holy Book Quran which reads that "this day (O Muslims) have I perfected your DEEN for you and completed My favor unto you, and have chosen for you as DEEN al-Islam" (Surah MA'EDAH-3); here the term DEEN is used as the complete code of life that comprises of all commands of Allah that He has provided to the man while YAUMUD-DEEN (the day of DEEN) means the Day of Judgment as we have studied at Surah FATIHA; Al-Hamdu Lillah; the man fully understood even at that time at the world of spirits where he took this liability upon him, that all those who do not fulfill necessary demands of Islam (the complete code of life set by Allah that comprises of His commands), all such persons would be punished by the hell-fire and that would show clearly that those are totally unjust and ignorant as they also had taken this liability upon them when all of the mankind took it; certainly, Allah would care for all those believing men and believing women who do fulfill their word and remain sincerely committed to the commands of Allah; the last AAYAT tells about the two sections of the mankind there at AKHIRAT; one of them would be of hypocrites and the polytheists, both men and women, so it would include all disbelievers in Allah, the true Lord; the other would be of the true believers among the mankind, both men and women, to whom Allah would show utmost forgiveness and total mercy at AKHIRAT;

certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah SABA

(Consists of 6 Ruku; MK-7)

SABA-The First Ruku

1. (All) praise is due to Allah to Whom belongs what is in the heavens and what is in the earth, and to Him is due (all) praise in the hereafter; and He is the Wise, the Aware.
2. He knows that which goes down into the earth and that which comes out of it, and that which comes down from the heaven and that which goes up to it; and He is the Merciful, the Forgiving.
3. And those who disbelieve say: The hour shall not come upon us. Say: Yea! by my Lord, the Knower of the unseen, it shall certainly come upon you; not the weight of an atom becomes absent from Him, in the heavens or in the earth, and neither less than that nor greater, but (all) is in a clear book
4. That He may reward those who believe and do good; these it is for whom is forgiveness and an honorable sustenance.

5. And (as for) those who strive hard in opposing Our AAYAAT, these it is for whom is a painful chastisement of an evil kind.

6. And those to whom the knowledge has been given see that which has been revealed to you from your Lord, that is the truth, and it guides into the path of the Mighty, the Praised.

7. And those who disbelieve say: Shall we point out to you a man who informs you that when you are scattered the utmost scattering you shall then be most surely (raised) in (to) a new creation?

8. He has forged a lie against Allah or there is madness in him. Nay! those who do not believe in AKHIRAT are in torment and in great error.

9. Do they not then consider what is before them and what is behind them of the heaven and the earth? If We please, We will make them disappear inside the earth or bring down upon them a portion from the heaven; most surely there is a sign in this for every servant turning (to Allah).

Surah SABA guides most explicitly to the awareness that Allah only is truly Powerful and He would certainly give to each person what he/she truly deserves at AKHIRAT; it guides that whatever someone gets from the worldly assets, that must not make him/her forget that he/she has to answer for his/her belief at

AKHIRAT and so he/she shall only use it for the pleasure of Allah and he/she shall not let anyone misguide him/her as at AKHIRAT, every person has to face the consequence for all his/her doings totally alone where repentance on the wrong-doings would be useless; it guides that He only has provided the physical needs and the spiritual need of all persons so every person shall remain most attentive to Allah at the world so that he/she gets the true success at AKHIRAT; Al-Hamdu Lillah; the Surah starts by the praise of Allah that everything among His creation in the heavens and in the earth praises Him; the Man and the Jinn too have to praise Him truly showing their gratitude to Him, by the free-will that He has provided to them; Al-Hamdu Lillah; at AKHIRAT, it would become totally obvious that all praise truly is for Him only, as the Man and the Jinn would see the outcome of their doings there clearly; He has all true wisdom so He directs all doings of men to bring the outcome that He intends from them and He is totally aware of all doings of men; Al-Hamdu Lillah; the second AAYAT states, "He knows that which goes down into the earth (i.e. seeds and corpses) and that which comes out of it (i.e. the fruits, vegetables, harvests, crops and at AKHIRAT, the dead would come out of it) and that which comes down from the heaven (i.e. rains and angels that descend with commands of Allah) and that which goes up to it (i.e. the water particles and the doings of men and also the

spirits of good persons which go to ELIYYEN); and He is the Merciful, the Forgiving"; so He eliminates much of impression of wrong doings of men so that they get ample space at life to prove that they deserve Jannah, by getting the pleasure of Allah; Al-Hamdu Lillah; AAYAAT-3 & 4 tell about the last day of the world that even if the disbelievers speak against it, it is sure to come as then Allah would raise all persons from dead after it at the Day of HASHR that is the Day of Judgment, where He would provide the good results of the righteous doings of those persons who kept to the true belief and did all their deeds according to that true belief; nothing escapes away from the knowledge of Allah, the true Lord, whether small or large and He has kept record of all things in writing in clear book; Al-Hamdu Lillah; AAYAT-5 tells, "and those (of extreme disbelievers) who strive hard in opposing Our AAYAAT (at life at the world), these it is for whom is a painful chastisement of an evil kind (at AKHIRAT, the true life)"; so every person would receive what he/she deserves there due to the life that he/she spent at the world; there, all those who did understand the Quran would see manifestly that it certainly presented the truth about the Day of Judgment; certainly, it guides to the true path of Allah, Who has all authority to keep the world to the manner He intends so here also, there always remains His praise; Al-Hamdu Lillah; the couple of AAYAAT ahead that are AAYAAT-7 & 8 mention the

objection that the disbelievers raised against the Day of HASHR, which read, "and those who disbelieve say- shall we point out to you a man who informs you that when you are scattered the utmost scattering you shall then be most surely (raised) in (to) a new creation?- he has forged a lie against Allah or there is madness in him; (Allah replies to their doubt that) nay! those who do not believe in AKHIRAT are in torment (at AKHIRAT which is sure to come) and in great error (at life at the world)"; this tells that though they did believe in Allah yet with addition of much wrongs to their belief as they believed in Him with this notion that He would not bring any judgment upon them ever and there were such persons in them too who had this notion that if it does come, those whom they believed in as equal in authority to Allah (including even their idols), would save them from all wrath of Allah; the Satan misguides the disbelievers in such manner that they lose their sanity and take wrong notions by their own; certainly, Allah has guided all persons to the right path and certainly, He would bring the Day of HASHR where He would judge all persons according to their belief and according to all their doings at life at the world as He has told the Man clearly; Al-Hamdu Lillah; the last AAYAT of the Ruku mentions the authority of Allah, "do they not then consider what is before them and what is behind them of the (nearby) heaven and the earth?- if We please, We will make them disappear

inside the earth or bring down upon them a portion from the (nearby) heaven; most surely there is a sign in this for every servant turning (to Allah)"; Allah has created the nearby heaven above all of mankind in such manner that it does not fall upon the earth and He has created the earth in such manner that keeps all of mankind to it; if Allah wills, He would make the earth swallow up the disbelievers (as He does show by earthquakes) and He would make some part of the nearby heaven fall upon them (as He does show when He makes a meteoroid survive a trip through the atmosphere and hit the ground as meteorite); seeing this sign, every person among the mankind needs to believe in Allah, and all such persons who really do believe in Allah, must remain steadfast upon their belief with clear acceptance that AKHIRAT would certainly take place so their good belief and their good deeds according to it, would lead them to the true success at that true life ahead; Al-Hamdu Lillah.

SABA-The Second Ruku

10. And certainly We gave to DAWUD excellence from Us: O mountains! sing praises with him, and the birds; and We made the iron pliant to him,

11. Saying: Make ample armor (coats of mail), and assign time for the making of coats of mail and do good; surely I am Seeing what you do.

12. And (We made) the wind (subservient) to Solomon, which made a month's journey in the morning and a month's journey in the evening, and We made a fountain of molten copper to flow out for him, and of the jinn there were those who worked before him by the will of his Lord; and whoever turned aside from Our command from among them, We made him taste of the punishment of burning.

13. They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place; give thanks, O family of DAWUD! and very few of My servants are grateful.

14. But when We decreed death for him, naught showed them his death but a creature of the earth that ate away his staff; and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment.

15. Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord!

16. But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.

17. This We requited them with because they disbelieved; and We do not punish any but the ungrateful.

18. And We made between them and the towns which We had blessed (other) towns to be easily seen, and We apportioned the journey therein: Travel through them nights and days, secure.

19. And they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves so We made them stories and scattered them with an utter scattering; most surely there are signs in this for every patient, grateful one

20. And certainly the Satan found true his conjecture concerning them, so they followed him, except a party of the believers.

21. And he has no authority over them, but that We may distinguish him who believes in AKHIRAT from him who is in doubt concerning it; and your Lord is the Preserver of all things

This Ruku tells about DAWUD-AS and about his son Solomon-AS; they both were kings of the Israelites after TALUT, with all necessary things to benefit from, at their disposal keeping to the commands of Allah; their period is from about 1100 BC that comes to about three hundred years after Moses-AS; Suleiman was the heir to David, and they both were among the wisest

persons of the Bani-Israel for which they praised Allah all the time much; in addition to being king of Israelites, Allah had also provided Suleiman the rule over jinn and over birds, the language of whom he understood well; Allah had also made the wind subservient to him that it took him to places far-away just in a morning or just in an evening which normally took a month of travel to reach at those times; Al-Hamdu Lillah; Allah tells at this Ruku for DAWUD-AS, "and certainly We gave to DAWUD excellence from Us- O mountains! sing praises (of Allah) with him, and (commanded this also to) the birds; and We made the iron pliant to him, saying- make ample armor (coats of mail), and assign a time to the making of coats of mail and do good; surely I am Seeing what you do"; and He tells at this Ruku for Solomon-AS, "and (We made) the wind (subservient) to Suleiman, which made a month's journey in the morning and a month's journey in the evening, and We made a fountain of molten copper to flow out for him, and of the jinn there were those who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste of the punishment of burning; they made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place; give thanks, O family of DAWUD! and very few of My servants are grateful"; Al-Hamdu Lillah; these AAYAAT

indicate a few things and the foremost of them is that they both never showed any pride on their wealth & status at the world but prayed for the highest of ranks at AKHIRAT; the second thing is that DAWUD praised Allah, the true Lord, in such manner that even the mountains and birds sang the praise of Allah with him so it is notable that they understood his praise to Allah and joined him in it; the third thing that even though DAWUD was the king of Israelites, he worked to make armor that were iron-mails for defense at wars because Allah provided him such ability that iron became pliant for him at his hands; the fourth thing is that when Solomon intended to travel, the wind took him to places that were at a month's journey from his place at those times, only within a morning or only within an evening by the will of Allah; the fifth thing is that Allah made a fountain of molten copper to flow out for him, and there were jinn who worked before him by His command with the awareness that He had given to them that whoever turned aside from His command from among them, He would make him taste the punishment of extreme burning; the sixth thing is that these jinn made strong fortresses and images for him that he intended for, as all those who were at his service needed worthy shelters and maintenance to them, to live in convenience and that needed immense work; as for their making of images, this needs some elaboration upon them so I, MSD, would provide some detail to this

insha-Allah; note that Islam detests making or taking of still-pictures of living-beings at random, except with total decency for necessity for the genuine official needs; note also that Islam does allow the making or taking of pictures that are other than living-beings and even plants, flowers and trees are included in the allowed pictures and even those blurred pictures that do not present the living beings vividly; there are authentic Ahadith that sternly warn those who make (or take) still-pictures of living-beings, at all the notable books of Ahadith; SABA-13 here, that mentions that the jinn used to make images (which included the making of faces at stones that protruded at the ground), actually tells that at those times, there was no prohibition to present images, pictures and faces at stones yet Muhammad PBUH, the last Messenger of Allah, prohibited them categorically; there are authentic Ahadith to this effect in all notable books of Ahadith and among them is that a man came to Ibn-Abbas-RA and said, that his sustenance is from the manual profession that he makes pictures; Ibn-Abbas told him that the Prophet PBUH had said that whoever makes a picture will be punished by Allah till he puts life in it, and he will never be able to put life in it; hearing this, that man heaved a sigh and his face turned pale so Ibn Abbas said to him that if he does want to make pictures, he should make pictures of trees and other non-living objects; another Hadith tells

that the Prophet PBUH said, "angels do not enter a house in which there is a dog or there are pictures (of living-beings)"; still another Hadith tells that "those who make these pictures (of living-beings) will be (severely) punished on the Day of Resurrection, and it will be said to them- make alive what you have created"; the rule to adhere to at these times of FITNAH is that the care to HEJAB is necessary in all usage of all such modern technical gadgets that present the visual presentation of persons too with their voices like the Television; here the available channels would only be few and these few channels would operate to their respective specified tasks; all such channels that presents drama & fiction would care about the Islamic morals in the plot and the presentation and the portrayal of the few women relevant to the story in the most decent manner possible and they would be at or above the age of thirty years; as for mobile cell-phones, it is most necessary for all those who do care to live by Islam, to avoid video in them as the problem at these gadgets is that these save the video at individual choice of the common Muslim person who may incline by satanic pursuance, to the erroneous trend that is in vogue at these current times to take anything without censor; the good Muslims have to see this too firmly that they do not put these phones to use for taking the still pictures of living-beings; in official needs, it is possible with the technical gadgets that we

have today to identify persons by the print of their thumb & fingers and by their eyes rather than taking all image of the face, so by the good management of such gadgets for official needs at current times, it is totally possible to care about the necessary command of HEJAB; may Allah provide awareness and realization to all Muslims to keep all modern technical gadgets to the Islamic manner of living in these current times, as Islam is the complete code of life, that asks all Muslims to see to its rulings in all fields of life; Al-Hamdu Lillah; the seventh thing that these AAYAAT indicate, is that by using the copper at hand, they also made such extremely large bowls that may keep pools of water that all persons at his service used for drinking and such huge vessels for cooking that were fixed to the ground for cooking of foods that they used for their intake there; the last of these things that these AAYAAT indicate is that due to such blessings of Allah on them, all members of the family of DAWUD need to show the gratitude that DAWUD has shown at all times; Al-Hamdu Lillah; for AAYAT-14 ahead, note that there were such wrong persons at Arabia and even at other places at times of the Prophet PBUH, who took jinn as such powerful that they could save them from troubles ahead as according to them, they were able to see what is ahead at the future; though jinn are physically stronger than the man yet because of his spiritual power and because Allah has appointed angels

to see to his protection, jinn avoid attacks on the man; they are among the three of creation that possess the awareness of the self and these three are Angels, Jinn and the Man, and Allah has given the last two among them the free-will to apply in practice to gain the pleasure of Allah by that; Al-Hamdu Lillah; though Allah allowed Solomon, Salam on him, as an exception to enslave jinn and make them work for him yet this must not be cited for attacking them as an authentic Hadith has clarified that other of men are disallowed to control them through their spiritual supremacy; this also is notable that AAYAT-6 of Surah JINN tells that the group of jinn who had listened to the Quran had remarked, "and that persons from among men used to seek refuge with persons from among jinn, so they (i.e. those men) increased them (i.e. jinn) in wrongdoing (i.e. pride)"; this remark came from them because when the disbelievers rested at jungles and deserts, they used to take refuge of jinn for their safety, so this increased the unplaced pride of jinn; see also the note at the fourth Ruku at BAQARAH; Al-Hamdu Lillah; so AAYAT-14 clarifies that when Allah brought death to Solomon, nothing told about his death but termites that ate away his staff on which he had leant so when it fell down then the jinn became aware of his death and regretful that if they had known the unseen, they would not have remained in such abasing torment which they were in; so AAYAT elucidates that they did not even know about

something that remained at their front for much time (i.e. presumably a period of more than a month) so when that is the case then it is most obvious that they certainly are most unable to see any unseen that the future holds; Al-Hamdu Lillah; the Ruku ahead narrates about Saba that were the people who lived at the territory of Yemen who in their prosperity, forgot the remembrance of Allah and thus led themselves to destruction; they were most prosperous of nations and had all convenience in living at their area; they had made dams at different places to utilize available water to height and among them, SADDE-MA'ARIB (the dam at MA'ARIB) was most significant that had the highest of efficiency to serve them for storage of water; they had made this dam after some 250 to 300 years after the era of the Queen of Saba about whom we have read at Surah NAML; there were two rows of beautiful gardens at left and right that went-on to many of miles at their area with fruits that were most notable in quality and quantity and it also was the hub of such goods that came from the eastern areas; they used to travel with much of these goods to the ancient Syria (that included Palestine) that Allah had blessed, where the goods from Europe used to land; so the import & export of different goods to & fro at these places had also affected their economics most positively; Allah had provided security at way towards Syria to them as there were many of towns that were located at its main

route and at close distances to each other so the caravans at travel had all safety at hand during their travel even at nights; however, after more than 1000 years of prosperity, there stood such persons in them who complained that they have got too much ease at life and they wanted some adventure therein; without any shame, they asked Allah to test them by troubles at way to Syria and not by convenience at their journeys; compare this attitude to the attitude of Bani-Israel, whom Allah had provided their food for sustenance at the desert, who had told Moses to bring forth for them what the earth grows; see BAQARAH-61 and see also its AAYAT-195 that asks clearly, "and spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good"; Al-Hamdu Lillah; when such time came upon them that they did not show any gratitude to Allah for the beautiful gardens that Allah had given them, Allah put extreme punishment upon them; with other of punishments, He made the dam at MA'ARIB collapse and that brought total destruction to both of the beautiful gardens they had which after that, only bore bitter fruit and growing tamarisk and a few lote-trees; this happened around 120 years back from the birth of the Prophet PBUH so there is not much time-period that had passed upon their downfall, at the times of the Prophet PBUH; undoubtedly, this downfall came to them by their own

ingratitude; and as for their disrespect to Allah by their plea to Him to test them by troubles at way to Syria, He made them stories at history and scattered them with an utter scattering in such manner that whoever survived from them, went to different places all over the land; most surely there are signs in this for every patient and grateful person; these are the two good traits that DAWUD and Solomon showed when Allah had provided them much of the worldly assets and highest of status at their peoples; Al-Hamdu Lillah; the last two AAYAAT of the Ruku state, "and certainly the Satan found true his conjecture concerning them, so they followed him, except a party of the believers; and he has no authority over them, but that We may distinguish him who believes in AKHIRAT from him who is in doubt concerning it; and your Lord is the Preserver of all things"; these AAYAAT point-out that the thought which the Satan had about the mankind, did have substance as many persons of Saba did follow him except for those who were truly attentive to Allah; note that Surah HIJR-39 & 40 tell that "the Satan said (when Allah put curse upon him for all times ahead)- my Lord! because Thou hast made life evil to me, I will certainly make (their evil deeds) fair-seeming to them on earth, and I will certainly cause them all to deviate (away from the Truth); except Thy servants from among them, the devoted ones"; another thing that these AAYAAT indicate is that the Satan has no

authority over the mankind but he does have power of putting thoughts at inside of men and he uses that power to misguide persons among the mankind to wrongs; these AAYAAT also tell that with all his pursuance, he is unable to misguide those persons who seek shelter of Allah against him at all times and at all places; Al-Hamdu Lillah; and these AAYAAT are explicit on this too that Allah gave him the permission to try all his efforts against the mankind because Allah intended that those who truly believe in AKHIRAT, come in open clearly and those too come in open clearly, who disbelieve in it; certainly, Allah only has the true authority; Al-Hamdu Lillah.

SABA-The Third Ruku

22. Say: Call upon those whom you assert besides Allah; they do not control the weight of an atom in the heavens or in the earth nor have they any partnership in either, nor has He among them any one to back (Him) up.

23. And intercession will not avail aught with Him save of him whom He permits. Yet, when fear is banished from their hearts, they say: What was it that your Lord said? They say: The Truth. And He is the Most High, the Great.

24. Say: Who gives you the sustenance from the heavens and the earth? Say: Allah. And most surely we or you are on the right path or in manifest error

25. Say: You will not be questioned as to what we are guilty of, nor shall we be questioned as to what you do.

26. Say: Our Lord will gather us together, then will He judge between us with the true justice; and He is the greatest Judge, the All-knowing.

27. Say: Show me those whom you have joined with Him as associates; you dare not (as certainly there is none, and you remember that) He is Allah, the Mighty, the Wise.

28. And We have not sent you but to all men as bearer of good news and as warner, but most men do not know.

29. And they say: When will this promise be (fulfilled) if you are truthful?

30. Say: You have the appointment of the day from which you cannot hold back any while, nor can you bring it on.

The Ruku answers to those persons who disbelieve in AKHIRAT, at its beginning and it tells ahead that Allah only provides for the sustenance of the mankind, and He only has given the Guidance to the right path by His Messengers; He has all authority to decide for all His creation with total awareness of everything; Al-Hamdu Lillah; He is taking all matters to the destination He

intends with total might and with total wisdom; certainly, He only has the true authority and He only would decide when to bring the end of the world; note that these AAYAAT address such disbelievers who had this notion that He would not bring any judgment upon them ever and also such disbelievers who had this notion that if it does come, those whom they believed in as equal in authority to Allah (including even their idols), would save them from all wrath of Allah; so the first AAYAT of the Ruku answers the former among them that those whom they assert besides Allah, they do not control the weight of an atom in the heavens or in the earth, nor have they any partnership in either, nor has He among them any one to assist Him; He certainly would bring the Day of Judgment whenever He wills for it and nobody is able to stop Him from carrying out His decision; the second AAYAT answers the latter, "and intercession will not avail aught with Him save of him whom He permits"; note that Allah would permit many of virtuous men and angels too to ask Allah for His mercy towards those who would be believers yet have done wrong deeds in high quantity; here Allah has denoted the condition of angels when He gives some significant command for the mankind that they are filled with awe, and this remains- "yet, when fear is banished from their hearts, they say (among themselves)- what was it that your Lord said?- (so among themselves) they say- the Truth (as His each

command is certainly that though the command may be about destruction of some wrong nation as that also is blessing of Allah to righteous persons)- And He is the Most High, the Great"; when the angels have so much fear of Allah then such disbelievers who erroneously call them as daughters to Allah, are extremely mistaken in their thoughts that they would dare to recommend their safety at the Day of Judgment; these disbelievers would see clearly then that Allah only has the true authority; Al-Hamdu Lillah; the Satan misguides the disbelievers in such manner that they lose their sanity and take wrong notions by their own; certainly, Allah has guided all persons to the right path and certainly, He would bring the Day of HASHR where He would judge all persons according to their belief and according to all their doings at life at the world as He has told them clearly; Al-Hamdu Lillah; the four AAYAAT ahead ask the Prophet PBUH to tell the disbelievers that Allah only provides sustenance to all persons and He has set all creation in such manner that He examines all persons at life at the world and when there is total difference in belief of persons, so it is certain that only one part of them is at the right path; these AAYAAT ask him to tell this clearly that everyone would face his/her doings alone when Allah would ask all persons about that so they will not be questioned as to what the true believers are guilty of, nor shall the true believers will be questioned as to

whatever the disbelievers do; they also ask him to tell them that the outcome of the doings of all persons would manifest clearly at the Day of HASHR when Allah would gather all persons who lived at any time and at any place, and then He would judge all of them with total justice so all persons need to wait for that final verdict; Al-Hamdu Lillah; they also ask the Prophet PBUH to challenge them to show those whom they have joined with Him as associates; they must dare not as certainly there is none who has any authority against Allah and their disbelief would only put them into extreme destruction as Allah is Mighty to punish them with natural calamities by His command and He is Most Wise to bring results even at the world to their doings as He wills; certainly Allah only has the true authority; Al-Hamdu Lillah; the last three AAYAAT of the Ruku tell that Allah has sent the Prophet Muhammad PBUH, the last of His Messengers to all of mankind and even to all of jinn, to give the good news to the sincere believers in the Truth (the fundamental teachings of Islam) who care to live according to that, that they would receive JANNAAT, the gardens of paradise, at AKHIRAT and warn the disbelievers who deny the fundamental teachings of Islam even when that manifests most clearly in front of them, that they would be put into the hell-fire, the place of extreme punishment, at AKHIRAT where they would reside forever; the AAYAT explicitly mentions that many of

persons do not realize the significance of life at the world; rather there are such disbelieving persons in them who ask when this would happen so the last AAYAT of the Ruku tells him, "say (to them O Prophet PBUH)- you have the appointment of the day from which you cannot hold back any while, nor can you bring it on"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

SABA-The Fourth Ruku

31. And those who disbelieve say: By no means will we believe in this Quran, nor in that which is before it; and could you see when the unjust shall be made to stand before their Lord, bandying words one with another! Those who were reckoned weak shall say to those who were proud: Had it not been for you we would certainly have been believers.

32. Those who were proud shall say to those who were deemed weak: Did we turn you away from the guidance after it had come to you? Nay, you were guilty

33. And those who were deemed weak shall say to those who were proud. Nay, (it was) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they shall conceal regret when they shall see the punishment; and We will put shackles on the necks of those who disbelieved; they shall not be requited but what they did.

34. And whenever We sent a warner to a town, those who led lives in ease in it said: We are surely disbelievers in what you are sent with.

35. And they said: We have more wealth and children, and we shall not be punished.

36. Say: Surely my Lord amplifies the means of subsistence for whom He pleases and straitens (for whom He pleases), but most men do not know.

This Ruku of Surah SABA tells about the grounds of HASHR that there every person would face the consequence for all his/her doings totally alone where repentance on the wrong-doings would be useless and blaming anyone for the ruin that those wrong-doings would bring, would be futile; the world is the place of examination where a person needs to seek the pleasure of Allah, so he/she must not be misled by anyone and the worldly assets that he/she gets here must not let him/her forget that at AKHIRAT, only his/her righteous belief and virtuous deeds would count for his/her safety from the hell-fire; certainly, Allah only has the true authority; Al-Hamdu Lillah; the first three AAYAAT of the Ruku mention the dialogue that would take place among such disbelievers at the grounds of HASHR who had openly denied the fundamental teachings of Islam that the Quran had presented to them and which Torah also had told before; there,

those who were reckoned weak shall say to those who were proud that they were responsible to their utmost ruin because if they had not misguided them, they would certainly have been believers; to this, those who were the proud ones among them would respond that they who blame them, had decided to deny the Truth by themselves that brought them their ruin at this Day of Judgment and they, the proud ones, are not responsible for it; those blaming persons would not accept this response and would emphatically put the blame on them for their extreme plight but in spite of all regrets that both groups of them, would have because of their wrong-doings at life at the world, they all would receive no safety from the hell-fire and they all would be led to that in shackles; certainly, Allah only has the true authority; Al-Hamdu Lillah; the last three AAYAAT of the Ruku mention that whenever Allah sent a Prophet in some nation who asked them to fear Allah, the true Lord, Who would certainly bring the Judgment upon them on all their doings, the general trend of those people who were prosperous in worldly assets in them, was that they denied their virtuous teachings; they boasted that they have much wealth and many of children and this prosperity in itself proves that they would never be punished whatever they do; Allah asks the Prophet PBUH in the last AAYAT of the Ruku to tell all persons, especially the disbelievers at Makkah, in most clear terms that it is by will of Allah that even

the disbelievers receive so much from assets of the world; this is not any guarantee for their safety from the hell-fire at AKHIRAT unless they put it to use for the pleasure of Allah as at AKHIRAT, the righteous belief and virtuous deeds count; their mistake is that they are confusing the will of Allah with the pleasure of Allah and that is not good for them; it reads, "say-surely my Lord amplifies the means of subsistence for whom He pleases and straitens (for whom He pleases), but most men do not know (that both of these are for examination of them only and not to prove them successful at AKHIRAT, the true life ahead)"; Al-Hamdu Lillah.

SABA-The Fifth Ruku

37. And not your wealth nor your children, are the things which bring you near Us in station, but whoever believes and does good, these it is for whom is a double reward for what they do, and they shall be secure in the highest places.

38. And (as for) those who strive in opposing Our AAYAAT, they shall be caused to be brought to the chastisement.

39. Say: Surely my Lord amplifies the means of subsistence for whom He pleases of His servants and straitens (them) for whom (He pleases), and whatever

thing you spend, He exceeds it in reward, and He is the best of Sustainers.

40. And on the day when He will gather them all together, then will He say to the angels: Did these worship you?

41. They shall say: Glory be to Thee! Thou art our Guardian, not they; nay! they worshipped the jinn; most of them were believers in them.

42. So on that day one of you shall not control profit or harm for another, and We will say to those who were unjust: Taste the chastisement of the fire which you called a lie.

43. And when Our clear AAYAAT are recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a lie that is forged. And those who disbelieve say of the truth when it comes to them: This is only clear enchantment.

44. And We have not given them any books which they read, nor did We send to them before you a warner.

45. And those before them rejected (the Truth), and these have not yet attained a tenth of what We gave them, but they gave the lie to My apostles, then how was the manifestation of My disapproval?

The fifth Ruku of SABA starts by the clarification of the erroneous notion of disbelievers emphatically that

their sons and their wealth at the world is not any guarantee for their safety from the hell-fire at AKHIRAT unless they put it to use for the pleasure of Allah as there, at AKHIRAT, only the righteous belief and virtuous deeds count; their mistake is that they are confusing the will of Allah with the pleasure of Allah so they must realize that these things would not bring them near to Allah unless they use their worldly assets to get the pleasure of Allah and raise their children to the best of their ability to fulfill the Islamic commands that Allah has provided to the mankind; Al-Hamdu Lillah; due to their firmness on the right path and putting the righteous Islamic teachings in their practice, they would receive their good returns in double as they would reside in high beautiful rooms with total peace at Jannah at AKHIRAT, the true life ahead; Al-Hamdu Lillah; however those who choose to disbelieve the teachings of Islam and try to profess wrong notions among all their near ones against Islam, they certainly shall be brought to the extreme chastisement at AKHIRAT; certainly, it is the will of Allah which decides for the increase in the means of sustenance for any person and for the reduction of that for any person and He knows in which way He would examine any person; certainly, He only has the true authority; Al-Hamdu Lillah; whatever a person spends from the resources that He has provided to that person for the pleasure of Allah, He would give

BARAKAH in his wealth by that expenditure on the needy, even at the world; certainly, He has all true authority to provide even for all physical needs of the righteous person so that he may live with all convenience without any tensions whatsoever; note that when some good thing brings the most good results by its acceptance from Allah then it is mentioned as having "BARAKAH" in it; Al-Hamdu Lillah; AAYAAT 40 & 41 read, "and on the day when He will gather them all together, then will He say to the angels- did these (disbelievers) worship you? - (and in response), they shall say - glory be to Thee! Thou art our Guardian, not they; nay! they worshipped the jinn; most of them were believers in them"; note that Allah knows all things yet He would enquire the angels about this matter so that they clear themselves from this blame that they had any part in the wrong-doings of the disbelievers, as the disbelievers used to take them as daughters of Allah; may Allah provide safety from satanic notions to all good Muslims; Al-Hamdu Lillah; this query to them is like the question that Allah would ask Jesus Christ-AS at the Day of Judgment if he had said to men to take him and his mother for two gods besides Allah whereas he would say that he had no right to say it and if he had said it, Allah would indeed have known it because He knows all things for certain (see Surah MA'EDAH-116); the angels would clarify that they are totally attentive to Allah and it is jinn who used to put doubts at inside

of them and they believed in those doubts by their choice and as such, they used to worship the jinn; so they would keep themselves most far away from the disbelievers at AKHIRAT and would certainly be of no help to them; Al-Hamdu Lillah; Allah would then tell the disbelievers to remain forever in the punishment of the hell-fire because of their denial to the Truth; whenever the clear AAYAAT of Allah are recited to them, they respond about it that this only is something by which Muhammad (PBUH) desires to turn all of them away from that which their ancestors used to worship and they mention the Quran as forgery and enchantment; Allah had never given them any Scriptures before the Quran and He had never sent any of Messengers in them before the Prophet PBUH so they incline by their own towards wrong notions; and those before them, also rejected the Truth and these disbelievers at Makkah had not attained even a tenth of what Allah had given those previous disbelievers but when those disbelievers rejected the virtuous teachings that the Messengers had provided to them by the command of Allah, then He destroyed all of them completely; their abundance of wealth and high number of sons did not help them in any way; certainly, Allah only has the true authority; Al-Hamdu Lillah.

SABA-The Last Ruku

46. Say: I exhort you only to one thing, that rise up for Allah's sake in twos and singly, then ponder: there is no madness in your fellow-citizen; he is only a warner to you before a severe chastisement.

47. Say: Whatever reward I have asked of you, that is only for yourselves; my reward is only with Allah, and He is Witness of all things.

48. Say: Surely my Lord utters the Truth, the great Knower of the unseen.

49. Say: The Truth has come, and the falsehood shall vanish and shall not come back.

50. Say: If I err, I err only against my own soul, and if I follow the right path, it is because of what my Lord reveals to me; surely He is Hearing, Nigh.

51. And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place

52. And they shall say: We believe in it. And how shall the attaining (of faith) be possible to them from a distant place?

53. And they disbelieved in it before, and they utter conjectures with regard to the unseen from a distant place.

54. And a barrier shall be placed between them and that which they desire, as was done with the likes of them before: surely they are in a disquieting doubt.

The last Ruku of SABA addresses the issues that the Surah has mentioned in it; at the beginning, the Ruku tells the Prophet PBUH to ask the disbelievers that if they doubt that he is the Messenger of Allah to them then they need to take some of time out for sorting out their speech about the Prophet PBUH; they shall stand for Allah's sake in twos and singly, then ponder about it and if that is without any insincerity, they would see for certain that there is no madness in the Prophet PBUH but he is warning all of them that if they do not believe in his teachings, they would certainly receive a severe chastisement; this tells that for the person who does intend to decide on his/her adverse attitude about the fundamental teachings of Islam, he/she shall give some sincere thought to that attitude taking some of time out for this thought and he/she shall ask Allah for His guidance towards him/her mercifully; Allah would surely provide him/her TOFIQ to revise his/her attitude about them and He would surely bring him/her to the Truth; certainly, He only has the true authority; Al-Hamdu Lillah; the four AAYAAT ahead at the Ruku ask the Prophet PBUH that he would tell the disbelievers that he does not need any returns for the true guidance that he is providing to them but he only wants that they accept it sincerely; and he would tell them explicitly that this is the Guidance to the right path that has come to him from Allah, the true Lord, and the presentation even, of this true guidance in

front of all, is enough to eliminate all the falsehood that comes against it; once the falsehood is gone, it would never return though the Satan may try other ideas to misguide persons among the mankind; and also, the Prophet PBUH would tell them that if he errs to express the teachings of Islam then it would fall against him only or if he fulfills his liability to express them good then Allah has kept him to the right path that he has explicitly revealed to him at the Quran and that is the basis of his teachings; Al-Hamdu Lillah; note that he mentioned any error in his liability by directing that to himself and said that if he follows the right path, it is because of what Allah reveals to him; surely He is Hearing, Nigh; this is the manner to give respect to Allah in speech because He only provides convenience to all of mankind from Him and if He puts any trouble to any of them, it is because of their own doings; note about the speech of jinn who had heard the Quran from the Prophet PBUH that they had said, "and that we know not whether evil is meant for those who are on earth or whether their Lord means to bring them good" (Surah JINN-10); so they do not relate evil to Allah but they relate goodness most explicitly to Allah, Who certainly is the true Lord; Al-Hamdu Lillah; the last four AAYAAT of the Surah tell that if the Prophet sees these disbelievers there at the grounds of HASHR, there he would find them most terrified and there would be no place for them to escape from the

utmost chastisement which awaits them; though here they ask to bring it upon them yet there they shall say in clearest of terms that they believe in the unseen that the Prophet PBUH had told them but now, as the term for the examination is over, how shall they attain the true belief; they used to ridicule the Truth at the world, which was the place of examination for all persons, and they used to say adverse things about it without getting any awareness about it sincerely; so if they keep onto this attitude of utmost disbelief then even at the world, by the will of Allah, a barrier shall be placed between them and their desires to get much of worldly assets so they shall never get those to their satisfaction; this is how Allah did with the likes of those disbelievers too, who used to live before them; most certainly Allah only has the true authority; Al-Hamdu Lillah.

Surah FAATIR

(Consists of 5 Ruku; MK-5)

FAATIR-The First Ruku

1. All praise is due to Allah, the Originator of the heavens and the earth, the Maker of the angels, apostles flying on wings, two, and three, and four; He

increases in creation what He pleases; surely Allah has power over all things.

2. Whatever Allah grants to men of (His) mercy, there is none to withhold it, and what He withholds there is none to send it forth after that, and He is the Mighty, the Wise.

3. O men! call to mind the favor of Allah on you; is there any creator besides Allah who gives you sustenance from the heaven and the earth? There is no god but He; whence are you then turned away?

4. And if they call you a liar, truly apostles before you were called liars, and to Allah are all affairs returned.

5. O men! surely the promise of Allah is true, so let not the life of this world deceive you, and let not the arch-deceiver deceive you respecting Allah.

6. Surely the Satan is your enemy, so take him for an enemy; he only invites his party that they may be inmates of the burning;

7. (As for) those who disbelieve, they shall have a severe punishment, and (as for) those who believe and do good, they shall have forgiveness and a great reward.

Surah FAATIR (also named as Surah MALA'EKA i.e. angels) presents the fundamental teachings of Islam most explicitly and it guides to observe that Allah has created all His creation with beautiful integrity so that

they all remain firm to their given task; Al-Hamdu Lillah; so, it typically correlates to all Surah which relate to Makkah and which have notable volume, as they all put much emphasis on the fundamental teachings of Islam and answer all doubts against these significant teachings, for which they explicitly present the narrations of the previous notable nations too that Allah destroyed except for those in them who believed in the Messengers of Allah; therein, Allah guides to take utmost care to Salah to relate themselves to AKHIRAT and to spend amounts on the needy, to keep away from the attachment to the world; therein, Allah provides the assurance to the true Muslims, that though they are facing much troubles, the situation would become most better with time when they remain totally firm on Islam in belief, with utmost care to Salah and to needs of the needy, and with avoidance to all major sins that relate to injustice or to shameful deeds; certainly, Allah only has the true authority; therein, He asks Muhammad PBUH, His last Messenger, emphatically to provide the fundamental teachings of Islam to all of mankind and even to jinn by the Quran without any care to adverse attitude of the disbelievers towards them, whereas in those Surah which relate to Madinah, though Allah guides emphatically to the fundamental teachings of Islam therein too yet in addition, He also presents other of His commands therein, so that men and jinn put that

into their practice individually and collectively, and live totally within the good framework of the Islamic environment; the fundamental teachings of Islam guide to believe sincerely in TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment) and RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path); this is the Truth towards which Islam guides all persons; besides these three, Islam asks all persons to believe in the angels and the books that Allah has sent to the mankind and it also asks to believe in TAQDIR that everything happens by the will of Allah though His pleasure is not in everything; the believers have to care for His pleasure by the Islamic teachings that the Quran and the SUNNAH have given well; as for His will, that He only knows; see also Surah BAQARAH-285 that comes at the last Ruku of it; Al-Hamdu Lillah; now, this Surah begins by the praise of Allah as it states, "All praise is due to Allah, the Originator of the heavens and the earth, the Maker of the angels, apostles flying on wings, two, and three, and four; He increases in creation what He pleases (so angels may have more wings even); surely Allah has power over all things; whatever Allah grants to men of (His) mercy, there is none to withhold it, and what He withholds, there is none to send it forth after that, and

He is the Mighty (Who keeps everything according to His plan for them by His authority), the Wise (Who keeps the impression of goodness in works of men and eliminates all evil by His true wisdom)"; this tells that angels are such creation of Allah who provide the message of Allah to Messengers of Allah by His command and bring destruction to nations by His command and do all tasks that He commands them and they never disobey Allah in any of His commands; Al-Hamdu Lillah; Allah may provide some needy person much of resources by His will and make him go to heights in prosperity of the worldly assets, and He may take away much of resources of some rich person so he becomes needy even for his sustenance; no one is able to stop Him from anything He wills; Al-Hamdu Lillah; He may give benefits to a place by blessed rains upon it by His will so all people there get benefits from that and He may stop such rains at some place by His will and certainly, no one is able to stop Him from anything that He wills; Al-Hamdu Lillah; AAYAAT ahead at the Ruku command all persons to mind the favor of Allah upon them, so they must count their blessings because Allah only, provides them all their needs from the nearby heaven by good rains and from the earth by fruits & crops; and He has provided them the true guidance too that He only is Whom they all shall worship; certainly, He only has the true authority; Al-Hamdu Lillah; AAYAT-4 addresses the Prophet PBUH that if

disbelievers among the people he presents the message of Islam, call him a liar then Prophets of Allah before him too were called liars; it also expresses the message to all persons that those who disbelieve, they are following those wrong persons who had denied the message of Islam before them and it is no worry to the Prophet PBUH, who only has to provide the message of Islam to all persons, but it certainly is trouble to them as Allah would evaluate all deeds of all persons at the Day of Judgment; Al-Hamdu Lillah; the last three AAYAAT of the Ruku state for all persons that they need to understand that the word of Allah is true that the Day of Judgment would take place so they must not make an obsession to get the worldly assets as this delusion would make them lose the true success at AKHIRAT; they need to understand that the Satan, who had taken an oath to misguide them, is the most dangerous deceiver to them as he is trying his best to prevent them to get success at AKHIRAT so that they fall into the hell-fire; they must take him as their enemy which he truly is, as he pursues rigorously to wrongs all those who have inclination to worldly assets much beyond their necessities; all persons need to understand that those who are disbelievers to the Truth, they shall have the most severe punishment at AKHIRAT, whereas those who do believe in it and do good deeds and ask Allah for forgiveness on their wrongs, they shall have forgiveness at the world and

the highest of rewards at AKHIRAT, the true life ahead; Al-Hamdu Lillah.

FAATIR-The Second Ruku

8. What! is he whose evil deed is made fair-seeming to him so much so that he considers it good? Now surely Allah makes him err whom He pleases and guides him aright whom He pleases, so let not your soul waste away in grief for them; surely Allah is Cognizant of what they do

9. And Allah is He Who sends the winds so they raise a cloud, then We drive it on to a dead country, and therewith We give life to the earth after its death; even so is the Resurrection.

10. Whoever desires honor, then to Allah belongs the honor wholly. To Him do ascend the good words; and the good deed lifts that up, and (as for) those who plan evil deeds, they shall have a severe chastisement; and (as for) their plan, it shall perish.

11. And Allah created you of dust, then of the life-germ, then He made you pairs; and no female bears, nor does she bring forth, except with His knowledge; and no one whose life is lengthened has his life lengthened, nor is aught diminished of one's life, but it is all in a book; surely this is easy to Allah.

12. And the two seas are not alike: the one sweet, that subdues thirst by its excessive sweetness, pleasant to

drink; and the other salt, that burns by its saltiness; yet from each of them you eat fresh flesh and bring forth ornaments which you wear; and you see the ships cleave through it that you may seek of His bounty and that you may be grateful.

13. He causes the night to enter in upon the day, and He causes the day to enter in upon the night, and He has made subservient (to you) the sun and the moon; each one follows its course to an appointed time; this is Allah, your Lord, His is the kingdom; and those whom you call upon besides Him do not control a straw.

14. If you call on them they shall not hear your call, and even if they could hear they shall not answer you; and on the resurrection day they will deny your associating them (with Allah); and none can inform you like the One Who is Aware.

The first AAYAT of the Ruku tells that the Prophet PBUH has to provide the Islamic teachings to all persons and it is by the will of Allah where it affects favorably; Al-Hamdu Lillah; it reads, "what! is he whose evil deed is made fair-seeming to him so much so that he considers it good, (does he think he is righteous)? - now surely Allah makes him err whom He pleases and guides him aright whom He pleases, so (O Prophet PBUH) let not your soul waste away in grief for them; surely Allah is Cognizant of what they do (so He

certainly would evaluate all deeds of all persons at the Day of Judgment)"; Al-Hamdu Lillah; AAYAT-9 provides the info that as Allah sends the winds that raise a cloud which Allah drives to the place where He intends that it pours rain and by that He gives life to the earth which is lying dead as it is not producing any of harvests; so in this manner would occur the Resurrection; Allah has told this in the Quran at other places too explicitly that all persons would rise from the dead as the rain brings the harvest from the dead earth; besides other places, ROUM-50 states, "look then at the signs of Allah's mercy, how He gives life to the earth after its death; most surely He will raise the dead to life; and He has power over all things"; Al-Hamdu Lillah; AAYAT-10 states, "whoever desires honor, then to Allah belongs the honor wholly; to Him do ascend the good words (that are in praise of Allah); and (every) good deed (which is in its confirmation) lifts that up (that is how they ascend to Allah where they are recorded as virtues at their respective documents of deeds), and (as for) those who plan evil deeds (even though they claim to believe in Allah), they shall have severe chastisement (as evil deeds do not have the quality to affect their respective documents of deeds positively); and (as for) their plan (to make life difficult to believers), it shall perish"; this means that the honor to persons, even at the world, comes by living at virtues only as the good person cares that all

his deeds are complementary to his speech in which he praises Allah; certainly, He only has the true authority; Al-Hamdu Lillah; AAYAAT ahead tell about the blessings of Allah upon the man that He created the first man by TURAB (the pure sand and from whom He created the first women), and then the mankind came to the world by the sperm (that fertilizes the female gamete to become zygote); and He made them pairs, complementary to each other so that the life of mankind goes on at the world to the time He wills; AAYAT-11 says, "and no female bears, nor does she bring forth, except with His knowledge; and no one whose life is lengthened has his life lengthened, nor is aught diminished of one's life, but it is all in a book; surely this is easy to Allah"; note that one of the authentic Ahadith tells that the Prophet PBUH said, "if Allah wishes to complete the child's creation, the angel says, 'O Lord! A male or a female? O Lord! wretched or blessed? - what will his livelihood be? - what will his age be?' - the angel writes all this while the child is in the womb of its mother" - (reported by Bukhari); Al-Hamdu Lillah; AAYAT-12 says, "and the two seas are not alike - the one sweet, that subdues thirst by its excessive sweetness, pleasant to drink; and the other salt, that burns by its saltiness; yet from each of them you eat fresh flesh (i.e. fish) and bring forth ornaments (especially pearls) which you wear; and you see the ships cleave through it (because Allah has made these

waters by such regulations, buoyancy included, that even extremely huge ships sail through it) that you may seek of His bounty (from different places) and that you may be grateful"; Al-Hamdu Lillah; note that the mention of two seas implies extreme collection of waters here and not only seas but all huge collection of waters, and rivers even, are included in comparison; AAYAAT-13 mentions the set-up that Allah has provided the mankind for the safety of life as it says , "He causes the night to enter in upon the day, and He causes the day to enter in upon the night, and He has made subservient (to you) the sun and the moon; each one follows its course to an appointed time; this is Allah, your Lord, His is the kingdom; and those whom you call upon besides Him do not control a straw"; note that the word is QITMIR that the translation refers to as straw and this is the membrane inside a date as endocarp over its seed; so the AAYAT uses this term to express that whom the disbelievers call upon besides Allah for their help in troubles, have not a bit of authority to assist them; the last AAYAT of the Ruku clarifies how helpless they are as it says, "if you (O disbelievers) call on them they shall not hear your call, and even if they could hear they shall not answer you; and on the resurrection day they will deny your associating them (with Allah); and none can inform you like the One Who is Aware (so the disbelievers need to take the advice to believe truly in Allah or else they all

would certainly get most severe punishment)"; note that at the Day of Judgment, all those whom the disbelievers took as equal in authority to Allah, would distance themselves from them as they would worry to save their own selves from the severe punishment of Allah, the true Lord; that would include angels whom they most erroneously took as daughters of Allah, and that would also include those good persons who had departed from the world and whom the disbelievers used to call with such thought that they are not only able to hear them but they also are able to save them from any trouble if they call them for their assistance; the plain fact is this that there is no one who can assist any person except Allah, the true Lord; He only provides for him by various persons that are alive around him and in different manners that do become means to assist him; certainly, Allah only has the true authority; Al-Hamdu Lillah.

FAATIR-The Third Ruku

15. O men! you are they who stand in need of Allah, and Allah is He Who is the Self-sufficient, the Praised One.

16. If He please, He will take you off and bring a new generation.

17. And this is not hard to Allah.

18. And a burdened soul cannot bear the burden of another and if one weighed down by burden should cry

for (another to carry) its burden, not aught of it shall be carried, even though he be near of kin. You warn only those who fear their Lord in secret and keep up prayer; and whoever purifies himself, he purifies himself only for (the good of) his own soul; and to Allah is the eventual coming.

19. And the blind and the seeing are not alike

20. Nor the darkness and the light,

21. Nor the shade and the heat,

22. Neither are the living and the dead alike. Surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves.

23. You are naught but a warner.

24. Surely We have sent you with the Truth as bearer of good news and warner; and there is not any people but a warner has gone among them.

25. And if they call you a liar, so did those before them indeed call (their apostles) liars; their apostles had come to them with clear arguments, and with scriptures, and with the illuminating book.

26. Then I punished those who disbelieved, so how was the manifestation of My disapproval?

This Ruku starts by the statement that only Allah is free of all necessities whereas all His creation including the mankind, does need different things as necessities; Allah does not need even, that men show their humility

to Him but that only is for their own benefit; Allah tells at AAYAAT-56, 57 & 58 of Surah ZAARIYAAT, "and I have not created the jinn and the men except that they should serve Me; I do not desire from them any sustenance and I do not desire that they should feed Me; surely Allah is He Who bestows sustenance, the Lord of Power, the Strong"; Allah truly does hold all of wealth and He truly does have all praise and though He has provided items for all necessities of humankind yet He has the authority to end all of them and bring other of men at the world and He even has the authority to bring any other of His creation to inhabit earth if He wills (i.e. other than the mankind); and this certainly is not hard to Allah; certainly, He only has the true authority; Al-Hamdu Lillah; from AAYAAT-18 to ahead, the Ruku tells about the position of the man with reference to AKHIRAT and that the Prophet PBUH is liable to provide the message of Islam only but he is not liable to see that the sinful persons leave their wrongs; they would pay heavily at AKHIRAT for their wrongs and there, the sinful person would not get assistance from any person to bear any of his sins, even though he calls him with sentiments, in his utmost worry and even though that call is to such person who had remained very close to him at the world; TABLIGH for Islam by the Prophet PBUH would benefit only such person who is most attentive towards Allah, Whom he secretly understands to be the true Lord and Whom he secretly

understands to bring such time upon him where he has to account for all his deeds, and he does ask Him by Salah humbly to show him the right path; note that here Salah means his prayer to Allah for Guidance to the right path as at the descent of this Surah, Salah was not yet established as obligatory on every Muslim though even then, Muslims did say their Salah in this very manner as we know it, as the Prophet PBUH had guided them; note that this Surah came at Makkah when some five years had passed since the period when Allah had given the Prophet PBUH the liability to guide all peoples of the world by the Quran; Al-Hamdu Lillah; when a person lives by the commands of Allah, he purifies himself at inside which would benefit his own soul as to Allah, is the eventual return; certainly, the person who has lost the ability to understand the Truth and the person who has got its awareness are not alike as the former is in all darkness of wrongs at the world that does not let him see his true benefits and the latter is in such beautiful light of the true guidance due to his attention to live by commands of Allah, that his matters remain clear upon him to decide for them in the most virtuous manner; Al-Hamdu Lillah; the person who lives by commands of Allah would receive the shade of JANNAAT, the gardens of paradise, at AKHIRAT and the sinful person who lives with commitment of wrongs would get his due punishment by the heat of the hell-fire, at AKHIRAT; by comparison, they both are

such that one of them is truly living as he fulfills his liability to live by commands of Allah with all care to AKHIRAT and the other, who has chosen to live by wrongs remaining obsessed with life at the world without any care to AKHIRAT, is actually dead; surely Allah guides to the right path whom He wills and the Prophet PBUH, with all his good efforts, is unable to bring any such person, who has chosen to live by wrongs, towards acceptance to live at the right path as such person is alike to those persons who have left the world on disbelief and have lost the space to show their worth for JANNAAT; the important point to note is that AAYAT-22 of Surah FAATIR tells very clearly that if the person who has departed from the world does hear anything from here, it is because Allah wants him to hear that and no living person makes anyone that has passed away hear anything from his side by his own efforts; the Prophet (PBUH) did address the dead persons once as if he is talking to them, yet it is possible that being the Messenger of Allah, he knew that they would hear him by the permission of Allah; as for us, we all must refrain from addressing the dead as if they are hearing us as we do not know the will of Allah though we must pray Allah to provide mercy to those who were righteous among them; Al-Hamdu Lillah; the Prophet PBUH would serve as warner to them as Allah has given him the liability to spread the teachings of Islam and He has always sent the warning persons in

all peoples at all times and at all places so that the fundamental Islamic teachings remain clear to them; he shall not worry about their taunts to him, especially where they call him a liar, because this has been the trend of such persons too who had lived by wrongs previously, against the Prophets of Allah whom He had sent to them to warn them of utmost punishment if they live at wrongs without any care to AKHIRAT; Al-Hamdu Lillah; the Prophets of Allah had come to them with clearest of arguments to prove the teachings that they were presenting, by scriptures that Allah had sent previously and by an illuminating book (i.e. Torah that comprises of the five initial booklets of the old testament, though by elapse of time, it was altered by the wrong-doers at places in text and meanings) that provided His commands; Allah tells at the last AAYAT of the Ruku, "then I punished those (even at the world) who disbelieved, so how was the manifestation of My disapproval (that eliminated them all and ended all of their doings)"; it implies that certainly Allah would eliminate all evil from the world even at future too; certainly, Allah only has the true authority; Al-Hamdu Lillah.

FAATIR-The Fourth Ruku

27. Do you not see that Allah sends down water from the cloud, then We bring forth therewith fruits of

various colors; and in the mountains are streaks, white and red, of various hues and (others) intensely black?

28. And of men and beasts and cattle are various species of it likewise; those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving.

29. Surely they who recite the Book of Allah and keep up Salah and spend out of what We have given them secretly and openly, hope for such gain which will not perish.

30. That He may pay them back fully their rewards and give them more out of His grace: surely He is Forgiving, Multiplier of rewards.

31. And that which We have revealed to you of the Book, that is the truth verifying that which is before it; most surely with respect to His servants Allah is Aware, Seeing.

32. Then We gave the Book for inheritance to those whom We had chosen from among Our servants; but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission; this is the great excellence.

33. Gardens of perpetuity, they shall enter therein; they shall be made to wear therein bracelets of gold and pearls, and their dress therein shall be silk.

34. And they shall say: (All) praise is due to Allah, Who has made grief to depart from us; most surely our Lord is Forgiving, Multiplier of rewards,

35. Who has made us alight in a house abiding forever out of His grace; toil shall not touch us therein, nor shall fatigue therein afflict us.

36. And (as for) those who disbelieve, for them is the fire of hell; it shall not be finished with them entirely so that they should die, nor shall the chastisement thereof be lightened to them: thus do We punish every ungrateful one.

37. And they shall cry therein for succor: O our Lord! take us out, we will do good deeds other than those which we used to do. Did We not preserve you alive long enough, so that he who would be mindful in it should mind? And there came to you the warner; therefore, taste-- because for the unjust, there is no helper.

At the start of the Ruku, Allah asks for observation that He sends rains from the sky nearby and then He brings forth from the earth different kinds of fruits that are different in color, taste and good odor; even mountains are different as they have different streaks of colors that are white and even red, and some are intensely black; note that Allah expresses the diversity in His creation at this AAYAT by His name first and then takes-up the royal manner of speech for Him that

"We bring forth therewith fruits of various colors"; this manner of expression in the Quran is termed as ILTIFAAT and note also that even when the Quran applies ILTIFAAT, the meanings to the AAYAAT still remain most obvious at such places and the reciter of the Quran does get acquainted with this manner with pleasure without any problem; Al-Hamdu Lillah; the second AAYAT tells about the diversity that relates to mankind and animals, especially the cattle, as they also have different colors, height, weight, physique and as for mankind, there are those who are most attentive to Allah at inside sincerely because Allah has provided them the extensive knowledge of the Truth which does guide them to fear Allah, Who is Mighty to bring any calamity by wrongs of men yet Who is Forgiving of many of those so that men do get space to make themselves better to get results in their favor at AKHIIRAT, that is the true life ahead; Al-Hamdu Lillah; AAYAAT-29 & 30 read, "surely they who recite the Book of Allah (i.e. the Quran) and keep-up Salah and spend out of what We have given them secretly and openly (as these both make them attentive to Allah and unconcerned to worldly assets respectively), hope for such gain (at AKHIRAT) which will not perish; that He may pay them back fully their rewards and give them more out of His grace (so each of virtues would get its reward 10 times of it at least)- surely He is Forgiving (of wrongs at the world), Multiplier of rewards (at AKHIRAT)"; Al-Hamdu

Lillah; the next AAYAT mentions about the Quran that whatever Allah has revealed to the Prophet PBUH, it certainly guides to the right path as it is the whole Truth and it certainly verifies those teachings of Torah that actually relate to the fundamental teachings of Islam; Allah knows that the mankind needs the Guidance to the right path as He is Most Aware of their doings and Most Caring to provide them the virtuous manner to live-on so that they accept it totally and save themselves from the most severe punishment at the life at AKHIRAT that would never end; Al-Hamdu Lillah; AAYAAT-32 & 33 mention that Allah has chosen the Muslims to get this Holy Book Quran through Muhammad PBUH, the last Messenger of Allah, and to care for it in the best manner that is possible for them; in Muslims, there are such persons who do not care for commands of Allah that the Quran presents to them so they are certain to suffer an extreme loss at AKHIRAT; and in them, are such persons too who take a middle course by putting into practice the prominent commands of Allah and by avoiding all major sins (so they live at position of ADL and for them, Allah is Merciful) and in them, are such persons too who are foremost in deeds of goodness by Allah's permission (so they live at position of EHSAAN and for their virtuous deeds, Allah is Multiplier of rewards); note that the Quran asks all Muslims for five things that are to believe in it firmly, to read it on, to

understand it, to apply it to life and to ask all to apply it to life; the Holy Book Quran is essentially the message of Allah to guide all among the mankind (and all among the jinn) towards the right path, practically asking them all to follow the SUNNAH, and then by asking Allah for safety, to avoid putting satanic temptations into practice; so they all come near to Allah and they all save themselves from the hell-fire and they all gain the beautiful security at the beautiful gardens of paradise; Al-Hamdu Lillah; all these persons who are foremost in deeds of goodness by TOFIQ from Allah, would receive such placement at JANNAAT, the gardens of perpetuity, where they would have wonderful bracelets of gold and pearls, and their dress shall be of silk; they would praise Allah that He has provided them with such beautiful gardens where they would never face any such thing that grieves them and He certainly is Forgiving and He certainly is Multiplier of rewards; they shall also acknowledge that Allah has provided them such beautiful residence by His grace wherein toil shall not touch them and wherein fatigue shall not afflict them; Al-Hamdu Lillah; as for disbelievers in the fundamental teachings of Islam, that also include the hypocrites, they would be put into the hell-fire and even with their wish to die, they shall not die nor shall its chastisement be lightened to them as Allah punishes most severely all such persons who are extremely ungrateful to Him when He has guided

them most explicitly towards the right path; Al-Hamdu Lillah; their extreme plight at the outcome of their wrongs, would be that they shall ask Allah when they would be inside the hell-fire, for succor that they would do good deeds other than those wrongs which they used to do at life at the world; but Allah would reject their plea and His answer to that would be that He had given them ample time-period to accept the Truth while there arose in them the warner of this outcome by the will of Allah if they live by disbelieving in the fundamental teachings of Islam; they have no option at this time but to taste the chastisement that they have received by their own doings; they were most unjust to themselves and to all persons near to them at life at the world and they would not find any helper now; Al-Hamdu Lillah.

FAATIR-The Last Ruku

38. Surely Allah is the Knower of what is unseen in the heavens and the earth; surely He is Cognizant of what is in the hearts.

39. He it is Who made you rulers in the land; therefore, whoever disbelieves, his disbelief is against himself; and their disbelief does not increase the disbelievers with their Lord in anything except hatred; and their disbelief does not increase the disbelievers in anything except loss.

40. Say: Have you considered your associates which you call upon besides Allah? Show me what part of the earth they have created, or have they any share in the heavens; or, have We given them a book so that they follow a clear argument thereof? Nay, the unjust do not hold out promises one to another but only to deceive.

41. Surely Allah upholds the heavens and the earth lest they come to naught; and if they should come to naught, there is none who can uphold them after Him; surely He is the Forbearing, the Forgiving.

42. And they swore by Allah with the strongest of their oaths that if there came to them a warner they would be better guided than any of the nations; but when there came to them a warner it increased them in naught but aversion.

43. (In) behaving proudly in the land and in planning evil; and the evil plans shall not beset any save the authors of it. Then should they wait for aught except the way of the former people? For you shall not find any alteration in the course of Allah; and you shall not find any change in the course of Allah.

44. Have they not travelled in the land and seen how was the end of those before them while they were stronger than these in power? And Allah is not such that anything in the heavens or in the earth should escape Him; surely He is Knowing, Powerful.

45. And were Allah to punish men for what they earn, He would not leave on the back of it any creature, but

He respites them till an appointed term; so when their doom shall come, then surely Allah is Seeing with respect to His servants.

The last Ruku of Surah FAATIR tells that Allah only is truly powerful Who has all authority to destroy the disbelievers totally by any of such happenings that are termed as natural calamities; He has made the set-up that everything cares for life of the mankind and its sustenance by His will but He destroyed all those disbelievers who had challenged Him and certainly, nothing of His creation has any power against Him; Al-Hamdu Lillah; all persons need to understand that this time-period that Allah has given them at the world, is most valuable and they must put it to use by complying to commands of Allah, the true Lord; it is the only aim of life and they would lose all if they do not comply to it; certainly, Allah only has the true authority; the Ruku starts by the statement, "surely Allah is the Knower of what is unseen in the heavens and the earth; (so) He surely is Cognizant of what is inside the hearts"; all persons shall live upon the right path as Allah asks for that only, from all of them and He would decide for all of them on the specific Day of Judgment; the Ruku tells that He has made the mankind to inhabit the earth which is the most secure place for their life, but with the task of remaining totally attentive to Allah; if they

disbelieve in the fundamental teachings of Islam, that is most detrimental to their own selves as it takes them faraway from Allah, the true Lord; Allah asks the Prophet PBUH to ask them what part of the earth those have created whom they call as associates besides Allah or do the disbelievers take them as having a share in the making of heavens; or they consider that Allah has given them some book that they take an argument for their disbelief thereof; but certainly their disbelief is due to their deceit to each other and they certainly are most unjust persons; the simple fact is this that Allah has created the heavens and the earth and all that is between them; He only, upholds the heavens and the earth lest they leave their position; it is by His will that they do not lose their respective positions and certainly, there is none who can uphold them besides Him; surely He is the Forbearing that even with all disobedience of His commands, He still provides the space to disbelievers to make themselves better for success at AKHIRAT and surely He is Forgiving to many of wrongs of men at the world; note that AAYAT-45 at this Ruku that is its last AAYAT and also the last AAYAT of this Surah, reads, "and were Allah to punish men for what they earn (i.e. for their wrong-doings), He would not leave on the back of it any creature, but He respites them till an appointed term; so when their doom shall come, then surely Allah is Seeing with respect to His servants";

note that when the disbelievers reject the Truth totally and oppose it in such manner that there remains no chance that they would accept that, then Allah ends the time given to them all at the world and destroys them all in huge number; Al-Hamdu Lillah; it does not do good to the man to consider that he has developed to such extent where he has achieved such status that he may deal with any averse situation that challenges him, without any need to ask Allah for his safety; it happens then that he plans to end that situation by his efforts without being attentive to Allah and then finds that he has complicated the situation so then he plans to end that complication by his efforts and then finds that he has enhanced that complication; Allah only has the true authority to end all adversities to the man and he needs to remain totally attentive to Him, the true Lord; AYAAT-42 & 43 tell the attitudes of the disbelievers at Arabia then, while AAYAT-44 guides them to the virtuous manner to get the virtuous teachings that the Prophet PBUH had presented to them; they state that there were such persons in disbelievers then, who had sworn most emphatically that if some Messenger of Allah comes to them as warner to them, they would be better guided than any of nations to whom Allah sent His Messengers before; but when he did come, it increased their aversion to the Truth whereas their attitude was to behave arrogantly in the land and take-up evil planning; but the evil plans shall beset their

planners only so they need to wait for extreme destruction that had come upon disbelievers among the former people; this is the manner of Allah to deal with all those who challenge His true authority and there certainly is no alteration in this manner of Allah; these disbelievers too would get extreme punishment even at the world and even at AKHIRAT though they might think that they have achieved such power that has made them invincible; and there certainly is no change in this manner of Allah; if they travel in the land, they would see how was the end of those disbelievers in Islam that were before them while they were even stronger than these disbelievers and there is no place where these disbelievers might escape Him in heavens or in the earth; certainly, He is Most Knowing and Most Powerful; Al-Hamdu Lillah.

Surah YA-SEEN

(Consists of 5 Ruku; MK-4)

YA-SEEN-The First Ruku

1. YA-SEEN
2. I swear by the Quran full of wisdom
3. Most surely you are one of the apostles

4. On the right path.
5. A revelation of the Mighty, the Merciful.
6. That you may warn such people whose fathers were not warned, so they are heedless.
7. Certainly the word has proved true of most of them, so they do not believe.
8. Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft.
9. And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see.
10. And it is alike to them whether you warn them or warn them not: they do not believe.
11. You can only warn him who follows the reminder and fears the Beneficent Allah in secret; so announce to him forgiveness and an honorable reward.
12. Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have recorded everything in the clear writing.

The Surah starts with letters "YA-SEEN" that are among the MUQATTA'AAT that are the 14 disjointed letters that are among the Arabic alphabets which come at the commencement of 29 Surah in specific combinations; my writing "Expressions of the Quran" presents much detail for them and all Surah that begin

with them, have reference to the Holy Book Quran after them except for Surah ANKABUT and Surah ROUM; Al-Hamdu Lillah; here, Allah swears by the Quran, which is full of wisdom to guide the man for his safety both at the world and at AKHIRAT; AAYAAT tell that certainly, Muhammad PBUH is one of the Messengers of Allah, who certainly is on the right path and he is receiving the Quran from Allah, who is AZIZ (Mighty) so He keeps all His creation to work for His will only by His true authority and destroys those peoples who challenge Him, and RAHIM (Merciful) so He provides ample space to all peoples by sending His Messengers to them (when they were coming to the world by His will and now He has provided the Quran to guide all peoples of the world to the right path) and gives them all the time they need, to consider the fundamental teachings of Islam; He cares for all of mankind that they live-on their lives where their physical security is at hand for them and also, that they live-on their lives where their spiritual security is at hand for them; so note that His name RAHIM denotes His attribute which tells His care for the spiritual guidance to the mankind and His patience upon their wrong-doings until they receive the ample time He has appointed for them, to accept it; Allah has sent Muhammad PBUH, His last Messenger, among the Arabs that he may warn such people whose forefathers were not warned directly for centuries by any of Messengers

of Allah, and this is because they become aware of TAUHID, AKHIRAT, RISALAT; Al-Hamdu Lillah; AAYAAT-7, 8 & 9 mention that the will of Allah for many of them is that they would never come towards believing in Islam as they have done such wrongs and in such quantity which have caused their insistence upon disbelief; Allah has placed intangible chains on their necks which reach-up to their chins, so they are unable to surrender to Islam; they have developed an extreme pride which has turned them most arrogant and due to their wrongs, Allah has made before them a barrier and a barrier behind them, both intangible, so Allah has covered their sight in such manner that they are totally unable to see what extreme trouble that at AKHIRAT, they are leading themselves to, and what wrongs they have done in their respective lives that they have led at the world; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAAT-10 & 11 tell the Prophet PBUH that such arrogant persons who have all their insistence upon disbelief, would never believe whether he warns them or not, though he has to continue his TABLIGH to all persons as that is his liability; he would only make such person better in belief and deeds by the permission of Allah, who accepts when he/she hears the Quran, that he/she has been doing wrongs previously and does have fear of Allah at his/her inside that He has all authority to punish him/her most severely on wrongs; such person would surely receive forgiveness on

his/her previous wrongs and an honorable reward at AKHIRAT, the true life ahead; Al-Hamdu Lillah; the last AAYAT of the Ruku reads, "surely We give life to the dead, and We write down what they have sent before (i.e. whatever they do at life at the world) and their footprints (i.e. whatever effect, good or bad, remains at the world due to their doings), and We have recorded everything in the clear writing (i.e. LAUHE-MAHFUZ)"; Allah would certainly bring all the dead to life at the Day of Judgment and in addition to that meaning, the mention of 'giving life to the dead' might also be an indication here that it surely is Allah Who brings the person who is lost in darkness of wrongs, to the light of righteousness; Al-Hamdu Lillah.

YA-SEEN-The Second Ruku

13. And set out to them an example of the people of the town, when the apostles came to it.

14. When We sent to them two, they rejected both of them, then We strengthened (them) with a third, so they said: Surely we are apostles to you.

15. They said: You are naught but mortals like ourselves, nor has the Beneficent Allah revealed anything; you only lie.

16. They said: Our Lord knows that we are most surely apostles to you.

17. And our duty is only to proclaim the clear Message.

18. They said: Surely we augur evil from you; if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us.

19. They said: Your evil fortune is with you; what! if you are reminded! Nay, you are an extravagant people.

20. And from the remote part of the city there came a man running, he said: O my people! follow the apostles;

21. Follow him who does not ask you for reward, and they are the followers of the right path;

22. And what reason have I that I should not serve Him Who brought me into existence? And to Him you shall be brought back;

23. What! shall I take besides Him gods whose intercession, if the Beneficent Allah should desire to afflict me with harm, shall not avail me aught, nor shall they be able to deliver me?

24. In that case I shall most surely be in clear error:

25. Surely I believe in your Lord, therefore hear me.

26. It was said: Enter the garden. He said: O would that my people had known

27. Of that on account of which my Lord has forgiven me and made me of the honored ones!

28. And We did not send down upon his people after him any hosts from heaven, nor was it needful for Us to send down.

29. It was naught but a single cry, and lo! they were still.

30. Alas for these servants! there comes not to them an apostle but they mock at him.

31. Do they not consider how many of generations have We destroyed before them, because they do not turn to them?

32. And all of them shall surely be brought before Us.

This Ruku narrates an example of such people in a town, where Allah sent three of His Prophets yet they did not accept the message of Islam; they saw the manifest things about the Prophets and argued that they are like all other of them while according to them, the Prophets have to be other than the mankind; note that the difference of Prophets to other persons is that they are highly developed spiritually when Allah chooses them to get WAHI (i.e. His message to the mankind) which they have to provide to all persons as their liability; physically, they are good but not dissimilar in looks to other of men though they never have any of such negative features at physique that may prevent them to give the message of Islam to the people; note that the Satan had made the same mistake of seeing the manifest only that Allah has created Adam by muddy clay (TEEN) while Allah has created him by fire, so he thought himself as better than the man whereas the man certainly is much better spiritually than him and that actually has significance;

the last Ruku of Surah SUAD tells, "Allah said- O Iblis! what prevented you from making obeisance to him whom I created with My two hands? - are you proud or are you of the exalted ones? - he said- I am better than he; Thou hast created me of fire, and him Thou didst create of TEEN; Allah said- then get out of it, for surely you are driven away; and surely My curse is on you to the Day of Judgment"; now, this second Ruku of Surah YA-SEEN tells about some people of a town, where the Prophets of Allah had come; Allah sent two of them to those people but they rejected both of them, then Allah sent the third one to them who presumably had more ability to stand against their arguments, so all three told them that they certainly are Prophets from Allah to them but they denied the message of Allah with argument that they all are alike to them in looks and with argument that the Beneficent Allah has not revealed anything; the Prophets told them explicitly that certainly, Allah has appointed them to convey His message to the people there and their duty is only to convey the message of Allah in clear terms; these AAYAAT imply that Allah assists all good persons by other of good persons as they are true friends to each other and that the Prophets of Allah, though they did have the liability to provide the true guidance to their peoples, surely were not liable to see that peoples necessarily accept it; certainly, Allah only has the true authority; Al-Hamdu Lillah; at that place, whatever

troubles those disbelievers faced, they held these Prophets responsible for that but they told those disbelievers clearly that it is their huge mistake that they take the virtuous teachings as causing troubles to them; AYYAT-18 & 19 read, "they (the disbelievers) said- surely we augur ill from you; if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us; they (the Prophets-AS) said- your evil fortune is with you (i.e. it is the ills of their own deeds); what! if you are reminded! nay, you are an extravagant people (who answer to virtuous teachings by taking them as cause of ills)"; note that disbelievers have this inclination that they take the Guidance to the right path as cause of ills even though they do not put that into practice whereas they claim to accept anything on the basis of trial, yet they go against their own notion where the issue concerns the true guidance; now, it happened that in them, there was a righteous person who lived away from them due to their disbelief and their arrogance; as he got the info about the Prophets-AS and the rejection of his people to their teachings, he came hurriedly as soon as he can to that place and told his people to accept the virtuous teachings that the Prophets-AS had presented to them; he told them to see that these righteous persons do not need any benefits from the people and that they certainly have the true guidance so the people need to follow them; he

guided them in this manner that they need to understand that when Allah is the Creator of all creation with all of His good attributes that always are of Him totally, then they have to accept Him as their Lord too and put all His commands into their practice; he asked them searchingly so that they reflect positively on the issue that why shall he worship any other than Allah when certainly those are totally unable to give him relief if he gets into any trouble by the will of Allah; AAYAAT from 20 to 25 read, "and from the remote part of the city there came a man running, he said- O my people! follow the apostles; follow them who do not ask you for reward, and they are the followers of the right path; and what reason have I that I should not serve Him Who brought me into existence? (He is the Creator of all Who never loses any of His attributes) - and to Him you shall be brought back (He is the Lord of all so all persons have to answer in front of Him for all their deeds); what! shall I take besides Him gods whose intercession, if the Beneficent Allah should desire to afflict me with harm, shall not avail me aught, nor shall they be able to deliver me? - in that case I shall most surely be in clear error; surely I believe in your Lord (Whom all men need to obey), therefore hear me (if you are not ready to take the true guidance from these good apostles)"; Al-Hamdu Lillah; note here that the man came out of the place he had chosen to remain attentive to Allah as he intended

to confirm the teachings of the Prophets of Allah for the pleasure of Allah; Al-Hamdu Lillah; this tells that when it becomes necessary as collective need to guide towards the right path then a good person has to leave his good seclusion to express the good stance explicitly, especially when there arises threat to lives of some most pious persons; however, keeping away from all people, has worth at such place where much wrongs have spread and people are not prepared to listen even, to the Truth; one of Ahadith at Tirmidhi (at book of JEHAD) reports that someone asked the Prophet PBUH which man is the most excellent? - the Prophet PBUH replied, "the (believing) man who wages JEHAD in the way of Allah; he was asked- then who is next? - he said- the believer in one of the mountain-passes, who fears his Lord and keeps people safe from his mischief"; this tells that at times of FITNAH (trials and troubles that hinder the practice of Islam) where the Muslims do not find ease in living upon Islam, they need to fight the wrong people who intend to keep the world to such status where the practice on Islam becomes most difficult; the second option is that they retire taking their simple assets of value to the country-side or mountains where they care about Islam as much as possible; this is the message of "Safety First" that if you are not able to change people to the better side, you must at-least keep yourself to righteousness; note that the Hadith indicates that when the good believer

in Allah keeps away from the wrong-doers, he would keep them away from his mischief so the notable thing here is that Ahadith have their own manner to express issues; here the mention is about the good believer so this tells that if such person is not able to provide his good impression to the people around then he is liable to be affected by their wrongs, so he is better when he keeps away from them; I, MSD, take the guidance presented in this remarkable Hadith as valid reasoning for the attitude that we strictly keep away from the Western ways and we also keep away from initiation of wars at the present times as that would certainly cause loss of innocent lives at both sides that would not let it remain JEHAD; the Western people, especially at Europe, were able to gain understanding of many physical laws at the time we Muslims were involved in the response to the imperialism that they had caused against us; they used that understanding even to make deadly weapons to cause fear to all peoples around and at present times too, we Muslims have not laid our fears aside about the actions that they might take physically against us due to their negative attitude towards us in the past; in such situation, it is much better to keep away from the West totally as both sides have fears and both are good at their defense, they physically and we spiritually by the blessing of Allah; so it certainly is much better to keep away from them in all good ways that are possible; Al-Hamdu

Lillah; now, the narration at this Ruku goes ahead to state that at the death of this man who assisted the Prophets, he was told to enter the gardens of JANNAH and at this, he commented that how good it would have been if my nation had known about my good destination after death, that my Lord has forgiven my wrongs and has given me the highest of respect after death; so even after his death, he had good intention for his people; it is mentioned that he was killed by some of the most wrong persons at his nation and was counted among SHAHEED, the person who is killed while he is at JEHAD against the disbelievers; such good persons enter JANNAH instantly after death by the command of Allah; Al-Hamdu Lillah; Allah willed to end the wrong persons of his nation after his death, so the last five AAYAAT of the Ruku read, "and We did not send down upon his people after him any hosts (of angels to punish them) from heaven, nor was it needful for Us to send down; it was naught but a single cry (by which Allah punished them), and lo! they were still; alas for these servants (who disobey Allah without any care to its consequence)! there comes not to them an apostle but they mock at him; do they not consider how many of generations have We destroyed before them, because they do not turn (back) to them? - and all of them shall surely be brought before Us (when all would rise from dead at the Day of HASHR)"; Al-Hamdu Lillah.

YA-SEEN-The Third Ruku

33. And a sign to them is the dead earth: We give life to it and bring forth from it grain so they eat of it.

34. And We make therein gardens of palms and grapevines and We make springs to flow forth in it,

35. That they may eat of the fruit thereof, and from what their hands have done; will they not then be grateful?

36. Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they do not know.

37. And a sign to them is the night: We strip the day off from it, then lo! they are in the dark;

38. And the sun runs on to destination appointed for it; that is the ordinance of the Mighty, the Knowing.

39. And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch.

40. Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.

41. And a sign to them is that We bear their offspring in the laden ship.

42. And We have created for them the like of it, upon which they ride on.

43. And if We please, We can drown them, then there shall be no succorer for them, nor shall they be rescued

44. But (by) mercy from Us and for enjoyment till a time.

45. And when it is said to them: Guard against what is before you and what is behind you, that mercy may be had on you.

46. And there comes not to them AAYAT from the AAYAAT of their Lord but they turn aside from it.

47. And when it is said to them: Spend out of what Allah has given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allah please, He could feed? You are in naught but clear error.

48. And they say: When will this threat come to pass, if you are truthful?

49. They wait not for aught but a single cry which will overtake them while they yet contend with one another.

50. So they shall not be able to make a bequest, nor shall they return to their families.

This Ruku tells the general convenience that Allah has provided to the mankind in living at earth so that they all may give all attention to passing of their examination that Allah is taking of them; Al-Hamdu Lillah; note that the earth is best suited in all manners for the safety of the life of mankind and for its continuity to the time Allah wills; the Holy Book Quran has the manner to guide the man to observe that Allah has given him both, that is general convenience in his physical sustenance

and complete guidance to the Truth for his spiritual security; so he has to care minimum for assets at the world and remain most attentive to Allah because that would lead him to the true success at AKHIRAT; Al-Hamdu Lillah; the beginning of Ruku relates that Allah brings forth grains i.e. crops from the earth which they eat and there are gardens of various fruits, including the gardens of dates and grapes, upon it for them to eat and also, much of flowing waters that includes springs for their benefits; this all is what Allah has given to them which they do receive, only by some efforts of their hands; AAYAAT-36 reads, "Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they do not know"; this tells that everything in creation has its respective pair that especially is evident by observation in whatever earth grows and in the mankind and even in other things that Allah has created, though they may be unaware of it; this guides to TAUHID that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; AAYAAT from 37 to 40 guide attention towards the coming of day and night in routine and how the sun and the moon are working-on by the command of Allah till the time when He decides for their end; they read, "and a sign to them is the night- We strip the day off from it, then lo! they are in the dark; and the sun runs on to destination appointed for it; that is

the ordinance of the Mighty, the Knowing; and (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch; neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in sphere (of their own)"; note that though the yearly destination of the sun is vernal equinox in March yet with this, the statement here about its destination also relates to its final place at the space where it is floating to and that placement is where it would be at the last day of the world; but with all said, the necessary thing to state is that most certainly, Allah knows better; Al-Hamdu Lillah; another of signs to which the Ruku indicates is that Allah has provided that water does not sink the ships but they run-on at waters by the command of Allah and the mankind benefits by trade through them, even when they are fully laden; AAYAT-42 reads, "and We have created for them the like of it, upon which they ride on"; this presumably indicates even the modern means of transportation as the text allows to interpret it by including them and certainly, Allah knows better; note that NAHL-8 has stated, "and (He made) horses and mules and asses that you might ride upon them and as an ornament; and He creates what you do not know"; this means that there would take place such things for the riding of men and as their ornaments, which would provide ease to them in going to places by moving at high pace and even though

these things seemingly came about by efforts of men but they needed the will of Allah to come about so these words mention them in the manner that "He creates what you do not know"; see also the note at the first Ruku of Surah NAHL; Al-Hamdu Lillah; Allah tells in plain terms that if He wills, He can drown all those who ride-on at a ship and no person would have the ability to save them; it is His blessing only as He is RAHIM, that He provides space to the mankind so that they live-on to show their worth for AKHIRAT, the true life ahead; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAAT-45 & 46 state about the response of disbelievers when they are asked to develop TAQWA (that is the peaceful condition at inside which comes by the righteous belief in Allah and commitment of good deeds according to it) by remaining aware to which is before them i.e. the extreme punishment of their wrongs at the world and at AKHIRAT, and to which is behind them i.e. the destruction which fell over disbelievers in the previous times, so that they take heed and receive mercy from Allah; their response to this is that they ignore this precious advice and turn-away from it, as if it is nothing which has to be given attention; this tells the wrong attitude that they have for all the good signs that Allah shows them for their guidance; and when they are asked to spend on the needy from whatever Allah has given them then their response is that why they shall

feed such person whom Allah could feed well if He wills; this tells how unaware they are that Allah has given them life at the world only to examine them whether they live on the right path or not; due to this, He has given different positions to all persons here among the mankind as He wills and certainly, He knows how to examine them; He does not answer their foolish query as it is disrespect to Him to question His will; the last AAYAT of Surah AN'AAM reads, "and He it is Who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful"; certainly, Allah only has the true authority; Al-Hamdu Lillah; the last AAYAT tells about their doubts that they have developed the notion that whatever they do, they are not answerable to Allah; these disbelievers ask the true Muslims that as they live-on without any care to commands of Allah, why does He not send any disaster to them; note their narrow-mindedness that even though they learn history of the man yet they are unable to see that Allah destroyed those nations ultimately who challenged His commands; He did give them all space to come to righteousness but when they did not avail that to comply to His commands, He eliminated all of them completely; Al-Hamdu Lillah; the last three AAYAAT of the Ruku read, "and they say- when will this threat

(that extreme disaster would get them if they do not live by commands of Allah) come to pass, if you are truthful? - they wait not for aught but a single cry which will overtake them while they yet contend with one another (as to fill their emptiness by futile endeavors and so it would fall upon them in sudden manner when they expect it least) so they shall not be able to make a bequest, nor shall they return to their families"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

YA-SEEN-The Fourth Ruku

51. And the trumpet shall be blown, when lo! from their graves they shall hasten on to their Lord.

52. They shall say: O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent Allah promised and the apostles told the truth.

53. There would be naught but a single cry, when lo! they shall all be brought before Us;

54. So this day no soul shall be dealt with unjustly in the least; and you shall not be rewarded aught but that which you did.

55. Surely the dwellers of the garden shall on that day be in an occupation quite happy.

56. They and their wives shall be in shades, reclining on raised couches.

57. They shall have fruits therein, and they shall have whatever they desire.

58. Peace: word from the Merciful Lord.

59. And get aside today, O guilty ones!

60. Did I not charge you, O children of Adam! that you should not serve the Satan? Surely he is your open enemy,

61. And that you should serve Me; this is the right way.

62. And certainly he led astray numerous people from among you. What! could you not then understand?

63. This is the hell with which you were threatened.

64. Enter into it this day because you disbelieved.

65. On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned.

66. And if We please, We would certainly put out their eyes, then they would run about groping for the way, but how should they see?

67. And if We please, We would surely transform them in their place, then they would not be able to go on, nor will they return.

As the trumpet for all to gather at the grounds of HASHR is blown, all of these disbelievers would rise from dead and with assessment of the situation, they would hurriedly advance to the place to see their account of deeds in front of Allah, the true Lord; Al-

Hamdu Lillah; then it would strike to them that they always denied the Day of Judgment and here it is with all its troubles to them; so they would long even, that it would have been better for them if they had remained dead at their graves; angels would clarify to them in plain words, "this is what the Beneficent Allah promised and the apostles told the truth"; Al-Hamdu Lillah; that sound of the trumpet would be the ongoing single cry that would remain on until it raises all dead to life again to become present at front of Allah, the true Lord; Allah would judge all persons most justly and all would get only what they deserve due to their respective doings at the world; that day, the righteous persons would receive JANNAH (the garden of paradise) and these dwellers of the garden would be most pleased, occupied in their happiness; AAYAAT-56, 57 & 58 tell about their beautiful placement, "they and their wives shall be in shades, reclining on raised couches; they shall have fruits therein, and they shall have whatever they desire; 'Peace' (would be said to them as the) word from the Merciful Lord"; note that Surah WAQI-AH-27 to 40 relates this blessed situation of the dwellers of the garden at paradise explicitly that they would have wonderful thorn-less trees there that also would beautify the place; and banana trees so very near to each other that they would be one above another and there would be most beautiful shade extending to miles as if it is early morning at such weather that is neither

cold nor hot but totally pleasant and there would be the clearest of water that would flow constantly at fountains and plenty of all fruits and the couches where they would recline, that would be raised high to honor the dwellers of JANNAH (who would be there as if they are at early thirties); and Allah would provide them their good wives, who would become most beautiful in physique too (and as if they are at early thirties); so, they would be those who enter there due to the virtuous lives that they had spent at the world (transformed to fairest of young ladies living together with their good husbands); Surah WA'QIAH has also mentioned that Allah would even provide HOORS, that are the most beautiful women there, as wives to those men who are among the best of men of JANNAH and very near to Him; He has specifically created them to live-on with such righteous men at that most beautiful place; Al-Hamdu Lillah; AAYAAT from 59 to the last of the Ruku that we all study currently, relates about the disbelievers; Allah would command them at the Day of Judgment to get aside, away from the righteous persons; Allah would remind all of these disbelievers that He had told them to remain cautious of misguidance of the Satan as he is their sworn enemy; He had told them to remain attentive to Him totally as for that only, Allah provides them their lives; they should have seen that many of persons among the mankind, he has led astray away from the right path;

the result of their disbelief at the world is that here at Judgment, they will enter the hell-fire; note that Allah will set a seal upon mouths of those among disbelievers, who are most deceitful and deny their wrongs with utmost resistance there, so their hands would speak of their wrongs and their feet would testify against them in confirmation to their hands, about what they had been doing at the world; Allah gave them ample space to accept the Truth but they denied it categorically; if Allah willed, He could have turned them blind so they would have become unable to see the way they trod and if He willed, He could have transformed their forms in such manner that they would have become unable to walk on or to turn back from their position; so they need to observe that Allah is most Merciful to them as He provides them ample space at the world with ability to live on their lives in worthy manner physically, so that they accept the fundamental teachings of Islam; if they get into extreme trouble at the Day of Judgment by their rejection to the Truth, it would be due to their own doings and not any injustice from Allah, the true Lord; Al-Hamdu Lillah.

YA-SEEN-The Last Ruku

68. And whomsoever We cause to live long, We reduce (him) to an abject state in constitution; do they not then understand?

69. And We have not taught him poetry, nor is it meet for him; it is nothing but reminder and Quran that clarifies.

70. That it may warn him who would have life, and (that) the word may prove true against the disbelievers.

71. Do they not see that We have created cattle for them, out of what Our hands have wrought, so they are their masters?

72. And We have subjected them to them, so some of them they have to ride upon, and some of them they eat.

73. And therein they have advantages and drinks; will they not then be grateful?

74. And they have taken gods besides Allah that they may be helped.

75. (But) they shall not be able to assist them, and they shall be a host brought up before them.

76. Therefore let not their speech grieve you; surely We know what they do in secret and what they do openly.

77. Does not man see that We have created him from the small seed? Then lo! he is an open disputant.

78. And he strikes out a similitude for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten?

79. Say: He will give life to them Who brought them into existence at first, and He is Cognizant of all creation

80. He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire).

81. Is not He Who created the heavens and the earth able to create the like of them? Yea! and He is the Creator (of all), the Knower.

82. His command, when He intends anything, is only to say to it: Be, so it is.

83. Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.

The Ruku commences by mentioning the plain fact that the person for whom Allah makes life lengthy, He turns that person extremely weak in physique; it implies that the disbelievers need to understand that He is totally able to change their constitution at any period of their lives; AAYAAT ahead tell them that they need to revise their attitude about the Quran as it is not some poetry but such true guidance that clarifies what attitudes are needed to take at all issues of life to lead the life upon the virtuous manner; note that there were such disbelievers there who called the Prophet PBUH as poet because much of poetry consists of imaginary things and they tried to give impression that the Quran has

imaginary discussions which he presents by his own thoughts; Allah answers to their disrespect to the Prophet PBUH that He has not taught him to say poetry and saying of poetry certainly is not compatible to his honorable status; Surah SAAFFAAT-35 & 36 states about such disbelievers when they would have entered the hell-fire, "surely they used to behave proudly when it was said to them- there is no god but Allah; and (they used) to say- what! shall we indeed give up our gods for the sake of a mad poet?"; Allah refutes their disrespectful notion by the statement at AAYAT-37 there, "nay- he has come with the Truth and has verified the apostles"; may Allah save all persons that they ever disrespect the Prophet PBUH as that leads to utmost ruin of life, not only at AKHIRAT but even at the world; the last Ruku of YA-SEEN tells ahead that Allah has given him the Holy Book Quran so that it warns such person who still has the humane sense inside and needs the awareness of his safety at AKHIRAT, and so that the judgment of extreme punishment becomes valid upon all disbelievers; Al-Hamdu Lillah; AAYAAT-71, 72 & 73 mention the blessing of Allah upon all persons that He has provided them command over the cattle that He has created to provide benefits to them in many different ways; surely, whatever convenience He has provided to the man, that does ask him to remain most grateful to Him; all persons need to see that He has provided only convenience to all

mankind by His creation and not any trouble though they do have their examination as they live on at the world; AAYAAT-74, 75 & 76 mention that the wrongs of disbelievers would only cause extreme loss to them by falling against them at Judgment so their disrespectful speech needs not grieve the Prophet PBUH; they erroneously believe in some creation of Allah as worthy of their adoration because they think that they would assist them if any trouble falls upon them; rather they would stand against them at the Day of Judgment and thus, they would offer no assistance to them; all disbelievers would certainly have to pay for all of their wrongs because Allah knows totally well whatever they do in secret and whatever they do openly; Al-Hamdu Lillah; the six AAYAAT ahead respond to the notion of disbelievers that when the bones of the man become rotten, how would they come to life again; Allah tells the disbelievers in these AAYAAT that they know that He has provided life to the mankind by small seed but they forget about that and take Him as unable to give life to mankind again; He certainly would bring all persons to life again and He is totally able to do so; all of men see that He brings fire at forth from the green tree which seemingly does not have the potential for it; note that this is an indication to such trees at Arabia then, which emitted fire at friction; He has such might that He has created whole of this most amazing universe, all heavens and the earth

on which the mankind lives, and He certainly is the only Creator and He never loses his attributes and He certainly is the Knower of creating anything He wills; AAYAT-82 mentions in clear terms, "His command, when He intends anything, is only to say to it- 'Be' - so it is"; Al-Hamdu Lillah; the last AAYAT of the Ruku, that also is the last AAYAT of the Surah, tells explicitly that Allah only has all true authority; surely, all persons would see the outcome of their deeds that they did at their respective lives at the world, when they return at AKHIRAT to Allah; it states, "therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back"; Al-Hamdu Lillah.

Surah SAAFFAAT
(Consists of 5 Ruku; MK-7)

SAAFFAAT-The First Ruku

1. I swear by those who draw themselves out in ranks
2. Then those who drive away with reproof,
3. Then those who recite, being mindful,
4. Most surely your Allah is One:
5. The Lord of the heavens and the earth and what is between them; and the Lord of the easts.

6. Surely We have adorned the nearest heaven with an adornment, the stars,
7. And (there is) a safeguard against every rebellious Satan.
8. They cannot listen to the exalted assembly and they are thrown at from every side,
9. Being driven off, and for them is a perpetual chastisement,
10. Except him who snatches off but once, then there follows him a brightly shining flame.
11. Then ask them whether they are stronger in creation or those (others) whom We have created. Surely We created them of sticky clay.
12. Nay! you wonder while they mock,
13. And when they are reminded, they mind not,
14. And when they see a sign they incite one another to scoff,
15. And they say: This is nothing but clear magic:
16. What! when we are dead and have become dust and bones, shall we then certainly be raised,
17. Or our fathers of yore?
18. Say: Aye! and you shall be abject.
19. So it shall only be a single cry, when lo! they shall see.
20. And they shall say: O woe to us! this is the day of requital.
21. This is the day of the Judgment which you called a lie.

Allah has taken oath of some of His creation at the beginning of few of Surah with words that end with - AAT and that include Surah ZAARIYAAT, MURSALAAT, NAZI'AAT and AA'DIYAAT besides this Surah SAAFFAAT; all these Surah except for this Surah, are at the last part of the Quran; all these note that Allah may take the oath of any of His creation by His will though the authentic Ahadith has commanded the Muslims to take the oath of Allah only on good deeds; note also that He does not need to take oaths to present His statements yet He takes them according to the statement that He presents so in this manner, He provides strength to the statement; Al-Hamdu Lillah; Allah swears by angels here and the first three AAYAAT read about them respectively that these angels are most obedient to Allah remaining in ranks; and these angels drive off with harsh dealing all satanic persons who intend to come near to them to get some info about future events or to infiltrate the good teachings of Islam by some doubts if they get it to misguide as many as they can; and these angels brought the true guidance from Allah to His Messengers, by recitation of His words which also include His last Prophet, Muhammad PBUH; the statement for which the oath of these angels is taken is that "most surely your Allah is One- the Lord of the heavens and the

earth and what is between them- and the Lord of the easts"; the mention of easts in plural here signifies that there are different points at the east from where the sun rises all around the year and these all are eastern points for a given place; Al-Hamdu Lillah; AAYAAT from 6 to 10 point out that if any Satan (i.e. an evil Jinn) get access to some info from the exalted assembly of angels, there follows him a brightly shining flame; the note at the second Ruku of HIJR provides much detail to this and briefly, these AAYAAT tell that when some of SHAYATIN (plural of Satan) become bold enough to approach the angels at the sky near the earth (to which they have access) and steal some of their conversation to get some idea of something to happen somewhere at the near future then as they run back with it to the earth, a flame follows them on their way back to eliminate them at the space before they return to earth; note that when a meteoroid enters the atmosphere of the earth at a speed in excess of 20 km/s, the heating due to the speed of that object towards the earth (because of its kinetic energy), produces the flame of light as it glows and leaves the trail of glowing particles at its passage; it is then commonly referred to as the "shooting star" (and if it collides with the ground, it is meteorite); so Allah has set angels at guard at posts at the sky near to earth so that the evil Jinn do not approach the places therein and steal any of conversation of angels that discloses

some event of the near future to happen somewhere at the earth; when the angels talk about some events to come, some evil Jinn (i.e. Satan) may have the power to approach them, see them and hear them; they may manage to steal some of their speech and as they return to earth, the flame of the meteoroid follows them and then it destroys them at space; Al-Hamdu Lillah; one of the significant things here is that the flaming meteors are at the space all the time falling towards earth so this means that flame captures whatever is at its passage and this implies that it happens as the fact of the matter that they follow the Jinn running away to earth and it is not that they specifically target the Jinn only; Surah JINN tells about the group of Jinn which had heard the beautiful AAYAAT of the Quran and there we find that they mentioned in their comments on what they heard, "and that we sought to reach heaven (SAMAA i.e. the sky above near to earth), but we found it filled with strong guards and flaming stars; and that we used to sit in some of the sitting-places thereof to steal a hearing, but he who would listen now would find a flame lying in wait for him (as he runs back to earth)" (JINN-8 & 9); so this tells the change in situation somewhere at ancient times before Muhammad PBUH, the last Messenger of Allah, when He commanded the angels for more alertness at guard and the flames then multiplied highly in quantity; however with all said, the last of

statements to this all is that most certainly, Allah knows better; Al-Hamdu Lillah; the last eleven AAYAAT of the Ruku answer all those who disbelieved in AKHIRAT, that it would surely take place and raising the dead to life is not any problem to Allah, the true Lord, Who had made this most amazing universe with principles that they follow by the will of Allah whereas He has made the man with sticky TEEN (muddy clay); AAYAT-12 compares their attitude to the righteous attitude that the Prophet PBUH appreciates how beautifully Allah has created all His creation with wonderful principles to follow but the disbelievers mock upon the true guidance that Allah provides to them; their attitude is to ignore any of the true guidance that Allah presents to them through the Prophet PBUH and they incite one another to ridicule that by calling it magic which tells them that when they are dead and have become dust and bones, they shall then certainly be raised, and even their forefathers; AAYAT-18 asks the Prophet PBUH to tell them that they all surely shall be raised from dead and they all surely shall be extremely abject; they would rise by the single cry of extreme admonition of the trumpet when it blows for the second time; then they would realize that all which they were told at the world about Judgment was totally true; that day they would see their respective accounts of deeds and have to pay for all their wrongs that they

had committed at the world; certainly, Allah only has the true authority; Al-Hamdu Lillah.

SAAFFAAT-The Second Ruku

22. Gather together those who were unjust and their associates, and what they used to worship

23. Besides Allah, then lead them to the way to hell.

24. And stop them, for they shall be questioned:

25. What is the matter with you that you do not help each other?

26. Nay! on that day they shall be submissive.

27. And some of them shall advance towards others, questioning each other.

28. They shall say: Surely you used to come to us from the right side.

29. They shall say: Nay, you (yourselves) were not believers;

30. And we had no authority over you, but you were an inordinate people;

31. So the sentence of our Lord has come to pass against us: (now) we shall surely taste;

32. So we led you astray, for we ourselves were erring.

33. So they shall on that day be sharers in the chastisement one with another.

34. Surely thus do We deal with the guilty.

35. Surely they used to behave proudly when it was said to them: There is no god but Allah;

36. And to say: What! shall we indeed give up our gods for the sake of a mad poet?
37. Nay: he has come with the truth and verified the apostles.
38. Most surely you will taste the painful punishment.
39. And you shall not be rewarded except (for) what you did.
40. Save the servants of Allah, the purified ones.
41. For them is a known sustenance,
42. Fruits, and they shall be highly honored,
43. In gardens of pleasure,
44. On thrones, facing each other.
45. A bowl shall be made to go round them from running spring,
46. White, delicious to those who drink.
47. There shall be no trouble in it, nor shall they be exhausted therewith.
48. And with them shall be those who restrain the eyes, having beautiful eyes;
49. As if they were eggs carefully protected.
50. Then shall some of them advance to others, questioning each other.
51. A speaker from among them shall say: Surely I had a comrade of mine,
52. Who said: What! are you indeed of those who accept (the Truth)?
53. What! when we are dead and have become dust and bones, shall we then be certainly brought to judgment?

54. He shall say: Will you look on?
55. Then he shall look down and see him in the midst of hell.
56. He shall say: By Allah! you had almost caused me to perish;
57. And had it not been for the favor of my Lord, I would certainly have been among those brought up.
58. Is it then that we are not going to die,
59. Except our previous death? And we shall not be chastised?
60. Most surely this is the mighty achievement.
61. For the like of this then let the workers work.
62. Is this better as an entertainment or the tree of Zaqqum?
63. Surely We have made it to be a trial to the unjust.
64. Surely it is tree that springs out from the bottom of the hell;
65. Its produce is as it were the heads of the devils.
66. Then most surely they shall eat of it and fill (their) bellies with it.
67. Then most surely they shall have after it to drink of a mixture prepared in boiling water.
68. Then most surely their return shall be to hell.
69. Surely they found their fathers going astray,
70. So in their footsteps they are being hastened on.
71. And certainly most of the ancients went astray before them,

72. And certainly We sent among them such persons who warned.

73. Then see how was the end of those warned,

74. Except the servants of Allah, the purified ones.

This Ruku of SAAFFAAT is the longest in the Quran by count of AAYAAT as it comprises of 53 of them whereas its fifth Ruku is the second among the longest Ruku in it as it comprises of 44 AAYAAT; the third among the longest Ruku in it is at Surah ABAS, the eightieth Surah that has 42 AAYAAT; this Ruku at SAAFFAAT narrates about the Day of Judgment and beyond, to present the pleasant life of dwellers at JANNAH and the wretched life of those who are at the hell-fire; it explicitly tells that each person has to decide for himself/herself by keeping the outcome of his/her deeds in view which they would bring at the Day of Judgment as each person has to face his/her doings alone; it also tells the true success would only come at fore at the Day of Judgment for all those only who did show their worth for JANNAAT, the most beautiful gardens; Al-Hamdu Lillah; it starts by mention of the command of Allah to angels to gather all unjust persons at specific place there at grounds of HASHR from where the angels would lead them to the hell-fire; before that, Allah would shame them why they do not help each other now at HASHR though at the world,

they showed high disrespect to the Islamic teachings together; they shall develop a quarrel between them at their stay there as those who were followers to such persons who led them to disbelief at the world, would blame them for their extreme plight as they had constantly pursued them to wrongs; they would deny this charge by the claim that they had no authority over those followers but those had acted wrong by their own choice; they would acknowledge that the sentence of Allah has come to pass against them too and that they also are among the wrong-doers, so they all are in the same wretched condition; note that Allah told the Satan when he had said that he would misguide the mankind, that He would put him and all who follow him in the hell-fire; Surah SUAD-84 & 85 state, "Allah said- the truth then is and the truth only do I speak, that I will most certainly fill hell with you and with all those among them (i.e. among the mankind) who follow you" (see also Surah AARAAF-18 and Surah HIJR-42 & 43); so Allah would punish them all on that day as that is how He treats those persons who are extremely guilty; certainly He only has the true authority; Al-Hamdu Lillah; the next AAYAAT tell how disrespectful these disbelievers were at life at the world as when they were asked to believe in Allah, the true Lord, they used to defend those whom they took as equal to Allah in authority; they used to give names to Muhammad (PBUH) and called him an imaginary poet afflicted with

madness; the fact is this that he had come to them with the true guidance from Allah and he had presented the same teachings that other of His Messengers had given to their peoples; so now all disbelievers would get the most severe punishment which surely is the outcome of their own doings only, because Allah is never unjust to anyone; Al-Hamdu Lillah; the only successful persons at that Day would be those servants of Allah who lived remaining most sincere to Him; they would get more good returns than their good deeds ask for; they would receive such splendid sustenance that Allah has told for them at the Quran at different places which are most wonderful fruits that they would receive with utmost honor in the beautiful JANNAAT (gardens) and it certainly would have all kinds of pleasures; they would be seated there on thrones facing each other whereas a bowl of pure clean wine would be circulated among them which would be most delightful in taste; note that AAYAT-46 mentions it as white which is to express its total purity rather than its color as that wine there would never cause any dizziness to the dwellers of JANNAAT; certainly they would be in the highest of pleasure at those gardens (see also the note at Surah TOOR); Al-Hamdu Lillah; they would never face any trouble and they would never become tired of enjoying the blessings from Allah there; and also, they would have most beautiful women for them, who would care only for them as their

liability, with most beautiful eyes and they are as hidden and as pure as the inside of eggs; they would receive them besides the company of their good wives; Al-Hamdu Lillah; AAYAAT then, depict a scene that in JANNAAT, the good men there would be conversing to each other when a man among them, would say about one of his comrades at the world that he mocked his true belief and tried to pursue him to disbelief but Allah saved him by His blessing and he is now among the dwellers of the gardens; he would tell those with him at JANNAAT that his comrade used to say that when all persons are dead and have become dust and bones, how they would be brought to Judgment; at this point of discussion, Allah would ask him to see that misguiding man and as he peeks, he would see him in the midst of the hell; then he would exclaim to him, "by Allah! you had almost caused me to perish; and had it not been for the favor of my Lord, I would certainly have been among those brought up (to the hell-fire)"; so he would show the highest of gratitude to Allah, the true Lord; Al-Hamdu Lillah; he would now shame that man who was his comrade at the world by asking him what thoughts does he have now about the Judgment; and how does he take this matter that they, the dwellers of JANNAAT, are not going to die ever after the previous death that they had faced from life at the world and that they never would be chastised; this depiction tells that all those who live at the world, have space to show their

worth to get the pleasure of Allah here and now and achieve JANNAAT due to it and if they fail by keeping wrong belief, they would face extreme chastisement; it also tells that the person who takes wrongs in his deeds, is responsible for his/her extreme fault himself/herself as he/she has to keep away from such misguidance totally; Al-Hamdu Lillah; at AAYAT-60 & 61, Allah tells, "most surely this is the mighty achievement and for the like of this then, let the workers work"; AAYAAT ahead tell about the wretched lives of the disbelievers at the hell-fire that their foods would come from Zaqqum that is the tree which springs out from the bottom of the hell-fire and its produce are as it were the heads of devils and this probably means that they seem like the head of serpents from which the dwellers of the hell-fire shall eat to fill their bellies; and when they need to drink, they shall drink boiling water that would have the residue of wounds mixed in it; their dwelling place would remain the hell-fire in which they would dwell forever; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAAT-69 to 73 state about their status at life at the world that how ignorant they were of the importance to accept the Truth; they followed in the footsteps of their forefathers hurriedly who had lived their lives remaining oblivious to the true guidance; this has been the cause of disbelief of many of those too who had lived before them though Allah sent His

Messengers to warn them of the consequence of their disbelief of the Truth; every person has to consider the invitation to the right path by himself/herself as every person has to face his/her doings alone at the Day of Judgment; if they do not get success there and rather receive extreme punishment, they would only have themselves to blame; the last AAYAAT of the Ruku conclude the message most clearly, "then see how was the end of those warned, except the servants of Allah, the purified ones"; Al-Hamdu Lillah.

SAAFFAAT-The Third Ruku

75. And Noah did certainly call upon Us, and most excellent answerer of prayer are We.

76. And We delivered him and his followers from the mighty distress.

77. And We made his offspring the survivors.

78. And We perpetuated to him (praise) among the later generations.

79. Salutation to Noah among the nations.

80. Thus do We surely reward the doers of good.

81. Surely he was of Our believing servants.

82. Then We drowned the others

83. And most surely Ibrahim followed his way.

84. When he came to his Lord with sincere heart,

85. When he said to his father and his people: What is it that you worship?

86. A lie-- gods besides Allah-- that you desire?
87. What is then your idea about the Lord of the worlds?
88. Then did he cast a glance at the stars,
89. Then he said, 'I am indeed sick';
90. So they went away from him, turning back.
91. Then he turned aside to their gods secretly and said: What! do you not eat?
92. What is the matter with you that you do not speak?
93. Then he turned against them secretly, smiting them with the right hand (i.e. with all might).
94. So they (people) advanced towards him, hastening.
95. Said he: What! do you worship what you hew out?
96. And Allah has created you and what you make.
97. They said: Build for him a furnace, then cast him into the burning fire.
98. And they desired a war against him, but We brought them low.
99. And he said: Surely I fly to my lord; He will guide me.
100. My Lord! grant me of the doers of good deeds.
101. So We gave him the good news of a boy, possessing forbearance.
102. And when he attained to working with him, he said: O my son! surely I have seen in a dream that I should sacrifice you; consider then what you see. He said: O my father! do what you are commanded; if Allah please, you will find me of the patient ones.

103. So when they both submitted and he threw him down upon his forehead,
104. And We called out to him saying: O Ibrahim!
105. You have indeed shown the truth of the vision; surely thus do We reward the doers of good:
106. Most surely this is a manifest trial.
107. And We ransomed him with momentous sacrifice.
108. And We perpetuated (praise) to him among the later generations.
109. Peace be on Ibrahim.
110. Thus do We reward the doers of good.
111. Surely he was one of Our believing servants.
112. And We gave him the good news of Isaac, a prophet among the good ones.
113. And We showered Our blessings on him and on Isaac; and of their offspring are the doers of good, and (also) those who are clearly unjust to their own souls.

The third Ruku of SAAFFAAT narrates the challenge that Noah-AS and Abraham-AS faced from their peoples but they kept firm upon the fundamental teachings of Islam; it tells that relations are beneficial to a person only when they guide to remain attentive to Allah so if that is not the case, then the good person needs strictly to avoid their manner of living; Al-Hamdu Lillah; note that one of the sons of Noah disbelieved in the good teachings that he provided to all his people

for many of centuries and his wife too remained among the disbelievers; and note also that the father of Abraham was an extreme adversary to his teachings but he never followed his wrong path; in-fact, he tried his best to bring him and all his people to the right path of Islam; Al-Hamdu Lillah; AAYAAT at the beginning of the Ruku state, "And Noah did certainly call upon Us (to help him against wrongs of his nation), and most excellent answerer of prayer are We; and We delivered him and his followers from the mighty distress (that they were facing from the disbelievers); and We made his offspring the survivors; and We perpetuated to him (praise) among the later generations (that all peoples respect him); salutation to Noah among the nations; thus do We surely reward the doers of good; surely, he was of Our believing servants (and he kept firm upon the Truth even when he was facing troubles due to the enmity of disbelievers); then We drowned the others"; see also the note at NOOH, that is Surah-71 at the last part of the Holy Book Quran; Al-Hamdu Lillah; from AAYAT-83, the Ruku narrates about Abraham-AS to its last, who was among those who followed the path of Noah-AS; this narration also tells that he also remained most attentive to Allah with QALBE-SALEEM (i.e. with heart that has utmost sincerity to Allah) even though his people were extremely averse to his guidance; he told his father and his people at UR in most clear terms that whatever they worship is idiocy as they must

worship Allah only Who only has all authority and Who only is the true Lord; Al-Hamdu Lillah; AAYAAT-88 & 89 read, "-then did he (i.e. Abraham-AS) cast a glance at the stars; and he said, 'I am indeed sick'"; I, MSD, have written supplementary note about the Islamic ruling for astrology after the note at the fifth Ruku of Surah ANBIYA and it would do good to read it to understand these AAYAAT better; note that these AAYAAT imply that Abraham-AS did have the awareness of astrology and it is interesting to note that IDRIS-AS too, who also was one of the Prophets of Allah, two thousand years before him, knew astrology with expertise; often the comments on this AAYAT, mention that he saw at stars randomly to give the impression that there is some ruling in astrology which tells him that he would get sick so the disbelievers did not pursue him to come to their festival and left him alone; however, taking the matter as stated in the simple manner here at SAAFFAAT without such remarks that he leaned towards any vague gestures, these AAYAAT indicate that applying astrology that he knew, he told about his own self that he is sick by the will of Allah; note that he applied the astrological interpretation to himself and kept it to the present (and not the future) without asking for any financial benefits and without disclosing how he got to his conclusion by it; he disclosed the interpretation for the sake of his plan to destroy their idols leaving the

larger one to give the impression that it has done it all; so after their departure, he struck their idols with all might by an axe to destruction except for the larger one among them and we have studied about this at the note on the ninth Ruku of Surah AN'AAM too; he intended to show them how incapable those idols are against their own defense so most certainly, they are more incapable to defend any other from any calamity that falls upon them; certainly, Allah only has the true authority; Al-Hamdu Lillah; note well that the sentence that Abraham spoke is "INNI-SAQEEM" (i.e. I am indeed sick) and this is the sentence that relates to noun by the Arabic grammar and denotes the present; so just these couple of AAYAAT provide an insight into the ruling for astrology by Islam and certainly, all happenings take place only by the will of Allah; Al-Hamdu Lillah; when his people found out that Abraham has destroyed the idols that they worshipped, they advanced towards him hurriedly; Abraham asked them what has happened to them that they worship what they carve by their own hands; Allah has created them and whatever they make; this remark which Abraham made to his people tells that as they make their idols by substances that Allah has created so those idols too are creation of Allah; and in addition, it leads to this deduction that whatever a person does, that even is creation of Allah so it certainly denotes His will; Al-Hamdu Lillah; the disbelievers had no answer to his true

guidance so in their desperation, they decided to throw him into furnace, that was especially made for him, to burn him alive in the blazing fire; AAYAAT-69 & 70 at Surah ANBIYA tell us that Allah commanded the fire to become cool and means of safety for Abraham; as he came out safe & sound from it, his people thought better not to challenge him again; however, he decided to migrate from UR by permission of Allah with plea to Him to keep him to the right path of Islam and grant him a righteous son, who remains among the doers of good deeds; Al-Hamdu Lillah; his wife Sarah-AS and his nephew Lot-AS went along with him; later, Allah gave him the good news that he would have a son who would have good forbearance; as his son grew up and became able to assist him in his works, he told him that he has seen in a dream that he sacrifices him (i.e. his son) whereas his son said most calmly to do what he is commanded and also mentioned that if Allah please, he will find him as one of the patient persons; note that Abraham (and even his son) interpreted this dream as command of Allah to him to sacrifice his son; note also that Allah obscured it by giving it in a dream so he may fulfill the command by some substitute for his son; dreams have symbols to present their messages and if some person gets some message in it that shows his loss, it is feasible for him to protect himself by providing SADAQAH (good amounts in charity) as substitute to that loss and he shall remain sincere to

Allah; Al-Hamdu Lillah; however, being the Prophet of Allah, Abraham took his dream at face and took his son for sacrifice; as the Quran has not mentioned the name of his son, there has been some debate whether it was Ishmael-AS or Isaac-AS, and certainly, both of them were among the Prophets of Allah; ULAMA generally mention Ishmael as the son whom he took for sacrifice and the statement of his son is much significant in this matter as he mentioned that his father will find him among the patient persons whereas Surah ANBIYA-85 surely mentions Ishmael among the patient persons; so most probably, it was Ishmael whom Abraham took for sacrifice and that is generally accepted among the Muslims and most certainly, Allah knows better; Al-Hamdu Lillah; as Abraham-AS threw his son down upon his forehead, Allah stopped him from that sacrifice and appreciated that he had taken his dream at face to fulfill its demand; He told him that it surely was manifest trial for him and then He provided momentous sacrifice (that was a ram) in substitute to him so that he fulfills His command by sacrifice of that; Al-Hamdu Lillah; Allah appreciates Abraham-AS at the next few AAYAAT, as He appreciated Noah-AS, and He perpetuated his good name too among the later generations; Allah tells that he also remained most attentive to Him even when he was facing troubles due to the enmity of disbelievers; Allah also provided him the good news of Isaac, who would be among the doers

of much good deeds; the last AAYAT tells that Allah showered His blessings on both Abraham and Isaac whereas in their off-spring (i.e. the Bani-Israel), there are the doers of good deeds and also those who are most unjust to their own souls; certainly, Allah only has the true authority; Al-Hamdu Lillah.

SAAFFAAT-The Fourth Ruku

114. And certainly We conferred a favor on Musa and Haroun.

115. And We delivered them both and their people from the mighty distress.

116. And We helped them, so they were the vanquishers.

117. And We gave them both the Book that made (things) clear.

118. And We guided them both on the right path.

119. And We perpetuated (praise) to them among the later generations.

120. Peace be on Musa and Haroun.

121. Even thus do We reward the doers of good.

122. Surely they were both of Our believing servants.

123. And ILYAS (Elijah; Elia) was most surely of the apostles.

124. When he said to his people: Do you not guard (against evil)?

125. What! do you call upon BA'L and forsake the best
of the creators,
126. Allah, your Lord and the Lord of your fathers of
yore?
127. But they called him a liar, therefore they shall
most surely be brought up.
128. But not the servants of Allah, the purified ones.
129. And We perpetuated to him (praise) among the
later generations.
130. Peace be on Elia.
131. Even thus do We reward the doers of good.
132. Surely he was one of Our believing servants.
133. And Lot was most surely of the apostles.
134. When We delivered him and his followers, all--
135. Except an old woman (who was) amongst those who
tarried.
136. Then We destroyed the others.
137. And most surely you pass by them in the morning,
138. And at night; do you not then understand?

This fourth Ruku of SAAFFAAT tells about Moses-AS, Aaron-AS, Elia-AS and Lot-AS that all these Messengers of Allah provided His message to their respective peoples according to their liability; Al-Hamdu Lillah; all these Messengers of Allah cared to live righteously and never worried about how their good TABLIGH (i.e. providing of the message of Allah to

peoples) would affect their relations with people around; He appreciates all His Messengers at this Ruku too, as He appreciated Noah-AS, and mentions that He perpetuated their good names too among the later generations; the goodness stays and the falsehood goes away as this is how He has destined all matters; AAYAT-81 of Bani-Israel reads, "and say- the Truth has come and the falsehood has vanished; surely falsehood is bound to vanish"; Al-Hamdu Lillah; Allah tells that He delivered Moses and Aaron and the Bani-Israel from troubles that the Pharaoh and his people were causing to them; they ultimately escaped from those troubles by the blessing of Allah and then He provided Torah to Moses and Aaron which clarified how to live upon the right path; this Ruku narrates about Elia too that he also was the Messenger of Allah who told the people that they must guard against evil and must not worship the idol that they name as BA'L; they all need to worship Allah Who only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; AAYAAT read here, "but they called him a liar, therefore they shall most surely be brought up (to the hell-fire); but not the servants of Allah, the purified ones; and We perpetuated to him (praise) among the later generations; peace be on Elia; even thus do We reward the doers of good; surely, he was one of Our believing servants"; Al-Hamdu Lillah; then, the Ruku narrates about Lot-AS that he also was

among the Messengers of Allah and though he asked his people to worship Allah only and put His commands into their lives and abandon all shameful wrongs, yet they did not listen to him; so Allah delivered him and all his followers except for his wife, who was among the disbelievers and stayed behind, and then He destroyed all of disbelievers totally; the last of it tells the residents of Makkah that they do see this destruction day and night, as they travel to Syria for trade so do they not take heed that all those who challenge the Truth are bound to vanish; certainly, Allah only has the true authority; Al-Hamdu Lillah.

SAAFFAAT-The Last Ruku

139. And YOUNUS (Jonah) was most surely of the apostles.

140. When he ran away to a ship completely laden,

141. So he shared (with them as they casted lots), but was of those who are cast off.

142. So the fish swallowed him while he did that for which he blamed himself

143. But had it not been that he was of those who glorify (Us),

144. He would certainly have tarried in its belly to the day when they are raised.

145. Then We cast him on to the vacant surface of the earth while he was sick.

146. And We caused to grow up for him a gourd-plant.
147. And We sent him to a hundred thousand, rather they exceeded.
148. And they believed, so We gave them provision till a time.
149. Then ask them whether your Lord has daughters and they have sons.
150. Or did We create the angels, females- while they were witnesses?
151. Now surely it is of their own lie that they say:
152. Allah has begotten; and most surely they are liars.
153. Has He chosen daughters in preference to sons?
154. What is the matter with you, how is it that you judge?
155. Will you not then mind?
156. Or have you a clear authority?
157. Then bring your book, if you are truthful.
158. And they assert a relationship between Him and the jinn; and certainly the jinn do know that they shall surely be brought up;
159. Glory be to Allah (for freedom) from what they describe;
160. But that never is from the sincere servants of Allah, the purified ones.
161. So surely you and what you worship,
162. Not against Him can you cause (any) to fall into trial,
163. Save him who will go to the hell-fire.

164. And there is none of us but has an assigned place,
165. And most surely we are they who draw themselves
out in ranks,
166. And we are most surely they who declare the glory
(of Allah).
167. And surely they used to say:
168. Had we a reminder from those of yore,
169. We would certainly have been the servants of
Allah-- the purified ones.
170. But (now) they disbelieve in it, so they will come to
know.
171. And certainly Our word has already gone forth in
respect of Our servants, the apostles:
172. Most surely they shall be the assisted ones
173. And most surely Our host alone shall be the
victorious ones.
174. Therefore turn away from them till a time,
175. And (then) see them, so they too shall see.
176. What! would they then hasten on Our
chastisement?
177. But when it shall descend in their court, evil shall
then be the morning of the warned ones.
178. And turn away from them till a time
179. And (then) see, for they too shall see.
180. Glory be to your Lord, the Lord of Honor, above
what they describe.
181. And peace be on the apostles.

182. And all praise is due to Allah, the Lord of the worlds.

The last Ruku begins with the narration of YOUNUS (Jonah) that he also was among the Messengers of Allah to his people but he left them early without waiting for the permission of Allah to depart from there; note that when any of His Messengers provided His message totally to his people and they did not comply to it, then He asked him to leave the place and to tell them plainly that the most disastrous calamity would hit them soon; he did provide his people the message from Allah and did tell them of the coming disaster upon them but he left them early by his mistaken thought that he has to depart from there now; he did not wait for the permission of Allah to leave them so due to such an error of judgment on his part, Allah commanded one of the most huge fish to swallow him; it happened that the ship in which he had mounted, got into some trouble and the persons therein decided to throw someone out from it; they casted lots for this purpose and the name of Jonah came at fore; the most huge fish might have been one of the most huge whales that live at waters with the fish so it also is taken as among them though actually it is one of the mammals; it was only when he recited the prayer to Allah with all heart to release him from that utmost anxiety, that

this situation ended for him; Allah has told about that prayer at Surah ANBIA-87 and its wording shows that YOUNUS-AS asked for mercy by total acceptance that he has been most unjust to his own self due to his untimely haste; Allah tells that if he did not recite that DUA which He accepted, he would have remained at its belly till the Day of Judgment; Allah released him from that utmost anxiety and that most huge fish threw him out in such manner that he found the shore though he was extremely weak; he found safety to his life as Allah grew such plant near to him that enabled him to become well by the will of Allah; afterwards, Allah provided him again the task as His Messenger to his people that were hundred thousand persons and even more, if the count includes children too and visitors there; this clearly denotes that Allah pardoned him totally; this incident emphasizes the issue that even the Messengers of Allah had to take care that they remain firm to the manner that He asks of them; as his people accepted the Truth so Allah gave them sustenance till some period of time to show their commitment to it and as such, their worth for success at AKHIRAT; Al-Hamdu Lillah; AAYAAT ahead present their response towards the false notions that the disbelievers at Makkah professed which were most disrespectful to Allah; the Ruku first addresses the issue that they took angels as daughters to Allah so He asks the Prophet PBUH to question them why they take them as His daughters

whereas for themselves, they prefer to have sons; by their disbelief, they boldly give such impression that they are giving respect to Allah; AAYAAT-149 to 152 state, "then ask them whether your Lord has daughters and they have sons or did We create the angels, females -while they were witnesses? -now, surely it is of their own lie that they say- Allah has begotten- and most surely they are liars"; Allah shames them that they make such claims that show their double-standard about the female so how it is that they claim that Allah has chosen females in preference to males which they deny for themselves; note that this does not mean any disrespect to women but this discloses their double-standard; certainly, Allah does not have any offspring, son or daughter, as He is totally free from whatever the disbelievers say to disrespect Him; Al-Hamdu Lillah; He tells the disbelievers to mind what they say and if they think that they have some evidence for their disbelief, they ought to bring that in an authentic written form if they are true in their statement; there are such persons too among them who claim some relation between Him and the jinn whereas the jinn do know that they shall surely be brought up to the hell-fire if they live by disbelief at the world; from AAYAAT-159 to 163, the Ruku explicitly presents the authority of Allah, "Glory be to Allah (for freedom) from what they describe; but that never is from the sincere servants of Allah, the purified ones (i.e. they

never give any disrespectful statement about Allah, the true Lord); so surely you and what you worship, (by all that) not against Him can you cause (any) to fall into trial, save him who will go to the hell-fire (due to his own intentional acceptance of disrespectful statements about Allah)"; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAAT-164, 165 and 166 present the statement of angels as response to what the disbelievers spoke about them; they read, "and there is none of us but has an assigned place, and most surely we are they who draw themselves out in ranks, and we are most surely they who declare the glory (of Allah)"; see also the first three AAYAAT of this Surah that mention the angels too and that are explicit to these traits; note for expressions of the Quran here that this also is among the manners of the Quran that it presents the response of angels directly without any reference to them and the reader would understand it by words implied; we have seen this manner at Surah MARIAM-64 too where the Quran presents the statement of Gabriel-AS without mentioning him, "and we do not descend but by the command of your Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between these, and your Lord is not forgetful"; the Prophet PBUH had asked Gabriel-AS why he takes time to descend with the Quran to which he had replied as the AAYAT has stated; Al-Hamdu Lillah; the next four AAYAAT tell that there

were such persons among the disbelievers at Makkah, who used to say before the Quran descended on the Prophet PBUH that if they had received guidance from Allah as previous people had received, they would have been the most sincere followers of that; but they have disbelieved and they shall see the consequence; AAYAAT-171, 172 & 173 declare explicitly that Allah has ruled this principle that those who live by the fundamental teachings of Islam, Allah would assist them at all situations and they only would remain victorious ultimately; the lives of His Messengers point this out clearly that Allah cares for all such persons who are most attentive to Him sincerely, though the disbelievers may put all their efforts against them; the next couple of AAYAAT direct the Prophet PBUH to turn away from them till some period of time as ultimately, the result would come by this principle and the true believers would certainly be victorious; everyone would plainly see the situation of disbelievers then, that they either are eliminated or they either live submissively under command of the true believers; Al-Hamdu Lillah; the next four AAYAAT tell about their haste that they ask for disaster upon them on their disbelief; when it shall descend on them, that would be most severely punishing time for them; these AAYAAT direct the Prophet PBUH to turn away from them till some period of time as ultimately, the true believers would certainly be victorious; everyone would plainly see

the situation of disbelievers that they either are eliminated or either live submissively under command of the true believers; Al-Hamdu Lillah; the last AAYAAT of the Ruku, that are often recited at sermon on Friday and that also are the last AAYAAT at this Surah, declare the ultimate result to all happenings at the world; they read, "Glory be to your Lord, the Lord of Honor, above what they describe; and peace be on the apostles; and all praise is due to Allah, the Lord of the worlds"; Al-Hamdu Lillah.

Surah SUAD

(Consists of 5 Ruku; MK-4)

SUAD-The First Ruku

1. SUAD, I swear by the Quran, full of admonition.
2. Nay! those who disbelieve are in self-exaltation and opposition.
3. How many did We destroy before them of the generations, then they cried while the time of escaping had passed away.
4. And they wonder that there has come to them a warner from among themselves, and the disbelievers say: This is an enchanter, a liar.

5. What! - he leaves the gods and takes single Allah (as the only one to worship)? A strange thing is this, to be sure!

6. And the chief persons of them break forth, saying: Go and steadily adhere to your gods; this is most surely a thing sought after.

7. We never heard of this in the former faith; this is nothing but a forgery:

8. Has the reminder been revealed to him from among us? Nay! they are in doubt as to My reminder. Nay! they have not yet tasted My chastisement!

9. Or is it that they have the treasures of the mercy of your Lord, the Mighty, the great Giver?

10. Or is it that theirs is the kingdom of the heavens and the earth and what is between them? Then let them ascend by ropes.

11. A defeated host are all the factions that are here.

12. The people of Noah and AAD, and Pharaoh, who was related to spikes firmly planted, rejected (apostles) before them.

13. And THAMUD and the people of Lot and the dwellers of the thicket; these were the parties.

14. There was none of them but called the apostles liars, so just was My retribution.

Surah SUAD is one of those three Surah that start with one letter, each one among the MUQATTA'AAT;

the other two are QAAF, the fiftieth Surah, and NOON (also named as Al-QALAM), the sixty-eighth Surah; for beginning AAYAAT of this Surah, note that once Abu-TALIB, the paternal uncle of the Prophet PBUH who had brought him up and cared for him much, got ill; the chiefs of Quraysh came to him hurriedly to settle the issue between them and the Prophet PBUH; Abu-TALIB asked him about the dispute and how it may be settled; he plainly told him that it would only settle if all these chiefs accept that Allah only is the true authority to Whom they have to answer for all their deeds; also, they need to believe him as the last Messenger of Allah and obey Allah totally along-with their followers at Makkah; so he told them explicitly to believe in Allah only because He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord, Whom they need to obey unconditionally; the chiefs, who used to call him magician and liar (though before he presented the teachings of Islam to them, they used to take him as the most truthful person among them), rejected this by the taunt that it is strange to them to take Allah as the only true authority when they believe in so many idols with their concept that they also are associates in His authority; they left the place with their negative comment that they would assist their idols by staying firm upon the belief in them and that Muhammad (PBUH) intends only to have command over them by his

teachings; they also mentioned that they have not heard about such teaching before, and this statement clearly denotes their ignorant oblivious attitude about the teaching for TAUHID; so objections that they raised were firstly that Muhammad (PBUH) was magician and liar -they called him by such names as they did not have any valid reason to question his righteous character-; secondly, they said that he wanted command over them by his teachings that he has invented by himself and thirdly, they mentioned that they have never heard any teaching about TAUHID ever; another of their doubts related to the person of the Prophet PBUH as they questioned why Allah chose Muhammad (PBUH) to present His message whereas there were so many rich and influential persons among them; Allah responds to this doubt that they are not as opposed to the Prophet PBUH as they have enmity to the righteous mention of Allah in the Quran and that is due to the fact that they have not yet tasted the extreme severe punishment of Allah; it is only by His will that He chooses any man as His Messenger and certainly, no one has any right to question His will; if they feel bad about it, then let them climb-up by ropes and try to stop the Quran that Allah is providing to the Prophet PBUH by the angel Gabriel-AS; AAYAAT-9 & 10 read, "or is it that they have the treasures of the mercy of your Lord, the Mighty, the great Giver? - or is it that theirs is the kingdom of the heavens and the

earth and what is between them? - then let them ascend by ropes (to stop His blessing upon the Prophet PBUH)"; but these all are such factions that have gathered at this place as such gathering that challenges the teachings of the Prophet PBUH; they would be punished most severely as the previous disbelievers had been punished; certainly, Allah only has the true authority; Al-Hamdu Lillah; Allah addresses their third objection by presenting this fact plainly that there were many of His Messengers who provided the teaching of TAUHID and though after Ishmael-AS they did not have any of His Messengers in them, yet they certainly did know about TAUHID as there were many persons around who presented it explicitly to them by Torah and it amounts to fibs only from their side to say that they have not heard of such thing before from anywhere; the last three AAYAAT of the Ruku read, "the people of Noah and AAD (i.e. the people of HOODH), and Pharaoh who was related to spikes (i.e. pyramids) firmly planted, rejected (apostles) before them, and THAMUD (i.e. the people of SALEH) and the people of Lot and the dwellers of the thicket (i.e. the people of SHOAIB); these were the gatherings (like this gathering at this place); there was none of them but called the apostles liars, so just was My retribution"; Al-Hamdu Lillah.

SUAD-The Second Ruku

15. Nor do these await aught but a single cry, there being no delay in it.

16. And they say: O our Lord! hasten on to us our portion before the day of reckoning.

17. Bear patiently whatever they say, and remember Our servant DAWUD, the possessor of power; surely he was ever turning in repentance (to Allah).

18. Surely We made the mountains to sing the glory (of Allah) in unison with him at the evening and the sunrise,

19. And the birds gathered together; all joined in singing with him.

20. And We strengthened his kingdom and We gave him wisdom and a clear judgment.

21. And has there come to you the story of the complainants, when they made an entry into the private chamber by ascending over the walls?

22. When they entered in upon DAWUD and he was frightened at them, they said: Fear not; two complainants, of whom one has acted wrongfully towards the other, therefore decide between us with justice, and do not act unjustly, and guide us to the right way.

23. Surely this is my brother; he has ninety-nine ewes and I have a single ewe; but he said: Make it over to me, and he has prevailed against me in discourse.

24. He said: Surely he has been unjust to you in demanding your ewe (to add) to his own ewes; and most

surely, most partners act wrongfully towards one another save those who believe and do good, and very few are they; and DAWUD was sure that We had tried him, so he sought the protection of his Lord and he fell down bowing and turned time after time (to Him).

25. Therefore We rectified for him this, and most surely he had nearness to Us and an excellent resort.

26. O DAWUD! surely We have made you ruler in the land; so judge between men with justice and do not follow desire, lest it should lead you astray from the path of Allah; (as for) those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the day of reckoning.

The disbelievers at Makkah had presented their doubts about the guidance of the Prophet PBUH and had rejected the fundamental teachings of Islam; the previous Ruku answered their doubts except for their statement that Muhammad (PBUH) wanted command over them by his teachings that he has invented by himself; this Surah defends the Prophet PBUH by mentioning at AAYAAT-27, 28 & 29 ahead that Allah has sent the Quran that all persons get awareness to the Truth and live their lives with efforts to get the pleasure of Allah as that only is the aim of life; but before that, it narrates about DAWUD-AS ahead to console the Prophet PBUH that his bearing of the

negative speech of disbelievers with patience, would ultimately bring favorable results even at life at the world for all righteous persons; Allah made DAWUD His Prophet and He also provided him the kingdom of the Bani-Israel; AAYAAT-15, 16 & 17 read, "nor do these (disbelievers) await aught but a single cry (that would fall on them as punishment even at the world), there being no delay in it (when it comes); and they (foolishly) say- O our Lord! hasten on to us our portion before the day of reckoning (because they do not believe that they would ever be questioned on their wrong-doings); (O Prophet PBUH)- bear patiently whatever they say, and remember Our servant DAWUD, the possessor of power (that Allah has given to him); surely he was ever turning in repentance (to Allah)"; Al-Hamdu Lillah; the narration about him tells that Allah indicates any unintentional error that any of His Prophets make (because he too is among the mankind), and as he repents on that, He pardons him and shows His mercy to him; note that DAWUD-AS, though he could become a warrior when the occasion asked for it, was soft person by temperament who used to sing the praise of Allah day & night; He had provided him with a beautiful voice, and He had made mounts and birds too, to join him in this hymn that he used to sing in His praise all the time; and He had strengthened his kingdom and had provided him with wisdom and the quality to judge issues with utmost justice; Al-Hamdu Lillah; the

narration begins at AAYAT-21 which reads, "and has there come to you the story of the complainants, when they made an entry into the private chamber by ascending over the walls?"; DAWUD-AS naturally was frightened at their visit as there was guard outside for security yet these persons were able to intrude in his privacy; it certainly is nothing to blame if some person finds fear in something that he understands to have the potential to harm him in some manner and he shall ask Allah for protection from that; Al-Hamdu Lillah; note that they were angels who had come in disguise of men and they were more than two though the complainants were two among them; they all asked him not to fear them but to solve the problem of two complainants in them, by utmost justice without any inclination to injustice so that they get the right guidance to it; the applicant presented the case against the other that this brother of mine has ninety-nine ewes and I have a single ewe; but he wants even that and affects me by his power of speech against me; as the other of them kept quiet to this accusation, DAWUD-AS saw that he certainly is liable to this extreme injustice and clearly pronounced the sentence against him that he certainly has been unjust to the applicant in demanding his ewe so as to add it to his own ewes; this demand shows that many persons that are close to each other in relation act wrongfully towards one another, but those are exception who do believe in

the Truth and do good; these words imply that the righteous persons need to care for each other humanely, besides caring for their SALAH and other necessary obligations; after he gave the verdict and they departed, DAWUD realized that they were angels who had come to guide him at his error about a woman he had become inclined to, though she was the wife of one of officers in his armed forces; due to this realization, he asked Allah for forgiveness and fell down to Him bowing; Allah tells that He forgave him because he surely did have nearness to Him and He surely would give him the good result of his deeds at AKHIRAT; Al-Hamdu Lillah; Allah guided him clearly that He has made him ruler in the land so he shall rule by justice to all persons and shall not apply pressure of his influential status to any person for any such act that he intends that person to take, due to any of his untimely desires; AAYAT-26 warns, "those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the day of reckoning"; I, MSD, provide supplementary note here to clarify events that relate to DAWUD-AS and Suleiman-AS at this Surah; Al-Hamdu Lillah.

Supplementary note on AAYAAT-21 to 40 of SUAD

Surah AALE-IMRAN-14 states, "the love of desires, of women and sons and hoarded treasures of gold and

silver and well bred horses and cattle and well-tilled land, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with Whom is the best of abode"; Al-Hamdu Lillah; we all students, who study the Holy Book Quran, have to keep this AAYAT in view for better awareness to events that relate to DAWUD-AS and to Suleiman-AS, which the second and the third Ruku of Surah SUAD present for us; the fact of the matter is this that these two Prophets of Allah had been charged with love of pleasures of the world by some people and the Quran defends them emphatically; although this place probably is most difficult in the Quran for Tafsiri comments yet I, MSD, would insha-Allah try the best to clarify it; Al-Hamdu Lillah; note that the event related to DAWUD had concern with his desire about some woman whereas the events related to Suleiman had concern with his inclination to horses and sons respectively; also, these AAYAAT relate their untimely attitudes to such beneficial things that have incidentally come at front of them that disturbed them when they were engrossed in worship of Allah at private quarters; and also, these AAYAAT relate that both the respectable Prophets realized their respective errors and they asked Allah to forgive them and have mercy upon them; Al-Hamdu Lillah; the detail to this is that DAWUD-AS had specified some of his time to remain most attentive to Allah at some private

place when the two complainants presented their case to him and this signifies that Allah, the true Lord, appoints angels for test of persons too by His will; the matter of the case related to him as he had many of wives (not necessarily ninety-nine as that mention relates to manner of expression to state "many") and yet he inclined to marry one of such women who was in marriage of one of officers at his armed forces; note that the complainants asked him to care for justice in their case which already is the essential factor to judge issues and they also asked him to remain firm upon it; this is to emphasize that the righteous person shall have the quality to judge issues with care to the command of Allah and he would apply that quality with total honesty without any care to any of his personal desires; so he would be capable to judge issues on merit and would remain most honest to its application; Al-Hamdu Lillah; as DAWUD had felt attraction to her, he had asked the officer to divorce his wife so that he could lawfully marry her; he had his influence as the ruler of the land and his influential status caused burden to that officer who was under his command; this was the time when the angels came to him by the command of Allah to guide his attention to this issue without causing any embarrassment to him; as they departed, he realized that they were angels and then he saw the concealed message for him in this whole episode as there is an old saying in Urdu that tells that

the wise person only needs gesture to understand something; he asked Allah without any reservation to forgive him at his error and have mercy on him at all times ahead too; Allah forgave his error and He mentions at AAYAT-25 that He surely would give him the good result of all his good deeds at AKHIRAT; after this, DAWUD-AS revised his attitude instantly and left his intent to get her as his wife; however, after he backed out of his erroneous stance, the situation changed in some period of time, as that officer was killed in one of battles (not by any plans of DAWUD-AS) and that enabled him to marry her without any question to his morality as that certainly was one of blessings of Allah upon him; afterwards, she became the mother of Suleiman-AS; Al-Hamdu Lillah; the third Ruku narrates the events that relate to Suleiman-AS but before that, three AAYAAT at its beginning tell most explicitly that Allah has not created his creation in vain but it is for the examination of the mankind to see who really proves his/her worth to receive JANNAH at AKHIRAT; Surah SUAD also presents the event of creation of Adam at its last which emphasizes this message most explicitly; these three AAYAAT read, "and We did not create the heaven and the earth and what is between them in vain; that is the opinion of those who disbelieve then woe to those who disbelieve as they belong to the hell-fire; shall We treat those who believe and do good like the

mischief-makers in the earth? - or shall We make those who guard (against evil) like the wicked? - (it is) the Book We have revealed to you abounding in good that those endowed with understanding may ponder over its AAYAAT (verses), and that those may be mindful"; Al-Hamdu Lillah; note about these AAYAAT that they answer the doubt of the disbelievers who had said that that Muhammad (PBUH) wanted command over them by his teachings that he has invented by himself; so they defend the Prophet PBUH by mentioning that Allah has sent the Quran that all persons get awareness to the Truth and live their lives with efforts to get the pleasure of Allah; that is the only aim of life for which all persons have to care; those who prove their worth for JANNAH, they only would receive it and those who disbelieve in the fundamental teachings of Islam, they would be put into the hell-fire; the term MUBARAK (abounding in good) comes for the Quran here which means that it has BARAKAH in it to provide the true guidance to all peoples of the world; when some good thing brings the most virtuous results by it then it is mentioned as having "BARAKAH" so when the good rain falls upon the good land, it brings its crops well upon the surface therefore it has "BARAKAH" for that good land; the term OOLUL-ALBAB (those endowed with understanding) comes as trait to both such persons who ponder over its verses and who are mindful to it, though the former is the higher level of understanding the

Quran; the term SAMAA (the heaven near to earth) in singular comes because it is most beneficial to the mankind in the sense that rains come from it whereas the Quran mostly relates the creation of heavens in plural as we find at many AAYAAT including Surah NAML-60; Surah ANKABUT-44; Surah LUQMAN-10; Allah tells here that He has not created in vain the heaven and the earth and what is between them, whereas the term for "in vain" tells here that no creation of Allah is without direction but certainly, Allah has created everything with clearest of principles; Al-Hamdu Lillah; the next four AAYAAT of the Ruku tell that Allah blessed DAWUD-AS with Suleiman-AS, then they present an event relating to Suleiman-AS; they read, "and We gave to DAWUD, Suleiman, most excellent the servant- surely he was frequent in returning (to Allah); when there were brought to him in the evening (horses), still when standing, swift when running; then he said- surely I preferred the good things to the remembrance of my Lord- until they hid by the veil (of some obstruction)- bring them back to me; so he began to rub severely (their) legs and necks"; for this event, there are three significant things to note in these AAYAAT and the first is that the verb used here is in passive form that horses were brought to him in the evening; often, the passive verb is used at the Quran to show that the intention of the person who is in focus, is not involved in

the mentioned issue; we read at Surah YOUSUF-25 to 27, "And they both hastened to the door, and she tore his shirt from behind and they met her husband at the door; she said- what is the punishment of him who intends evil to your wife except that he is imprisoned (the passive manner) or he gets a painful chastisement? - he said- she sought to make me yield (to her); and a witness of her own family bore witness- if his shirt is torn (the passive manner) from front, she speaks the truth and he is one of the liars; and if his shirt is torn (the passive manner) from behind, she tells a lie and he is one of the truthful"; and when Yusuf-AS had interpreted the dreams of his companions at the prison, he told the freedom of one of them in active manner while he told the crucifixion of the other in passive form, as we find at Surah YOUSUF-41; the second in significant things is that the whole sentence of Suleiman has worth to understand the issue that reads, "then he said- surely I preferred the good things to the remembrance of my Lord- until they hid by the veil (of some obstruction)- bring them back to me"; the third in them is that the last of these AAYAAT mention the result to what he said- "so he began to rub severely (their) legs and necks"; we do have to take some calculated assumptions here, keeping strictly to these three significant things in the text; it seems that like his father, Suleiman-AS also had specified some of time (that included the evening) to remain most

attentive to Allah at some private place; however, that place did not restrict him to see outside in open so it happened once that he saw his fabulous horses from that place during his direct attention to Allah, that were trained for wars against the challengers to his rule; they presented a magnificent sight and for some period of time, he lost his care to his task of remaining most attentive to Allah; he realized his error as the horses hid from his sight due to some obstruction in view and it was then he stated that these horses have disturbed him; note that he called them as "good things" as they were trained for an apt purpose yet he was enraged by the untimely view of them that he came across; so leaving his place, he commanded the attendants of those horses to bring them back and then he hit them with his hands severely (though not harmfully) at their legs and necks as that related most to their beauty; this was to develop patience at his inside too as their punishment caused some sorrow to him too; the interesting thing to note here is that the horses were not intentionally responsible to his disturbance yet his response denotes that it is well to curtail the anger caused by an animal by providing such beatings to it that does not cause any harm to it but does satisfy the fury inside; Al-Hamdu Lillah; at AAYAAT ahead, Allah tells, "and certainly We tried Suleiman, and We put on his throne mere body, so he turned (to Allah); he said- my Lord! do Thou forgive me

and grant me kingdom such as shall not belong to any after me; then We made the wind subservient to him; it obeyed his command to run gently wherever he desired; and SHAYATIN, every builder and diver, and others fettered in chains; this is Our free gift, therefore give freely or withhold, without reckoning; and most surely he had nearness to Us and an excellent resort"; these AAYAAT tell that Allah tried Suleiman at the time when he intended that he gets many of sons so that the excellence of his worthy rule continues ahead; he got only one of them by one of his wives; the AAYAT mentions that son as JASAD (mere body) which Allah made that wife to put at his sitting place, according to His will, which denotes that though he did get a male child yet clearly, he was not capable to carry-on his good manner relating to spiritual values ahead; there is one Hadith on this matter which is authentic by its chain of narration yet we all strictly need to take its message in general sense only, as there is much obscurity in its text; there surely are few such Ahadith that though authentic by chain (which narrate events that do express good morality) yet they need extreme caution to take them due to obscurity in their text and their respective messages are fair for acceptance only in general sense; the related Hadith denotes that Suleiman-AS had decided to go to many of his wives at one of nights to get number of sons hopefully from them but only one of his wives got pregnant who gave

birth to a male child that manifestly was not fit to inherit his morality; the Hadith does mention the reason that his error was that he forgot to mention that with all his physical effort, he would get his sons only by the will of Allah (that he certainly believed in); seeing the outcome to his intention at his sitting place, he totally realized that Allah does not will that the good manner of his rule continues ahead and certainly, the wise person only needs gesture to understand something; the history tells how the place he ruled, divided after him yet we are not concerned with that presently; he asked Allah, the true Lord, for forgiveness and seeing that the splendid manner of his rule ends on him, he called Allah to accept his plea that he does get such rule which no person ever gets after him; Al-Hamdu Lillah; Allah accepted his plea and AAYAAT ahead tell explicitly about it that Allah made the wind subservient to him in such manner that it drove him gently to wherever he desired; Surah SABA-12 tells us that whenever Suleiman-AS intended to travel to somewhere, the wind took him to places that were at a month's journey from his place at those times, only within a morning or only within an evening by the will of Allah; Surah NAML-16 tells us that he had the ability to understand the language of birds and by the event of hoopoe there, we get the awareness that birds even traveled with him to places; and SHAYATIN (i.e. mischievous jinn), obeyed him by the will of Allah

and in them were builders at lands and divers at waters that worked according to his command; there were other of them too, who were fettered in chains due to their haughtiness and they gave the lesson to others that they keep to his command; Allah told him that this all was His gift to him and He allowed him to give benefits by this all as he intends for them or withhold as he intends for them; after mentioning His blessing upon him at life at the world, Allah tells for him in the last AAYAT of the Ruku (as He told for DAWUD-AS at AAYAT-25) that he had nearness to Allah and He surely would give him the good result of all his good deeds at AKHIRAT too, the true life ahead; Al-Hamdu Lillah.

SUAD-The Third Ruku

27. And We did not create the heaven and the earth and what is between them in vain; that is the opinion of those who disbelieve then woe to those who disbelieve as they belong to the hell-fire.

28. Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make those who guard (against evil) like the wicked?

29. (it is) the Book We have revealed to you abounding in good that those endowed with understanding may ponder over its verses, and that those may be mindful.

30. And We gave to DAWUD, Suleiman, most excellent the servant! Surely he was frequent in returning (to Allah).

31. When there were brought to him in the evening (horses) still when standing, swift when running--

32. Then he said: Surely I preferred the good things to the remembrance of my Lord-- until they hid by the veil;

33. Bring them back to me; so he began to rub severely (their) legs and necks.

34. And certainly We tried Suleiman, and We put on his throne a (mere) body, so he turned (to Allah).

35. He said: My Lord! do Thou forgive me and grant me kingdom such as shall not belong to any after me;

36. Then We made the wind subservient to him; it obeyed his command to run gently wherever he desired,

37. And SHAYATIN, every builder and diver,

38. And others fettered in chains.

39. This is Our free gift, therefore give freely or withhold, without reckoning.

40. And most surely he had nearness to Us and an excellent resort.

This Ruku narrates events related to the Prophet Suleiman-AS, the son of DAWUD-AS; the supplementary note written after the note at the second Ruku, would insha-Allah suffice for Tafsiri

comments at this Ruku; however, I, MSD, would quote one of authentic Ahadith here from Bukhari, the esteemed book of Ahadith, that the Prophet PBUH said once, "last night a jinn that was very strong, came to me and wanted to interrupt my prayers (or said something similar) but Allah enabled me to overpower him; I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning but I remembered the statement of my brother Suleiman- "My Lord! do Thou forgive me and grant me kingdom such as shall not belong to any after me"; note that to get control over some jinn was no challenge to the amazing rule of Suleiman-AS yet the Prophet PBUH did not appreciate to get control of that jinn as seemingly it was against the plea that Suleiman had made to Allah and which He had accepted; this Hadith provides the ruling explicitly that it is improper for some person to try to get control over any jinn by his spiritual power except when he troubles him intensely; also, the jinn are disallowed to trouble any person in the mankind by physical strength except for justice against someone who troubles them intensely; AN'AAM-128 tells this clearly that it is most improper for jinn that they try to extend their relation to persons among the mankind; Al-Hamdu Lillah.

SUAD-The Fourth Ruku

41. And remember Our servant Ayyub, when he called upon his Lord that the Satan has afflicted me with distress and torment.

42. Urge with your foot; here is a cool washing-place and a drink.

43. And We gave him his family and the like of them with them, as a mercy from Us, and as a reminder to those possessed of understanding.

44. And take in your hand a green branch and beat her with it and do not break your oath; surely We found him patient; most excellent the servant- Surely he was frequent in returning (to Allah).

45. And remember Our servants Ibrahim and Isaac and Jacob, men of power and insight.

46. Surely We purified them by pure quality which is the keeping in mind of the (final) abode.

47. And most surely they were with Us, of the elect, the best.

48. And remember Ismael and Al-YASA' and ZUL-KIFL; and they all were of the best of men.

49. This is a reminder; and most surely there is an excellent resort for those who guard (against evil),

50. The gardens of perpetuity, the doors are opened for them.

51. Reclining therein, calling therein for many fruits and drink.

52. And with them shall be those restraining their eyes, equals in age.

53. This is what you are promised for the day of reckoning.

54. Most surely this is Our sustenance; it shall never come to an end;

55. This (shall be so); and most surely there is an evil resort for the inordinate ones;

56. The hell-fire; they shall enter it, so evil is the resting-place.

57. This (shall be so); so let them taste it, one boiling (liquid to drink) and one intensely cold (liquid to drink).

58. and other (torment) of the kind in pairs (the two extremes).

59. This is an army plunging in without consideration along with you; no welcome for them, surely they shall enter fire.

60. They shall say: Nay! you-- no welcome to you: you did proffer it to us, so evil is the resting-place.

61. They shall say: Our Lord! whoever prepared it first for us, add Thou to him a double chastisement in the fire.

62. And they shall say: What is the matter with us that we do not see men whom we used to count among the vicious?

63. Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them?

64. That most surely is fitting- this contending, one with another, of the inmates of the fire.

The Ruku starts by asking the Prophet PBUH to remember AYUB-AS (i.e. Job) whom Allah had tested by some severe problem of skin; his mention here tells that all good persons, especially those whom Allah chooses as His Prophets, are most attentive to Him at all times whether rich or poor (though Allah cares that they are never deprived of their physical necessities); note that AAYAT-8 mentions the doubt of disbelievers, "has the reminder been revealed to him from among us?" as they thought that if Allah intended to provide some warning to them, He would have chosen some rich and influential person from among them; but Allah chooses the best of persons to give His message by His will and certainly, He only has the true authority; Al-Hamdu Lillah; there are such story-tellers who have exaggerated many things that relate to life of AYUB-AS and in them, are such things too that cause some disrespect to him; it is notable that though afflicted by some troublesome problem of skin that even caused reluctance of his family members to come near to him, he never lost his wealth totally; AAYAT-83 & 84 at Surah ANBIYA mention AYUB-AS briefly where commentators have provided detail about him; he was one of the Prophets of Allah and with that highest of spiritual status, he also was one of the well-off persons at his time and place who had a vast family, living with all convenience when some severe affliction of skin fell

upon him; he bore it with patience for few years with all attention to Allah but it went on getting worse and it is mentioned that ultimately his wife only would care about him at those trying times as other persons at his household turned most reluctant to come near to him; so till the time it did not affect his good acts of worship to Allah, he did bear that severe affliction yet when it came to most grave situation, then he called Allah that this affliction has become unbearable to him and He certainly is the Most Merciful; so Allah accepted His plea and cured him of that severe affliction by providing him the blessed water at the floor of his place (that pooled out in reasonable quantity as he hit his foot at it) from which Allah asked him to bathe and to drink as AAYAT-42 tells here at Surah SUAD; He also ended the grudges that were taking place among his family and then He blessed him with the like of them in addition to them as AAYAT-43 implies; this indicates his grand-children whom also he saw at his life ahead; this was mercy for him from Allah and also reminder to the worshippers that as they care to worship Him, He certainly would see specifically to their physical and spiritual safety to end their troubles totally; note that besides this place at SUAD-42, the other three places where Allah has mentioned AYUB-AS (that are NISAA-163, AN'AAM-84 and ANBIYA-83 & 84), they also mention him near to mentioning DAWUD-AS and Suleiman-AS; Allah examined all three,

who had all convenience in life at the world, for their firmness in belief by putting them to trials; Al-Hamdu Lillah; note also that Surah SUAD presents the statement of AYYUB that he prayed to Allah, the true Lord, blaming Satan for his affliction that he had caused distress and torment to him though all conditions come upon the man by the will of Allah; the significant thing to note here is that He never puts anything adverse to any person unless his own doings ask for it though He does test even those good persons who are most attentive to Him according to their patience to bring them nearer to Him; He cares for their spiritual safety totally and their trial actually relates to some physical issue up-to their tolerance; note that AYUB-AS put the blame upon the Satan for his affliction out of respect of Allah because He tries a person when He wills, by other of His creation and so he was not incorrect to blame the Satan; it is like the statement of Joshua-AS that we find at KAHF-63 when he forgot to mention to Moses-AS the escape of the fish that Moses had given in his custody at their travel; he had said that "nothing made me forget to speak of it but the Satan, and it took its way into the river"; Al-Hamdu Lillah; at some moment of distress, AYUB-AS had taken an oath that when he gets better, he would punish his wife by some beating as she had voiced her complaint to Allah about the situation he was in; he worried as he got better what to do about his

oath that he has taken to punish his good wife, so Allah guided him as AAYAT-44 tells, "and take in your hand a green branch and strike therewith (so that it does not cause any harm to her), and do not break your oath; surely We found him patient (at his affliction without care to any wrongs); most excellent the servant (who kept firm on his belief even at most trying times)-surely he was frequent in returning (to Allah)"; note that it is wholly improper to seek ways round to avoid some commitment yet it certainly was well for AYUB-AS when Allah Himself advised him to fulfill his oath in this manner; Al-Hamdu Lillah; AAYAAT ahead ask the Prophet PBUH to remember Ibrahim, Isaac and Jacob (Salam on all of them) by emphatically stating that they had hands i.e. the power to put their intentions to practice, and vision i.e. the insight to decide righteously in different issues of life; they tell that Allah purified them in such virtuous manner that they always remembered that they have to return to Allah, the true Lord, when He would decide the final abode for all persons according to their doings; most surely, Allah had chosen them as the most righteous men from the best of men; Al-Hamdu Lillah; AAYAT-48 asks the Prophet PBUH to remember Ismael and Al-YASA' (Elisha) and ZUL-KIFL (Salam on all of them) as they all certainly are among the best of men; note about Elisha that he was one of Messengers of Allah in the Bani-Israel at the times of ILYAS-AS (i.e. Elijah) and with

him (and after him), tried his best to provide the true guidance to all his people around; the period of Elisha was about couple of centuries after DAWUD-AS and most probably, AYUB-AS lived somewhere between them near to ancient Syria; note that ZUL-KIFL (i.e. the one who relates to KIFL) seems an indication to Buddha as that prince was born at KAPILAVASTU in Nepal; as there is no sound of "P" in Arabic so either "B" or either "F" is substituted for it and here ZUL-KIFL is used to identify him as the one who was born in KAPILA; in this case, his teachings have surely been tampered with, as then, he not only believed in the fundamental teachings of Islam but he also was a true spiritual guide at that place at that time and certainly, Allah knows better; Al-Hamdu Lillah; the mention of the most righteous persons at the Quran clearly denotes that the Prophet PBUH shall remain to the manner of life, which these most righteous persons lived upon, without any care to what the disbelievers say; he certainly is among the Messengers of Allah, the last of them, and he certainly is among the most righteous persons, who certainly deserves to receive the best abode that is the most beautiful JANNAH, with highest of honor, at AKHIRAT; all righteous persons must remember that all these best of men among the mankind lived with all attention to Allah, the true Lord, and they never cared to accumulate worldly assets but specified all their efforts that they live upon and guide

all persons to the right path; Al-Hamdu Lillah; AAYAAT ahead till the last of this Ruku tell about the life at AKHIRAT of the most righteous persons and also, of the most transgressing persons so that all persons do note the true worth of living righteously at the world; Al-Hamdu Lillah; so AAYAAT-50 to 54 state about JANNAAT that is the reward for the most righteous persons, "the gardens of perpetuity, the doors are opened for them; reclining therein, calling therein for many fruits and drink; and with them shall be those (beautiful women as wives to them) restraining their eyes (only towards them without any care to any other man), equals in age (to their husbands); this is what you are promised (O righteous persons), for the day of reckoning; most surely this is Our sustenance; it shall never come to an end"; see also the note at Surah TOOR, the fifty-second Surah of the Holy Book Quran; Al-Hamdu Lillah; then AAYAAT-55 to 58 state, "this (which the Quran tells about the splendid reward for the righteous persons shall be so); and most surely there is an evil resort for the inordinate ones (that is) the hell-fire; they shall enter it, so evil is the resting-place; this (which the Quran tells about the extreme punishment to transgressing persons shall be so)- so let them taste it, one boiling (liquid to drink) and one intensely cold (liquid to drink); and other (torment) of the kind in pairs (the two extremes)"; AAYAAT-59 to 63 tells the scene as one of groups joins other of them

at the hell-fire that the latter would curse the newcomers to hell-fire saying that they are most unwelcome; but they too would enter the hell-fire; these newcomers to hell-fire would curse them in return with remark that they had extended the invitation to wrongs to them at the world which they most foolishly accepted and so they are liable to more severe punishment than what these newcomers are liable to; they shall make this plea to Allah, the true Lord, to add even more punishment to those persons who had entered the hell-fire before them, as they had misguided them that led them to this punishing destination; they would find it perplexing when they would not see those persons whom they considered most troublesome to them; AAYAT-63 states their perplexity, "and they shall say- what is the matter with us that we do not see men whom we used to count among the vicious? - was it that we (only) took them in scorn, or have our eyes (now) turned aside from them?"; so those whom they trusted at the world, led them to the hell-fire and those whom they considered as unworthy to follow, they proved to be righteous; this tells the high importance for all persons to get good companions as misjudgment may become most extremely punishing for them; the last AAYAT of the Ruku says, "that most surely is fitting- this contending, one with another, of the inmates of the fire"; Al-Hamdu Lillah.

SUAD-The Last Ruku

65. Say: I am only a warner, and there is no god but Allah, the One, the Absolute:

66. The Lord of the heavens and the earth and what is between them, the Mighty, the most Forgiving.

67. Say: It is the message of importance,

68. (And) you are turning aside from it;

69. I had no knowledge of the exalted court when they contended:

70. Naught is revealed to me save that I am a plain warner.

71. When your Lord said to the angels; Surely I am going to create a mortal from dust:

72. So when I have made him complete and breathed into him of My spirit, then fall down making obeisance to him.

73. And the angels did obeisance, all of them,

74. But not Iblis: he was proud and he was one of the disbelievers.

75. He said: O Iblis! what prevented you that you should do obeisance to him whom I created with My two hands? Are you proud or are you of the exalted ones?

76. He said: I am better than he; Thou hast created me of fire, and him Thou didst create of dust.

77. He said: Then get out of it, for surely you are driven away:

78. And surely My curse is on you to the day of Judgment.

79. He said: My Lord! then respite me to the day that they are raised.

80. He said: Surely you are of the respited ones,

81. Till the period of the time made known.

82. He said: Then by Thy Might I will surely make them live an evil life, all,

83. Except Thy servants from among them, the purified ones.

84. He said: The truth then is and the truth only, I speak

85. That I will most certainly fill hell-fire with you and with those among them who follow you, all.

86. Say: I do not ask you for any reward for it; nor am I of those who take-up pretension;

87. It is nothing but reminder to nations;

88. And most certainly you will come to know about it after a period of time.

The last Ruku of Surah SUAD addresses the core doubt of the disbelievers explicitly as that had led them to reject the fundamental teachings of Islam which the Prophet PBUH had presented to them categorically; they had charged the Prophet PBUH that he only intends to have command over them by his teachings, and whatever he presents as the true

guidance that Allah only is the true authority, it is strange to them as they believe in so many idols with their concept that they also are associates in His authority; also, this Ruku presents the event of creation of Adam-AS for the seventh and the last time here by compilation of the Quran, to guide them that Allah created the man only to hold fast to commands of Allah caring to keep away from the Satan who is applying all efforts to mislead the mankind; certainly, the only aim of life is to get the pleasure of Allah by keeping most attentive to Him only; and certainly, He only has the true authority; Al-Hamdu Lillah; the Ruku starts by asking the Prophet PBUH to tell the disbelievers that he only is warner from Allah Who has sent him as His last Messenger to all peoples of the world; there certainly is no god but Allah, the One, the Absolute, the Lord of the heavens and the earth and what is between them, the Mighty, the most Forgiving; Al-Hamdu Lillah; it asks him to tell them that they need to see the high significance of this message that they have rejected; they need to see that Allah has told him by WAHI about things he did not know and certainly, before the descent of the Quran to him, he was not aware of what had happened when Allah had told the angels at His exalted court that He is going to create Adam-AS; he was not aware about this too that angels have asked Allah why He willed to create Adam in their presence; this refers to AAYAT-30 of Surah

BAQARAH which reads, "and when your Lord said to the angels, I am going to place in the earth KHALIFAH, they said- what; will You place in it such as shall make mischief in it and shed blood, and we celebrate Your praise and extol Your holiness? He said- surely I know what you do not know"; note that this seemingly appeared as if they contend the will of Allah but afterwards they prostrated to Adam-AS on the command of Allah, so it showed that they have no grudge against the mankind and they certainly never disobey Allah, the true Lord; Al-Hamdu Lillah; but there was a Jinn among them (as Surah KAHF tells explicitly) who did not obey this order; he was named as IBLIS and he was allowed to be in angels due to his obedience and worship of Allah but at this time, when with angels he also was included in this command, he refused to obey; Allah asked him why he did not obey (so Allah gave him the chance so that he may ask for mercy & obey); in reply, he said that he was better as Allah had created him by fire and Adam, Allah had created by mud; on this answer, Allah canceled the permission He had given to him to stay in angels and He put His verdict on him for JAHANNUM (the hell-fire); hearing that verdict, he got very angry and finding himself totally incapable of challenging Allah, the true Lord, he turned his anger towards Adam (the cause for his extreme insult there) and for his degraded position for which he himself was to be blamed, he became the

sworn enemy of the Man; this tells us an important thing that when the satanic person does wrong by his own doing, he puts the blame on someone else and tries to take his revenge due to his psyche of "I" and "me", from that person when that person seems to him lesser in power than him; he asked Allah for the extension in time of his life that it may become a very long one so that he can misguide the people and make them also get the same verdict which he had received for his own self; however, Allah did not allow him to live at the world up-to the day of Resurrection as he had asked but allowed him his life up-to the day of the appointed time and this provides the hope that he would die much before the last day of the world insha-Allah; at that time, he had said that he would try to take the mankind that Allah had created for His worship only, to the hell-fire; he knew that they have physical needs and if he guides them to physical pleasures at height, he might be able to pursue them towards their base desires (to remain obsessed in seeking the pleasures of life at the world, mostly with the wishful thinking that they already have achieved salvation at the Day of Judgment because they believe in such persons that would provide them their salvation at the Day of Judgment); Allah gave him that extension but also told him that those who take My shelter for safety, you will not be able to misguide them but whoever takes your way, they all will go with you in the hell-fire; AAYAAT-84 & 85 state,

"He said- the truth then is and the truth only, I speak- that I will most certainly fill the hellfire with you and with those among them who follow you, all"; so all persons among the mankind have to remain totally attentive to Allah and keep away from all satanic temptations because then only they would receive their true dwelling place JANNAH at AKHIRAT, the true life; see also the supplementary note after the note at the second Ruku of Surah AARAAF; the last three AAYAAT of the Ruku, and of the Surah, answer their charge on the Prophet PBUH which was that he intends to have command over them by his teachings; these AAYAAT read, "say- I do not ask you for any reward for it; nor am I of those who take-up pretension- it (the Quran) is nothing but reminder to nations; and most certainly you will come to know about it after a period of time; Al-Hamdu Lillah.

Surah ZUMAR

(Consists of 8 Ruku; MK-8)

ZUMAR-The First Ruku

1. The revelation of the Book is from Allah, the Mighty, the Wise.

2. Surely We have revealed to you the Book with the truth, therefore serve Allah, being sincere to Him in obedience.

3. Now, surely, sincere obedience is due to Allah (alone) and (as for) those who take guardians besides Him, (saying), We do not serve them save that they may make us nearer to Allah, surely Allah will judge between them in that in which they differ; surely Allah does not guide him aright who is a liar, ungrateful.

4. If Allah desire to take a son to Himself, He will surely choose those He pleases from what He has created. Glory be to Him: He is Allah, the One, the Absolute.

5. He has created the heavens and the earth with the truth; He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one runs on to an assigned term; now surely He is the Mighty, the great Forgiver.

6. He has created you from a single being, then made its mate from that, and He has made for you eight of the cattle in pairs. He creates you in the wombs of your mothers-- a creation after a creation-- in triple darkness; that is Allah your Lord, His is the kingdom; there is no god but He; whence are you then turned away?

7. If you are ungrateful, then surely Allah is Self-sufficient above all need of you; and He does not like ungratefulness in His servants; and if you are grateful,

He likes it in you; and no bearer of burden shall bear the burden of another; then to your Lord is your return, then will He inform you of what you did; surely He is Cognizant of what is in the breasts.

8. And when distress afflicts man he calls upon his Lord turning to Him frequently; then when He makes him possess a favor from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause to stray off from His path. Say: Enjoy yourself in your ungratefulness a little, surely you are of the inmates of the hell-fire.

9. What! he who is obedient during hours of the night, prostrating himself and standing, takes care of AKHIRAT and hopes for the mercy of his Lord! Say: Are those who know and those who do not know alike? Only the men of understanding are mindful.

Surah ZUMAR guides explicitly to the fundamental teachings of Islam and provides the message that all persons must care to live by the virtuous teachings of the Quran to save themselves from the most severe punishment and to get the most pleasant life at AKHIRAT, as that only is the true success; Allah has provided physical convenience in many ways to all persons at the world and He has also given the Guidance to the right path to all persons; all persons must take heed here and now, and see by all of their doings that

they do get the pleasure of Allah, as that only is the aim of life; Al-Hamdu Lillah; the first Ruku starts by mentioning about the Quran that certainly, Allah has given it to Muhammad PBUH and he has not brought it by his own; Allah decides all matters for the mankind and for all His creation by authority and by wisdom as He deems fit; certainly, Allah only has the true authority; Al-Hamdu Lillah; Allah states that He has provided the Quran to the Prophet PBUH as He wills to provide the mankind (and even the jinn) complete awareness of the right path so the Prophet PBUH must live on by commands of Allah and remain sincere to Him in obedience the same way as he always has been previously; Al-Hamdu Lillah; all persons must see totally well that their acceptance to the Truth is wholly sincere because adding any wrong to it, makes it completely unacceptable at the court of Allah; AAYAAT point out that there are such persons who claim to believe in Allah but worship some of His creation with such belief that they have the ability to bring them near to Him and save them from His wrath on their wrong-doings at AKHIRAT; Allah would certainly decide about such disbelief that they show when they are guided to the right path whereas they need to understand this here and now that they do have to revise their attitude as soon as possible; if they really intend to come near to Allah, they need to take His commands in practice at all issues of life in all

situations and leave all insincerity that their speech and their attitudes present while they have no remorse upon it; certainly, Allah never guides such person who speaks lies and has disbelief in his heart; note that there were such disbelievers at Makkah then, who took angels as daughters to Allah, and there were such persons among those who claimed to believe in the teachings of Jesus Christ-AS, who took him as son to Allah; may Allah protect all Muslims from falling into such disbelief ever and may guide all among the mankind (and even all among the jinn) to keep away from such disbelief, remaining totally sincere to Him; Al-Hamdu Lillah; Allah tells explicitly that if He desired to take son, He would have taken that from any of His creation only (as He only is the Creator and all other are His creation); so these disbelievers need to reflect taking time-out for it, how this relation is possible; He is totally free of all such relations as Surah IKHLAS, the 112th Surah at the Quran, states most clearly, "say- He, Allah, is One; Allah is He on Whom all depend; He begets not, nor is He begotten; and none is like Him"; Al-Hamdu Lillah; this tells about TAUHID which means that "Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord"; Al-Hamdu Lillah; note that the first AAYAT of Surah FATIHA that is the first AAYAT of the Quran, presents by its words that Allah is from all times to all times with all of His attributes that are of Him from all

times to all times (QADEEM) and all of His attributes are His very own (ASL) and all of His attributes are limitless (LA-MEHDUD); note that the term "RABB" that occurs at this first AAYAT is highly significant in understanding of the Holy Book Quran; it means the true Lord that nurtures all His creation so Allah has not left His creation just after creating them but He nurtures them to height; so this beautiful AAYAT that is the first AAYAT of the Quran, denotes three things about Allah that He only is the Creator of all the creation; that He always has all of His good QADEEM, ASL, LA-MEHDUD attributes totally which denote His absolute authority; that He is RABBUL-AALAMIN, the only true Lord of all, so He asks for total obedience from all of His creation, which must remain most sincere; Al-Hamdu Lillah; AAYAT-5 states that Allah has created all creation by principles that they follow completely by His command; it reads, "He has created the heavens and the earth with the truth; He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one runs on to an assigned term; now surely He is the Mighty, the great Forgiver"; Al-Hamdu Lillah; AAYAAT-6 tell about the life of the mankind that Allah has created all persons from one person i.e. Adam-AS and from him, He gave him his mate (Eve-AS) too; and He also gave the mankind eight of the cattle in pairs which comprise of camels, cows, sheep and goats;

as there are four pairs by male & female in each of them, these four of cattle divide into eight; see also the note at the seventeenth Ruku of Surah AN'AAM; the Muslims might eat from them but they must not eat any of things that are disallowed or impure because they must not follow the steps of Satan who had misguided Adam and Eve when they ate the prohibited fruit; Satan is indeed the enemy of the Man evidently; Allah cared that the mankind continues living the life at the world till the time He has specified for the end of the world; then He would see the account of all doings of all persons, though born at any time at any place of the world so all persons must remain aware that their lives certainly are examination to them; the disbelievers have to remain most aware that they would not find anyone to save them from the wrath of Allah at AKHIRAT and it certainly is their deadly mistake if they consider so; every person has to answer for himself/herself individually at the Day of Judgment; note that Allah gives the info in this AAYAT that He creates child in the womb of its mother and then that child develops on to become fit to come to the world; its growth takes place in triple darkness which is the darkness of the body, the darkness of the womb and the darkness of the amniotic sac; Al-Hamdu Lillah; AAYAT-7 tells all persons that if they are ungrateful, it would only affect them adversely; they must understand this totally well that Allah is GHANI (i.e.

He has all control over everything which tells that He is not affected whether any person is grateful to Him or not) so He does not care about such person who gets the hell-fire by his/her disbelief, though He certainly does not like disbelief in His servants; certainly, He likes that all persons remain most grateful to Him and that would truly benefit them as they would find clearly at AKHIRAT as they return to Him; every person has to face his/her doings alone at AKHIRAT and no bearer of burden shall bear the burden of another; also, no one is able to conceal anything from Him as He is Most Aware of whatever is at insides; note that everything takes place by the will of Allah but His pleasure is not in everything; all persons have to live by the teachings of the Quran, practicing it by the Sunnah of the Prophet PBUH, to get His pleasure; and as for His will, that certainly, He knows better; Al-Hamdu Lillah; AAYAT-8 tells about the psyche of the disbelieving person most clearly, "and when distress afflicts (the disbelieving) man, he calls upon his Lord turning to Him frequently (as if he really is remorseful on his wrongdoings that have brought affliction to him); then when He makes him possess a favor from Him (i.e. removes his affliction from him), he forgets that for which he called upon Him before, and (not only goes astray but also) sets up rivals to Allah that he may cause (other persons too) to stray off from His path; say (O Prophet PBUH, to them)- enjoy yourself in your ungratefulness a

little, surely you are of the inmates of the hell-fire (at the true life at AKHIRAT)"; such is the psyche of the disbelieving person that he not only is among the most selfish persons, who craves for abundant worldly assets and status, but he is most ungrateful too to any favor that Allah provides him at his time of distress; the last AAYAT of the Ruku states that Allah would certainly care for the virtues of the righteous person and He will not make him equal to the ungrateful person who does not have any scruples to show thanks to Allah on His favor to him at his time of distress; the disbeliever shows total arrogance even when Allah provides favor to him whereas the righteous believer is totally attentive to Him even at silent hours of the night and he is worried about his status at AKHIRAT where he does hope he would receive the mercy of Allah, the true Lord; Allah asks the Prophet PBUH to guide attention of all that they see the difference between those who are unaware of their true benefit and those of understanding who are most aware of it; certainly, the persons of understanding are much better as they would get the true success at AKHIRAT; most certainly, Allah only has the true authority; Al-Hamdu Lillah.

ZUMAR-The Second Ruku

10. Tell (O Prophet PBUH- from Allah, the true Lord, that): O My servants who believe! be careful of (your duty to) your Lord; for those who do good the best way in this world is the best return, and Allah's earth is spacious; only the patient will be paid back their reward in full without measure.

11. Say: I am commanded that I should serve Allah, being sincere to Him in obedience.

12. And I am commanded that I shall be the first of those who submit.

13. Say: I fear, if I disobey my Lord, the chastisement of a grievous day.

14. Say: Allah (it is Whom) I serve, being sincere to Him in my obedience:

15. Serve then what you like besides Him. Say: The losers surely are those who shall have lost themselves and their families on the day of resurrection; now surely that is the clear loss.

16. They shall have coverings of fire above them and coverings beneath them; with that Allah makes His servants to fear, so be careful of (your duty to) Me, O My servants!

17. And (as for) those who keep off from the worship of the idols and turn to Allah, they shall have good news, therefore give good news to My servants,

18. Those who listen to the word, then follow the best for it; those are they whom Allah has guided, and those it is who are the men of understanding.

19. What! as for him then against whom the sentence of chastisement is due- What! can you save him who is in the hell-fire?

20. But (as for) those who are careful of (their duty to) their Lord, they shall have high places, above them higher places, built (for them), beneath which flow rivers; (this is) the promise of Allah: Allah will not fail in (His) promise.

21. Do you not see that Allah sends down water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various colors, then it withers so that you see it becoming yellow, then He makes it a thing crushed and broken into pieces? Most surely there is a reminder in this for the men of understanding.

The Ruku starts by asking the Prophet PBUH to direct all Muslims to have TAQWA to Allah all the time and also to go to the level of EHSAAN in their good deeds; note for TAQWA to Allah that, besides other manners to express it, it is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and additionally, they also must have such hope towards Him that He would keep them totally safe from the mischief of Satan, at all times and all places; Al-Hamdu Lillah;

note for EHSAAN that it has three of significant meanings which are that it means the caring attitude to weak persons (especially to women, children & aged persons) at environment; and that it relates to care towards the Islamic moral values without any pressure of law but only with hope of improvement of self at the world and at AKHIRAT; and that it is the best of manners to do some good deed and this is the meaning that this AAYAT relates to; so all the Muslim persons need to care about it highly in all good deeds that they take on themselves; Al-Hamdu Lillah; AAYAT tells that Allah has made the earth spacious so if they do not find ease to live at some place by Islam, they must migrate to some better place; those who remain steadfast on righteousness at all situations, they only will be paid back their reward in full and even more than it without measure; Al-Hamdu Lillah; AAYAAT ahead at this Ruku ask the Prophet PBUH to tell the disbelievers about himself that he is commanded that he should serve Allah remaining totally sincere to Him in obedience; and he shall be the first of those who submit to Allah among all Muslims (of His UMMAH); he has to tell them that he even fears the Day of Judgment and he always remains most sincere in obedience to Allah, the true Lord; and if the disbelievers do not fear that day, they would certainly find at that significant day that they surely are most extreme losers as they have led themselves and even their families to the hell-fire;

AAYAT-15 clearly denotes at its last that "now surely that is the clear loss"; AAYAT-16 to AAYAT-20 ahead presents the respective outcomes which the disbelievers would receive at AKHIRAT and which the true believers would get there; the disbelievers would have flames of fire as coverings to them above and below them so they would be in extreme agony there; Allah intends that all men do understand this well and do fear to lead themselves and their near ones to such deadly destination, if they live in disbelief at the world; they shall always keep the only aim of life in view and keep away from all major sins; AAYAAT-17 & 18 read, "and (as for) those who keep off from the worship of TAGHUT (idols and such persons who ask to follow the wrong paths, by force) and turn to Allah (attentively), they shall have good news (at AKHIRAT that they would enter JANNAH), therefore (O Prophet PBUH)-give good news to My servants, those who listen to the word (every command of Allah at the Quran), then follow the best (manner in deeds) for it; those are they whom Allah has guided, and those it is who are the men of understanding"; note that TAGHUT is such representative of wrongs that advises the people against the commands of Allah knowingly, with whatever authority (to impress the people) it had managed to muster; the term includes idols too as they cause the disbelievers to take extreme wrongs and lead them astray; Surah IBRAHIM-35 & 36 tells, "and when

Ibrahim said- My Lord! Make this city secure, and save me and my sons from worshipping idols- My Lord! surely they have led many men astray; then whoever follows me, he is surely of me, and whoever disobeys me, Thou surely are Forgiving, Merciful"; Al-Hamdu Lillah; Allah certainly is the true Protective Friend to Muslims so He brings them from all shades of darkness towards the NOOR that is the light of Guidance to the right path while the wrong deceitful guardians of the disbelievers are TAGHUT that push them out of the NOOR towards the many shades of darkness; AAYAT-19 tells about such disbelievers who have fallen to such depth into sins which clearly tells that they have proved themselves wholly eligible to the most extreme chastisement, so now they will never accept the good teachings that the Prophet PBUH is providing to them; the Ruku tells ahead that the righteous persons who remain most attentive to Allah, the true Lord, they would certainly receive such high places which would have more of higher places above; so these would be most beautiful apartments at multi-storied buildings, built to provide all convenience for these residents of JANNAAT, beneath which would be flowing rivers; this would surely take place as this is the promise of Allah Who never fails in His promise; Al-Hamdu Lillah; the last AAYAT of the Ruku provides simile for the changing nature of life at the world that ultimately ends, as it reads, "do you not see that Allah sends down

water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various colors, then it withers so that you see it becoming yellow, then He makes it a thing crushed and broken into pieces? Most surely there is a reminder in this for the men of understanding"; certainly, the life at AKHIRAT is the true life whereas the life at the world is an examination to each person that has to end at its due time; compare this AAYAT to AAYAT-24 of Surah YOUNUS which reads, "the likeness of this world's life is only as water which We send down from the cloud, then the herbage of the earth of which men and cattle eat, grows luxuriantly thereby, until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, so We render it as reaped seed, as though it had not been in existence yesterday; thus do We make clear the AAYAAT for the people who reflect"; Al-Hamdu Lillah.

ZUMAR-The Third Ruku

22. What! is he whose heart Allah has opened for Islam so that he is in light from his Lord, (like the hard-hearted disbeliever)? Nay, woe to those whose hearts are hard against the remembrance of Allah; those are in clear error.

23. Allah has revealed the best announcement, a book conformable in its various parts, repeating, whereat do shudder the skins of those who fear their Lord, then their skins and their hearts become pliant to the remembrance of Allah; this is Allah's guidance, He guides with it whom He pleases; and (as for) him whom Allah makes err, there is no guide for him.

24. Is he then who has to guard himself with his own face against the evil chastisement on the resurrection day? And it will be said to the unjust: Taste what you earned.

25. Those before them rejected (Prophets), therefore there came to them the chastisement from whence they perceived not.

26. So Allah made them taste the disgrace in this world's life, and certainly the punishment of AKHIRAT is greater; did they but know!

27. And certainly We have set forth to men in this Quran similitudes of every sort that they may mind.

28. An Arabic Quran without any crookedness, that they may guard (against evil).

29. Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition? (All) praise is due to Allah. Nay! most of them do not know.

30. Surely you shall die and they (too) shall surely die.

31. Then surely on the day of resurrection you will contend one with another before your Lord.

Surah ZUMAR compares the righteous believers and the extreme disbelievers at different AAYAAT and this third Ruku of it starts by such comparison; the first AAYAT of the Ruku says, "what! is he whose heart Allah has opened for Islam so that he is in light from his Lord, (like the hard-hearted disbeliever)? Nay, woe to those whose hearts are hard against the remembrance of Allah; those are in clear error"; the next AAYAT tells about the manner of expressions of the Quran and presents the good psyche of the most righteous true believer; it tells that the Quran is the best of scriptures that is such book which presents AAYAAT that conform to other of its AAYAAT, when they repeat the teachings of Islam; in this manner, it brings different aspects of the teachings of Islam at fore and puts emphasis on all of its significant teachings; note that the term used at the AAYAT is "Hadith" for scriptures and though in the Islamic terminology, it denotes the narrations of the Sunnah of the Prophet PBUH yet the Quran uses it in its literal meaning that is "narrative"; the AAYAT tells that learning the Quran by reading and hearing of its warnings on wrongs and their outcome at the Day of Judgement, make the skins shudder of those who truly

fear Allah, whereas their skins and with that their hearts, incline to remembrance of Allah as they read and hear about the forgiveness and the mercy of Allah, the true Lord; so these good Muslim persons who have much developed TAQWA inside, they do have much developed humane feelings inside; Al-Hamdu Lillah; the last part of the AAYAT states, "this is Allah's guidance, He guides with it whom He pleases; and (as for) him whom Allah makes err, there is no guide for him"; AAYAT-24 compares the righteous believer and the extreme disbeliever again by putting query ahead, "is he then who has to guard himself with his own face against the evil chastisement on the resurrection day (like the righteous believer in Islam); and it will be said to the unjust- taste what you earned"; note that as the hands of disbelievers would be tied behind at the Day of Judgment at such place where they would be affected by the heat of the deadly hell-fire, they would have to take it upon their faces; the last of this AAYAT tells that these unjust persons would be told to taste the consequence of whatever wrongs that they had done at the world; Al-Hamdu Lillah; AAYAAT-25 & 26 tell that the disbelievers before them too had rejected the Prophets whom Allah had sent to them and the result to this rejection was that extreme chastisement fell upon them even at the world which brought disgrace to them and certainly the punishment at AKHIRAT is even greater; Allah states at AAYAAT

ahead of this Ruku that He has provided the true guidance explicitly in the Quran in clear Arabic, though by symbolic expressions too where He willed, for the virtuous understanding of all peoples; this is so that all peoples, as they become aware of it, firmly remain righteous; Al-Hamdu Lillah; at AAYAT-29, Allah presents an example for all persons to see that the belief in TAUHID only is truly right; it reads, "Allah sets forth a MATHAL (i.e. an example)- there is a slave in whom are (several) partners differing with one another (so the slave remains confused in works), and there is another slave wholly owned by one man (so that slave has singleness as his focus in works); are the two (slaves) alike in condition? (all) praise is due to Allah; nay! most of them do not know"; note that the example at the AAYAT is for understanding of the respective conditions of both the slaves only and the matter relates to comparison between the creation of Allah; see also the note at the tenth Ruku of Surah NAHL and at the third Ruku of Surah ROUM; the Quran has forbidden the use of this term MATHAL (and also the term MITHL) in the meaning of similitudes for Allah as it says, "invent not similitudes for Allah; Allah certainly knows but you know not" (NAHAL-74); Al-Hamdu Lillah; the last couple of AAYAAT at the Ruku read, surely you shall die and they (too) shall surely die; then surely on the day of resurrection you will contend one with another before your Lord"; this is to console the

Prophet PBUH that if the disbelievers say things in disrespect of the Prophet PBUH then he needs to patiently bear it as every person has to die so even if Allah does not punish them at the world (and certainly, He knows perfectly well how to deal with all His creation), they would surely face extreme torment when everyone is raised from dead; there, they would try to present their case by fibs with argument that they did not receive the invitation to the Truth, blaming the Prophet PBUH and the righteous Muslims; however, such lies would not do in front of Allah, the true Lord, Who knows totally well all that is manifest and all that is hidden; certainly, He only has the true authority; Al-Hamdu Lillah.

ZUMAR-The Fourth Ruku

32. Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the Truth when it comes to him; is there not in hell an abode for the disbelievers?

33. And who brings the Truth and who accepts it as the Truth - these are they that guard (against evil).

34. They shall have with their Lord what they please; that is the reward of the doers of good;

35. So that Allah will do away with the poor manner of what they did and will give them their reward for the best of what they did.

36. Is not Allah sufficient for His servant? And they seek to frighten you with those besides Him; and whomsoever Allah makes err, there is no guide for him.

37. And whom Allah guides, there is none that can lead him astray; is not Allah Mighty, the Lord of retribution?

38. And should you ask them, Who created the heavens and the earth? They would most certainly say: Allah. Say: Have you then considered that what you call upon besides Allah, would they, if Allah desire to afflict me with harm, be the removers of His harm, or (would they), if Allah desire to show me mercy, be the withholders of His mercy? Say: Allah is sufficient for me; on Him do the reliant rely.

39. Say: O my people! work in your place, surely I am a worker, so you will come to know.

40. Who it is to whom there shall come the punishment which will disgrace him and to whom will be due the lasting punishment.

41. Surely We have revealed to you the Book with the truth for the sake of men; so whoever follows the right path, it is for his own soul and whoever errs, he errs only to its detriment; and you are not a custodian over them.

This fourth Ruku of ZUMAR too starts by the comparison of the righteous believers and the extreme

disbelievers and it presents the good outcome that the righteous believers would receive at AKHIRAT, the true life ahead; Al-Hamdu Lillah; the four initial AAYAAT of the Ruku state, "who is then more unjust than he who utters a lie against Allah (even at the Day of Judgment) and (he who) gives the lie to the Truth when it comes to him (at life at the world, by its denial); is there not in hell an abode for the disbelievers? - and (as for him) who brings the Truth (i.e. Muhammad PBUH) and who accepts it (i.e. each of the righteous believers) as the Truth - these are they that guard (against evil); they shall have with their Lord what they please (at the true life ahead at AKHIRAT); that is the reward of the doers of good; so that Allah will do away with the poor manner of what they did (of good deeds) and will give them their reward for the best of what they did (of good deeds by all attention to their due requisites)"; Al-Hamdu Lillah; AAYAT-36 asks the disbelievers in clear terms if they think that Allah is not fully able to protect His Messenger from their wrong attitude towards him that they try to frighten him with those whom they worship besides Him; note that some of disbelievers had mentioned that they would ask their idols to put some wrong upon the Prophet (PBUH) so Allah answered them by this and told them clearly; "and whomsoever Allah makes err, there is no guide for him; and whom Allah guides, there is none that can lead him astray; is not Allah Mighty,

the Lord of retribution?"; so they would surely get the result that they deserve due to such disrespect to the Prophet PBUH; AAYAT-38, 39 & 40 read, "and should you ask them Who created the heavens and the earth? They would most certainly say- Allah (because they believed Him as the Creator of the heavens and the earth but they did not believe Him as the true Lord that they have to fulfill His commands); say (to them)- have you then considered that what you call upon besides Allah, would they, if Allah desire to afflict me with harm, be the removers of His harm, or (would they), if Allah desire to show me mercy, be the withholders of His mercy? - say- Allah is sufficient for me (on Whom I rely as) on Him do the reliant rely- say- O my people! work in your manner, surely I am worker (at virtuous manner), so you will come to know (who is on the right path); (and) who it is to whom there shall come the punishment which will disgrace him (at the world) and to whom will be due the lasting punishment (at AKHIRAT)"; Al-Hamdu Lillah; the last AAYAT of the Ruku tells about the Quran that Allah has provided it to the Prophet PBUH because He wills to provide the mankind (and even the jinn) complete awareness of the right path by it; so now whoever follows the right path, it is for his own benefit and whoever errs, his error is certainly to his own detriment; AAYAT tells the Prophet PBUH that his liability is only to provide the Guidance to the right path to all persons and he

certainly is not liable to see that they do come to it as he certainly is not custodian over them; Al-Hamdu Lillah.

ZUMAR-The Fifth Ruku

42. Allah takes the souls at the time of their death, and those who do not die during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for the people who reflect.

43. Or have they taken intercessors besides Allah? Say: what! even though they did not ever have control over anything, nor do they understand.

44. Say: Allah's is the intercession altogether; His is the kingdom of the heavens and the earth, then to Him you shall be brought back.

45. And when Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.

46. Say: O Allah! Originator of the heavens and the earth, Knower of the unseen and the seen! Thou (only) judges between Thy servants as to that wherein they differ.

47. And had those who are unjust all that is in the earth and the like of it with it, they would certainly

offer it as ransom (to be saved) from the evil of the punishment on the day of resurrection; and what they never thought of shall become plain to them from Allah.

48. And the evil (consequences) of what they wrought shall become plain to them, and the very thing they mocked at shall beset them.

49. So when harm afflicts a man he calls upon Us; then, when We give him a favor from Us, he says: I have been given it only by means of knowledge. Nay, it is a trial, but most of them do not know.

50. Those before them did say it indeed, but what they earned availed them not.

51. So there befell them the evil (consequences) of what they earned; and (as for) those who are unjust from among these, there shall befall them the evil (consequences) of what they earn, and they shall not escape.

52. Do they not know that Allah makes ample the means of subsistence to whom He pleases, and He straitens; most surely there are signs in this for the people who believe.

The first AAYAT of this Ruku compares the sleep to death as both states of a person relate to the loss of free-will of the person totally; it says, "Allah takes the souls at the time of their death, and those who do not die during their sleep" so the word (noun) used here for

souls is ANFUS which tells here about the person who has control of self by his/her freewill and the word (verb) used here for taking souls is YATAWAFFA which denotes here that Allah takes complete control over the person when he/she is dead or asleep as he/she loses his/her own freewill; the AAYAT tells ahead that He returns the control (freewill) of those whose death has not yet come and withholds that of those who are dead; so this means that Allah takes the freewill of all persons who are dead or when they are asleep but He returns the freewill to the latter till the respective times of their deaths; it is significant that the Muslims acknowledge the authority of Allah as they read after they wake from sleep, "all praise is to Allah Who returned me life after I had died and certainly all have to return to Him"; note that AAYAT-19 of Surah ROUM has stated, "He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth"; with reference to it, this AAYAT here at Surah ZUMAR implies that as the person rises from sleep so he/she would rise similarly from dead when Allah wills for that; Al-Hamdu Lillah; AAYAT-43 asks the disbelievers to think over their attitude that they take intercessors besides Allah; it is clear as crystal that whom they call, have no control over anything around, nor do they understand about the true status of any person; AAYAT-44 tells the Prophet PBUH to

say that only Allah has the authority to give any person the right to intercession and that even would be reserved to that person for whom He allows it; so the matter relates to the specific subject and the specific object in this issue; it is extreme idiocy to become uncaring to the good deeds by the concept of SHAFAT and this concept does test the Muslim person; also, no amounts would be taken in compensation from anyone in his/her favor and no assistance would be there for any of those who had not cared to attain the pleasure of Allah; the worldly life is examination for all and the life ahead is for getting the result to it; Al-Hamdu Lillah; AAYAT-45 tells that they have gone so far in love for whom they call besides Allah that when He is mentioned, they do not find any attraction in such speech but when those whom they call besides Allah are mentioned, they are most happy; AAYAT-46 tells the Prophet PBUH that when they have gone to such height in disbelief then O Prophet PBUH- call Allah for assistance against them in words, "O Allah! Originator of the heavens and the earth, Knower of the unseen and the seen! Thou (only) judges between Thy servants as to that wherein they differ", as this would be comforting to give patience to wait for the ultimate outcome of their doings; AAYAAT ahead present their condition at the grounds of HASHR that though they are most miserly at life at the world, obsessed to get its assets, they would be fully prepared to give all that

is in the earth and even more if they had it with them, to save themselves from the extreme severity of the punishment that is declared upon them on that significant day; so what they never thought and mocked about, will come to take place (i.e. the final Judgment) because Allah would surely bring that at front of them and they would surely see the ultimate outcome of their wrong-doings totally; Al-Hamdu Lillah; AAYAT-49 tells about this aspect in the attitude of the disbelievers that though they take intercessors besides Allah yet when some extreme trouble falls upon them, they call Allah only to remove that from them as even they know totally well that whom they call, have no control over anything; and when Allah removes that extreme trouble from them and gives convenience to them, they boast that their own wise tackling of the issue has brought it to them; the AAYAT reads, "so when harm afflicts a man he calls upon Us; then, when We give him a favor from Us, he says- I have been given it only by means of knowledge; nay, it is a trial, but most of them do not know"; AAYAAT ahead state that those persons who were before these people had also made such claims and QASAS-78 has told about QAROUN who had said that he has been given his immense wealth only on account of the knowledge he has; whatever deeds they did were due to their obsession to life at the world and not by care to AKHIRAT, so it would only bring them extreme troubles there and even with their claim that

they can see issues by their wise tackling, they would see the bad consequence to their wrongs; the last AAYAT of the Ruku tells explicitly that if someone gets more of assets at the world, it is not the sign that he has achieved the true success and if someone has barely his sustenance, it does not mean that he has lost his worth but Allah examines all persons in different situations and He certainly knows whom to test with plenty and whom to test with scarce means for his sustenance; it is the success in the examination of the life that the man gives at the world by remaining to the commands of Allah, which certainly leads to his true success as every person has to face his/her doings at the certain day of HASHR; that is the time & place where his/her success counts; Al-Hamdu Lillah.

ZUMAR-The Sixth Ruku

53. Tell (O Prophet PBUH- from Allah, the true Lord, that): O My servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving, the Merciful.

54. And return to your Lord time after time and submit to Him before there comes to you the punishment, then you shall not be helped.

55. And follow the best that has been revealed to you from your Lord before there comes to you the

punishment all of a sudden while you do not even perceive;

56. Lest a soul should say: O woe to me! for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn;

57. Or it should say: Had Allah guided me, I would certainly have been of those who guard (against evil);

58. Or it should say when it sees the punishment: Were there only a returning for me, I should be of the doers of good.

59. Aye! My AAYAAT came to you, but you rejected them, and you were proud and you were one of the disbelievers.

60. And on the day of resurrection you shall see those who lied against Allah (with) their faces blackened. Is there not in hell an abode for the proud?

61. And Allah shall deliver those who guard (against evil) with their achievement; evil shall not touch them, nor shall they grieve.

62. Allah is the Creator of everything and He has charge over everything.

63. His are the treasures of the heavens and the earth; and (as for) those who disbelieve in the AAYAAT of Allah, these it is that are the losers.

The first AAYAT of the Ruku asks the Prophet PBUH to say to all such persons who come to Islam after they

had lived much of life at disbelief, that they do not have to worry about their previous wrongs; however, they need to remain attentive to Allah after they accept Islam sincerely that they do not commit to anything that brings the displeasure of Allah to them; so when they truly accept Islam sincerely when they are yet living at the world and then remain most attentive sincerely to Allah, He would forgive all their previous wrongs that they did as disbelievers and He would provide them space to show their worth for JANNAH by living righteously by total attachment to Islam; certainly, He is Most Forgiving and Most Merciful; Al-Hamdu Lillah; this AAYAT is most comforting even for all of the sinful Muslims that with true repentance, Allah would forgive all of their sins when they do keep away from all of them by all their good efforts; one of Ahadith at Bukhari has such words that imply that Allah is pleased with two men though one had killed the other; this Hadith tells that one fought in the way of Allah and he was killed by the other who was then among the disbelievers; then his killer repented and became a sincere Muslim; afterwards, it happened that he also was killed fighting sincerely in the way of Allah against the disbelievers and so he also received JANNAH; Al-Hamdu Lillah; note that this AAYAT tells that the Muslim person must not despair of the mercy of Allah so if some Muslim person sees that a person does not respond positively to

Islamic teachings even with all his efforts, he does need to avoid him as much as possible as this AAYAT does not question that attitude; Al-Hamdu Lillah; AAYAAT-55 to 58 tell that all persons have to believe in and practice the teachings of the Quran before the space for its acceptance given to them ends; these AAYAAT read, "and follow the best that has been revealed to you from your Lord (i.e. the teachings of the Quran) before there comes to you the punishment all of a sudden while you do not even perceive (that such calamity may fall when all goings seem to be in favor); lest a soul should say- O woe to me! for what I fell short of my duty to Allah (without any care to take Islam into practice), and most surely I was of those who laughed to scorn (the virtuous teachings of the Quran); or it should say- had Allah guided me, I would certainly have been of those who guard (against evil); or it should say when it sees the punishment- were there only a returning for me, I should be of the doers of good"; note that to question TAQDIR (the will of Allah) is disallowed and all persons have to remain at righteousness by their own respective freewill; Al-Hamdu Lillah; AAYAT ahead tell explicitly that the invitation to teachings of the Quran did come to them and they received ample time to accept it but they rejected it by arrogance; once the space for this good acceptance ends, they would not receive another chance; AAYAT-60 reads, "and on the day of

resurrection you shall see those who lied against Allah (with) their faces blackened; is there not in hell an abode for the proud?"; so these arrogant proud persons would see the punishment that they truly deserve; whereas Allah shall deliver the righteous believers and they would remain far away from any troubles; AAYAT-61 reads, "and Allah shall deliver those who guard (against evil) with their achievement; evil shall not touch them, nor shall they grieve"; so these righteous good persons would get their due rewards totally at the Day of Judgment; Al-Hamdu Lillah; AAYAAT-62 & 63 tell about the authority of Allah that He has not only created everything but He also has control over everything so He directs them fully as He wills for them; whatever treasures that the heavens and the earth hold, Allah knows them in full and provides blessings from them to all such persons who are most attentive to Him; so such good persons do not need to worry about their physical needs but need to take only few necessary steps that are most convenient to them and Allah would provide them their sustenance; and as for those who disbelieve in signs of Allah, that they find inside them and that they find at outside of them too all around, they truly are extreme losers; certainly, Allah only has the true authority; Al-Hamdu Lillah.

ZUMAR-The Seventh Ruku

64. Say: What! Do you then bid me serve others than Allah, O ignorant men?

65. And certainly, it has been revealed to you and to those before you: Surely if you associate (with Allah), your work would certainly come to naught and you would certainly be of the losers.

66. Nay! but serve Allah alone and be of the thankful.

67. And they have not honored Allah with the honor that is due to Him; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand; glory be to Him, and may He be exalted above what they associate (with Him).

68. And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allah please; then it shall be blown again, then lo! they shall stand up awaiting.

69. And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the Prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly.

70. And every soul shall be paid back fully what it has done, and He knows best what they do.

At the first AAYAT, this Ruku asks the Prophet PBUH to tell the disbelievers in the bluntest manner that they are extreme fools to ask him to serve others than

Allah; ahead in answer to their idiocy, this Ruku presents the manner of life that all persons must apply to their respective lives at the world (from AAYAT-65 to AAYAT-68), and then it tells about the Day of Judgment that all persons would receive the respective outcomes of their doings at life at the world on that day (from the last of AAYAT-68 to the last of Ruku); the Prophet PBUH would tell them in clearest terms that he has received the revelation as the previous of the Messengers of Allah had received (and to which they called their respective peoples most dutifully) that if any person associates with Allah, any of His creation then his/her seemingly good doings even, would certainly come to naught as they would not be recorded at his/her document of deeds, and he/she would certainly be of the losers at AKHIRAT; "nay! but serve Allah alone and be of the thankful"; Al-Hamdu Lillah; undoubtedly, the disbelievers have not honored Allah with the honor that is due to Him as they have taken associates with Him; AAYAT tells that His authority is such amazing that the whole earth shall be in His grip on the day of resurrection and the heavens in His right hand rolled up; this is among MUTASHABEH issues (such unclear matters about which only Allah knows and none of His creation is aware of) and as such, the only comment that is appropriate here is that we Muslims believe in Him totally; AAYAT states at its last that "glory be to Him and may He be exalted above what

they associate (with Him)"; Al-Hamdu Lillah; AAYAT-68 reads that "and the trumpet shall be blown (for the first time), so all those that are in the heavens and all those that are in the earth shall swoon (until they die), except such as Allah please"; this will be the first blow of the angel at the trumpet by the command of Allah when all of mankind would die ultimately after losing consciousness except for some who would die immediately by the will of Allah or who would not even lose their consciousness at that time by the will of Allah, though they also would die soon, after some short period of time, according to His will; most certainly, the best comment here is that Allah knows better; the last part of the AAYAT reads, "then it (the trumpet) shall be blown again (for the second time), then lo! they shall stand up awaiting"; this would be the Day of Judgment where all persons would get their respective documents of deeds and then their final destination would be ascertained by that; Al-Hamdu Lillah; AAYAT ahead tell about the Day of Judgment, "and the earth shall beam with the light of its Lord, and the Book (that would have all documents of deeds of all persons recorded in it) shall be laid down, and the Prophets and the witnesses (who would be from among the most truthful and the most righteous persons) shall be brought up (who would testify against the disbelievers on demand), and judgment shall be given between them with justice, and they shall not be dealt

with unjustly; and every soul shall be paid back fully what it has done and He knows best what they do"; Al-Hamdu Lillah.

ZUMAR-The Last Ruku

71. And those who disbelieve shall be driven to hell-fire in companies; until, when they come to it, its doors shall be opened, and the keepers of it shall say to them: Did not there come to you apostles from among you reciting to you the AAYAAT of your Lord and warning you of the meeting of this day of yours? They shall say: Yea! But the sentence of punishment was due against the disbelievers.

72. It shall be said: Enter the gates of hell to abide therein; so evil is the abode of the proud.

73. And those who are careful of (their duty to) their Lord shall be conveyed to the garden in companies; until when they come to it, and its doors shall be opened, and the keepers of it shall say to them: Peace be on you, you shall be happy; therefore, enter it to abide.

74. And they shall say: (All) praise is due to Allah, Who has made good to us His promise, and He has made us inherit the land; we may abide in the garden where we please; so goodly is the reward of the workers.

75. And you shall see the angels going round about the throne glorifying the praise of their Lord; and judgment shall be given between them (all of persons)

with justice, and it shall be said: All praise is due to Allah, the Lord of the worlds.

The Ruku states that all persons would be led in groups to their respective destinations according to their doings; the first two AAYAAT narrate that the disbelievers would be led to the hell-fire in groups and when they come to it, its doors shall be opened and the keepers of it would ask them if apostles did not come to them from among them and provide them the guidance that all persons have to face this Day of Judgment; their answer to this would only be that the sentence of punishment was due against all disbelievers and they were among such persons; they would be entered into the hell-fire with the remark that this is the abode for punishment of all proud persons; as for those righteous persons who were most attentive to Allah, the true Lord, they would be led to JANNAH (the most beautiful garden) in groups until when they come to it and its doors shall already have been opened to welcome them at their arrival, the keepers there shall greet them with good words, "peace be on you, you shall be happy; therefore, enter it to abide"; Al-Hamdu Lillah; at this pleasant welcome, all person who enter JANNAH shall praise Allah that He fulfilled His promise to them that He would provide them most pleasant residence if they live at the world by His

commands sincerely to achieve His pleasure; He has certainly given them beautiful spacious place to stay wherever they please and most certainly, this is the most goodly reward to them on all their virtuous doings that Allah accepted from them; Al-Hamdu Lillah; the last AAYAT of the Ruku, and of the Surah, reads, "and you shall see the angels going round about the throne (of Allah) glorifying the praise of their Lord; and judgment shall be given between them (i.e. all of persons) with justice, and it shall be said- all praise is due to Allah, the Lord of the worlds"; so every person would receive his respective destination to remain there forever, with complete care to justice, and that specific day would end by the praise of Allah; certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah MOMEN (Surah GHAFIR)
(Consists of 9 Ruku; MK-8)

MOMEN-The First Ruku

1. HA-MIM
2. The revelation of the Book is from Allah, the Mighty, the Knowing,

3. The Forgiver of the faults and the Acceptor of repentance, Severe to punish, Lord of bounty; there is no god but He; to Him is the eventual coming.

4. None dispute concerning the AAYAAT of Allah but those who disbelieve, therefore let not their going to and fro in the cities deceive you.

5. The people of Noah and the parties after them rejected (Prophets) before them, and every nation purposed against their apostle to destroy him, and they disputed by means of the falsehood that they might thereby render null the Truth, therefore I destroyed them; how was then My retribution!

6. And thus did the word of your Lord prove true against those who disbelieved, that they are the inmates of the hell-fire.

7. Those who bear the ARSH and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe: Our Lord! Thou embrace all things in mercy and knowledge, therefore grant protection to those who turn (to Thee) and follow Thy way, and save them from the punishment of the hell-fire.

8. Our Lord! and make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring, surely Thou are the Mighty, the Wise.

9. And keep them from evil deeds, and whom Thou keeps from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement.

From here to Surah AHQAAF, total of seven Surah, all start by HA-MIM and all of them, with Surah ZUMAR, guide explicitly to the fundamental teachings of Islam; they all explicitly provide the message that all persons must live by virtuous teachings of the Quran to save themselves from the most severe punishment and to get the most pleasant life at AKHIRAT, as that only is the true success; these all start by mentioning the Holy Book Quran and these all, including ZUMAR, came to the Prophet PBUH at MAKKAH within a short period of time (from MK-8 to the beginning of MK-9); Surah SHURA among them, even addresses the collective life of Muslims to guide how they shall live collectively by the commands of Allah at the most difficult times that they face; Al-Hamdu Lillah; HA-MIM is the term that is among MUQATTA'AAT and it is not necessary for a person to know them in the understanding of the Quran; the start of the Surah tells that "the revelation of the Book (i.e. the Quran) is from Allah, the Mighty, the Knowing, the Forgiver of the faults and the Acceptor of repentance, Severe to punish, Lord of bounty; there is no god but He; to Him is the eventual coming; none dispute concerning the AAYAAT of Allah

but those who disbelieve, therefore let not their going to and fro in the cities deceive you"; Al-Hamdu Lillah; these AAYAAT imply that all persons need to believe in the Quran and take it into practice, as all have to answer for all their doings at front of Allah, the true Lord, at AKHIRAT; AAYAAT relate six of attributes of Allah that mention that He certainly is caring for such persons who repent on their wrongs at life at the world yet He gives most severe punishment to wrong-doers who do not show any remorse on their deeds until their death takes them; certainly, Allah only has the true authority; Al-Hamdu Lillah; it may seem that the disbelievers are living pleasantly but the fact of the matter is that all their attention is to get many of assets and much high status at the world as they do not have any care to AKHIRAT and so they live as if all the life that they have, is here and now; AAYAAT-5 & 6 mention that Allah had even punished the disbelievers at the world when He willed for it and so He destroyed the people of Noah-AS and all such peoples who rejected the Prophets-AS whom Allah had sent to them, by severe punishments upon them; Al-Hamdu Lillah; they all had opposed their Prophets and had tried their best that the falsehood stays and the Truth vanishes away, so Allah destroyed them completely; such is His retribution, according to His word that all those who challenge Him, would ultimately be the inmates of the hell-fire; Al-Hamdu Lillah; from AAYAT-

7 to its last, the Ruku records the plea to Allah of those angels who bear the ARSH (the mighty Throne of Allah) and those angels who are around Him, that they praise Allah and ask Him to protect those who do believe sincerely; they acknowledge that Allah embraces all things in mercy and knowledge and then they ask Him for His protection at the world to those who are truly attentive to Him and follow His commands; they ask Him to save all such persons from the hell-fire at AKHIRAT; they ask Him to make them enter the gardens of perpetuity which He has promised to all righteous believers and to those who do good among their fathers and their wives and their offspring; and they ask Him to keep them from the negative effect of any of wrong deeds that they may have done; certainly, when He saves the righteous person from all of the negative effect that day, with acceptance of all his good deeds, He certainly shows mercy on him, and that is the mighty achievement for such person; Al-Hamdu Lillah; AAYAT-68 of ZUMAR reads, "and the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allah please; then it shall be blown again, then lo! they shall stand up awaiting"; there are such comments on this AAYAT which mention that here those who would retain their consciousness, would be these angels mentioned at this AAYAT-7 of MOMEN; note about ARSH that this is among

MUTASHABEH matters (such unclear matters about which only Allah knows and none of His creation is aware of); here, we see that the angels make DUA to Allah for the family members of the righteous believers too and for this, note that TOOR-21 reads, "and (as for) those who believe and their offspring follow them in belief, We will unite with them their offspring and We will not diminish to them aught of their work; every man is responsible for what he shall have wrought"; so Allah has mentioned at this AAYAT of TOOR that all such close relatives of the person who is at the higher level in JANNAH (the gardens of paradise), who also have achieved it though at lower level, He would elevate them to his level without any decrease in his status, so that they all live-on in the happy mode by which they had lived their good virtuous lives at the world before; Al-Hamdu Lillah; the last AAYAT of this Ruku also indicate by words "and that is the mighty achievement", that the true success is of AKHIRAT which the righteous believer would only receive by his recognition that the only aim of life is to get the pleasure of Allah by the righteous belief and all virtuous deeds according to that belief; Al-Hamdu Lillah.

MOMEN-The Second Ruku

10. Surely those who disbelieve shall be cried out to: Certainly Allah's hatred (of you) when you were called upon to the true belief and you rejected, is much greater than your hatred of yourselves.

11. They shall say: Our Lord! twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out?

12. That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed; so judgment belongs to Allah, the High, the Great.

13. He it is Who shows you His signs and sends down for you, sustenance from heaven, and none minds but he who turns (to Him) again and again.

14. Therefore call upon Allah, being sincere to Him in obedience, though the disbelievers are averse:

15. (He is the) Possessor of the highest rank, Lord of ARSH- He sends the spirit (WAHI) by His command (by His good selection) upon whom He will of His slaves (in mankind), that he (His Messenger whom He has selected) may warn of the Day of Meeting.

16. (Of) the day when they shall come forth, nothing concerning them remains hidden to Allah. To whom belongs the kingdom this day? To Allah, the One, the Absolute.

17. This day every soul shall be rewarded for what it has earned; no injustice (shall be done) this day; surely Allah is quick in reckoning.

18. And warn them of the day that draws near, when hearts shall rise up to the throats, choking (them); the unjust shall not have any compassionate friend nor any intercessor who should be obeyed.

19. He knows the stealthy looks and that which the breasts conceal.

20. And Allah would judge with complete justice; and those whom they call upon besides Him, cannot judge anything; surely Allah only is the Hearing, the Seeing.

At AKHIRAT, when disbelievers had been put into the hell-fire, they would be called by angels who would tell them that Allah hates much more of their doings than what hatred they have of themselves at present when they have seen the consequence of their doings because of the idiocy that they showed at life at the world; they did all that was undue for them yet they did not care for that which was most due upon them; AAYAT-11 tells how they would respond to this call by angels that they would ask Allah, "they shall say- our Lord! twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out?"; this is plea that Allah gives them another chance by giving them lives again for

their examination so that they live by His commands or He decides an ultimate death for them; note that the dwellers of the hell-fire had indicated here the state of death and of life in terms of physique and all these states were totally subject to the will of Allah; these are when they were not born at the world; the second is when they had their respective lives at the world with their respective physiques and respective spirits, for their examination; the third is when they had their respective deaths which ended their physical lives at the world; and the fourth is when they regained their lives at the Day of Judgment; note that Allah has taken an oath from all spirits at the world of command (that is the world of spirits), which AARAAF-172 mentions, "and when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls- am I not your Lord?- they said- yes- we bear witness; lest you should say on the day of resurrection- surely we were heedless of this"; then Allah put them to such state where these spirits remained in wait to come at the world at their respective due times by birth to their respective parents, and then they had physique too and lived on till their respective deaths; note that the dwellers of the hell-fire did not speak about the state at world of spirits as it was not related to physique whereas another thing to note is that they also did not speak about the punishment that they had

received at graves; this denotes that that also is some spiritual experience for some of period there, specified for each person by the will of Allah, to which we are unable to reflect during this life that we live at the world and certainly, Allah knows better; Ahadith have explicitly told about the chastisement at the grave for sinful persons or the peace at the grave for the righteous persons yet seemingly the chastisement there is much long in time for few of wrong persons by the will of Allah but very short in time for others by the will of Allah so after that, they would remain dead only, till the day when He would raise all persons from dead (i.e. the Day of Judgment) so the most sinful persons would then receive the most grievous chastisement at AKHIRAT; consider AAYAT-46 of this Surah that we all study currently which reads, "they (Pharaoh and his people) shall be brought before the fire (every) morning and evening; and on the day when the hour shall come to pass, Allah would make the people of Pharaoh enter the severest chastisement"; this also is notable that the persons at extreme peace would receive their reward of tranquility at their lives that relate to the grave, seemingly for some of time as Allah wills and then they would remain dead as Ahadith are most explicit on that too, till the Day of Judgment; Al-Hamdu Lillah; note that this speech of dwellers at the hell-fire tells in clear terms that they would have physique there and AAYAT-56 at Surah NISAA states,

"(as for) those who disbelieve in Our AAYAAT, We shall make them enter fire; so oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement; surely Allah is Mighty, Wise"; Al-Hamdu Lillah; AAYAT-12 presents the reason why the disbelievers have ended up at the hell-fire that when Allah alone was called upon, they disbelieved and when associates were mentioned for Him, they took them as equal in authority to Allah and believed in them; so they have seen clearly that the true judgment belongs only to Allah, Who is the Highest and the Greatest; Al-Hamdu Lillah; from AAYAT-13 to the last, the Ruku guides that obsession to gain assets and status at the world is not something for which the man has come to the world; Allah has provided him his sustenance quite well that he could get by little of efforts but he needs to remain attentive to his actual task and call upon Allah remaining sincere to fulfill His commands; then only, he would get the true success of AKHIRAT; he must adhere to his actual task, even if the disbelievers take him as fanatic upon Islam, who does not have to do anything with the worldly assets and status; AAYAT-15 reads, "(He is the) Possessor of the highest rank, Lord of ARSH- He sends the spirit (WAHI) by His command (by His good selection) upon whom He will of His slaves (in mankind), that he (His Messenger whom He has selected) may warn of the Day of Meeting"; note that the word ROOH

(spirit) comes in the Quran, in the meaning of angel, revelation (WAHI) and the spirit of the man; note also that it was only by His selection (i.e. His will) that He made the most righteous person as His Messenger towards his specific nation; now, there is no Messenger to come after Muhammad PBUH, as he was the last of His Messengers, whom He sent to all peoples of the world for all times ahead from that time; Al-Hamdu Lillah; three of AAYAAT ahead tell about the Day of Judgment that on that day, all persons would see manifestly that nothing of their doings are hidden to Allah and He certainly has all the true authority; He would judge every person according to his/her doings at that day without any injustice; Al-Hamdu Lillah; that day is drawing near when the hearts of the disbelievers shall rise up to throats due to extreme fear and that would be choking them; there, they would not have any compassionate friend nor any intercessor who should be obeyed to give relief to them; the last two AAYAAT at the Ruku read, "He knows the stealthy looks (of persons towards assets of the world who intend to get them as much as possible for them) and that which the breasts conceal (of persons who intend to get high status at the world by hook or by crook); and Allah would judge (the doings of all persons) with complete justice (at AKHIRAT); and those whom they call upon besides Him, cannot judge anything (even at the world, as they neither are capable to hear anything nor are capable to

see anything and they are totally unable to decide for anything in any manner as surely they have no authority); surely Allah only is the Hearing (of pleas), the Seeing (of what is best to provide to any person for his/her examination at the world)"; Al-Hamdu Lillah.

MOMEN-The Third Ruku

21. Have they not travelled in the earth and seen how was the end of those who were before them? Mightier than these were they in strength-- and in fortifications in the land, but Allah destroyed them for their sins; and there was not for them any defender against Allah.

22. That was because there came to them their apostles with clear arguments, but they rejected (them), therefore Allah destroyed them; surely He is Most Powerful, Most Severe in retribution.

23. And certainly We sent Musa with Our AAYAAT and clear authority,

24. To Pharaoh and Haman and QARUN, but they said: A lying magician.

25. So when he brought to them the Truth from Us, they said: Slay the sons of those who believe with him and keep their women alive; and the struggle of the disbelievers will only come to state of futility.

26. And Pharaoh said: Let me alone that I may slay Musa and let him call upon his Lord; surely I fear that

he will change your religion or that he will make mischief to appear in the land.

27. And Musa said: Surely I take refuge with my Lord and-- your Lord from every proud one who does not believe in the day of reckoning.

The Ruku starts by guiding the attention of the disbelievers to the historical fact that Allah destroyed many of peoples due to their extreme sins, though they were mightier and better in the making of fortifications in the land than these disbelievers that challenge the teachings of the Quran at these times; their greatest sin was that they rejected the Messengers of Allah, who had come to them with BAYYINAAT (i.e. the clear reasoning to get to the true Belief in Allah, the true Lord, and in the judgment at AKHIRAT by the observation of the previous guidance that Allah had provided to the people by His Messengers); so He destroyed them totally; surely He is Most Powerful, Most Severe in retribution; Al-Hamdu Lillah; the next four AAYAAT of the Ruku narrate about how Moses-AS called Pharaoh to the right path and how he and his allies, notably Haman who was the most trustworthy minister of Pharaoh and QAROUN who was one of the most affluent persons at the environment, rejected Moses by calling him a magician and untruthful in his teachings; but the Truth was

getting recognition among the Bani-Israel and it had even affected some of persons that were most influential in that society; the Ruku ahead reports the speech of the MOMEN (the righteous believer) who was among such persons who were given honor at the court of Pharaoh; seeing the attention that the virtuous teachings of Moses were getting at the environment, the chiefs at the court of Pharaoh advised him to slay the sons of those who believe with him and keep their women alive; even Pharaoh inclined to this manner of dealing with Moses but this time, this advice did not materialize and all such efforts from them came to futility; for one thing, the grandfather of this Pharaoh at throne who was challenging Moses-AS, had taken this move against the Bani-Israel many years back and it had proved futile as their increase in number was not affected by it; and another thing was that it had not stopped Moses to survive and in fact, he lived on at the royal palace of the Pharaoh; that move of the previous Pharaoh had only caused resentment in Bani-Israel for the administration so this Pharaoh, with his chiefs, had to drop this advice and in this way, Allah made the struggle of disbelievers completely futile; the Pharaoh presented the motion for his chiefs to assent to at his assembly, that they should allow him to kill Moses; he told them plainly that he fears that Moses would succeed in changing all of their system and at-least, he would succeed to cause a reasonable mutiny at the land;

the Pharaoh was so arrogant that he mentioned that once he gets the chiefs to agree to the execution of Moses then even if he calls Allah, it would be of no benefit to him; it seems that they had some law at that time that decrees of Pharaoh having crucial impact at the land, shall need the assent of his chiefs around; when Moses came to know of this motion, he did ask the protection of Allah as the last AAYAT of this Ruku presents his DUA to Allah, the true Lord, which reads, "and Musa said- surely I take refuge with my Lord and your Lord from every proud one who does not believe in the day of reckoning"; Allah accepted his call and as the time to affirm the motion of Pharaoh ensued, He raised one of His righteous believers from among the Pharaoh's own family members to support Moses-AS; and He decided that the Pharaoh dies within a short period of time so it was the Pharaoh, who died by drowning when he was frantically chasing Moses and the Bani-Israel, with massive number of his armed men; most certainly, Allah only has the true authority; Al-Hamdu Lillah.

MOMEN-The Fourth Ruku

28. And a believing man of Pharaoh's people who hid his true belief said: What! will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear arguments from your Lord? And if he be a

liar, on him will be his lie, and if he be truthful, there will befall you some of that which he threatens you (with); surely Allah does not guide him who is extravagant, a liar:

29. O my people! yours is the kingdom this day, being masters in the land, but who will help us against the punishment of Allah if it come to us? Pharaoh said: I do not show you aught but that which I see (myself), and I do not make you follow any but the proper course of action.

30. And he who believed said: O my people! surely I fear for you the like of what befell the parties:

31. The like of what befell the people of Noah and AAD and THAMUD and those after them, and Allah does not desire injustice for (His) servants;

32. And, O my people! I fear for you the day of calling out,

33. The day on which you will turn back retreating; there shall be no savior for you from Allah, and whomsoever Allah causes to err, there is no guide for him:

34. And certainly Yusuf came to you before with clear arguments, but you ever remained in doubt as to what he brought; until when he died, you said: Allah will never raise an apostle after him. Thus does Allah cause him to err who is extravagant, a doubter

35. Those who dispute concerning the AAYAAT of Allah without any authority that He has given them; it is

greatly hated by Allah and by those who believe. Thus does Allah set a seal over the heart of every proud, haughty one.

36. And Pharaoh said: O Haman! build for me a tower that I may attain the means of access,

37. The means of access to the heavens, then reach the god of Musa, and I surely think him to be a liar. And thus the evil of his deed was made fair-seeming to Pharaoh, and he was turned away from the way; and the struggle of Pharaoh was not (to end) in aught but destruction.

This Ruku and much of the next Ruku presents the speech of that MOMEN (the righteous believer), at close quarters of Pharaoh, who had hidden his true belief till that time and was among his family members; though Pharaoh tried to interrupt his speech to disturb the impression of it yet to no avail; the MOMEN, seeing that the situation has turned extremely grave as the chiefs at the close quarters of Pharaoh might decide for the execution of Moses, spoke out without any care to consequence with total attention towards Allah, the true Lord; Al-Hamdu Lillah; it is most interesting to note that Allah saved Moses-AS from gravest of situations when his life was highly threatened; three of these occasions are most noteworthy that are when he was born, and when he had reached MADYAN, and this-

when the Pharaoh had asked his chiefs around to decide for the death of Moses; note that QASAS-24 narrates DUA of Moses-AS when he arrived at MADYAN which reads, "my Lord! surely I stand in need of whatever good Thou may send down to me"; so Allah provided him shelter at that place and one of the most upright ladies as his wife at that place; and after the years that he spent at that place, He made him His Messenger towards all of Bani-Israel so that they live virtuously free from slavery; Al-Hamdu Lillah; the Ruku narrates that the MOMEN from among the Pharaoh's people said that it is most unscrupulous to kill a person only because he believes in Allah, the true Lord, and invites others too to this Truth; so if any person thinks that Moses is speaking lies, then he should be mindful that he would get the negative result to it as Allah does not guide any such person who is extravagant and liar; but if he is truthful, all such persons who disbelieve in him shall taste the extreme punishment of which he has threatened them; the MOMEN told all persons present at that assembly that though they do have the kingdom at their hand today yet when the punishment comes from Allah, no person would be able to stop it from falling upon the land; at this stage of his speech, Pharaoh interrupted that he is leading the assembly to the direction which he deems fit to take and he added that this only is the proper course of action to take; without any attention to what Pharaoh said, the

MOMEN continued his speech and it seems that he was at ripe age whose direction was sought in affairs; it is most probable that he had heard some of the good teachings of Islam from Hatshepsut (i.e. AASIYAH) who had saved Moses-AS when he was flowing at waters in his crib; AAYAAT ahead read, "and he who believed said- O my people! surely I fear for you the like of what befell the parties (that had disbelieved in the fundamental teachings of Islam); the like of what befell the people of Noah and AAD and THAMUD and those after them (so these peoples are such parties upon whom the disasters fell), and Allah does not desire injustice for (His) servants (but when they challenge Him, they ask for troubles); and, O my people! I fear for you the day of calling out (i.e. the Day of Judgment); the day on which you will turn back retreating (to the extreme punishment of the hell-fire); there shall be no savior for you from Allah, and whomsoever Allah causes to err, there is no guide for him; and certainly Yusuf came to you before (about four centuries ago) with clear arguments, but you ever remained in doubt as to what he brought; until when he died, you said- Allah will never raise an apostle after him (and so the disbelievers would continue their lives without care to the Truth); thus does Allah cause him to err who is extravagant, doubter; (such persons are) those who dispute concerning the AAYAAT of Allah without any authority that He has given them; it is

greatly hated by Allah and by those who believe, thus does Allah set a seal over the heart of every proud, haughty one"; Al-Hamdu Lillah; at this stage of his speech, the Pharaoh interrupted again and addressed his advisor Haman to build a huge lofty tower so that he gets access to the heaven and obtains knowledge of Whom Musa worships; it was idiocy of Pharaoh to ask such thing to Haman, and such building never materialized so it was only an idiotic stunt of the Pharaoh to misguide his men and ignore the teachings of Moses; the outcome of this rejection of the message of Allah by Pharaoh and his men was that Allah drowned them all into the sea and declared them all cursed at AKHIRAT, i.e. the true life after this life at the world; Al-Hamdu Lillah.

MOMEN-The Fifth Ruku

38. And he who believed said: O my people! follow me, I will guide you to the right course;

39. O my people! this life of the world is only a (passing) enjoyment, and surely the hereafter is the abode to settle;

40. Whoever does an evil, he shall not be recompensed (with aught) but the like of it, and whoever does good, whether male or female, and he is a believer, these shall enter the garden, in which they shall be given sustenance without measure.

41. And, O my people! how is it that I call you to salvation and you call me to the hell-fire?

42. You call on me that I should disbelieve in Allah and associate with Him that of which I have no knowledge, and I call you to the Mighty, the most Forgiving;

43. No doubt that what you call me to has no title to be called to in this world, nor in the hereafter, and that our turning back is to Allah, and that the extravagant are the inmates of the hell-fire;

44. So you shall remember what I say to you, and I entrust my affair to Allah, Surely Allah sees all servants.

45. So Allah protected him from the evil (consequences) of what they planned, and the extreme severity of punishment overtook Pharaoh's people:

46. The hell-fire; they shall be brought before it (every) morning and evening and on the day when the hour shall ensue: Make Pharaoh's people enter the severest chastisement.

47. And when they shall contend one with another in that fire, then the weak shall say to those who were proud: Surely we were your followers; will you then avert from us portion of the hell-fire?

48. Those who were proud shall say: Surely we are all in it: surely Allah has judged between the servants.

49. And those who are in the hell-fire shall say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the punishment.

50. They shall say: Did not your apostles come to you with clear arguments? They shall say: Yea. They shall say: Then call. And the call of the disbelievers is only in error.

The MOMEN went on with his speech, ignoring the interruption of Pharaoh, addressing the chiefs there; however, this time he answered to Pharaoh's words that he had said at the previous interruption; he told the assembly that in fact, he truly is guiding his people to the proper course of action to take, and not Pharaoh; the fact of the matter is that the life of the world is only a passing enjoyment, and surely AKHIRAT is the abode to which all persons have to give attention to; it is there where the failure or success would come at fore truly as whoever does an evil, he shall be given his punishment according to it, and whoever does good, whether male or female, and he/she is a true believer, these shall get more of their good returns for the proper course of action that they took at life at the world; they would enter JANNAH where they shall be given whatever they want, and as much as they want, without measure; so this statement of the MOMEN notes that the condition to success at AKHIRAT is that the person, whether male or female, has TAQWA (that is the peaceful condition at inside which comes by the righteous belief in Allah and commitment of good deeds

according to it); the Holy Book Quran has told this explicitly and Surah ASR, though brief in text, gives this message beautifully; it has mentioned most explicitly that the true success is only one; Allah swears by the time that is fast running out for every person as all persons are going towards their death; all persons are certainly in extreme trouble as every person has to make utmost effort to attain the pleasure of Allah in this limited time that has been allotted to him/her; this only is the true aim of life and this only would prove the validity for every person to get JANNAH (i.e. the most beautiful garden, where he/she would remain at peace forever); Al-Hamdu Lillah; this success would come only to those who believe in Allah truly and do all good deeds that Allah has commanded them; they would have firm belief in TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path); and as for doing all good deeds, note that the Muslim person has to remain totally attentive to Allah and has to remain totally disinterested in gathering wealth or to make status at the world, as his righteous preference in attitude insha-Allah would lead him ultimately to set his deeds to attainment of the true success at AKHIRAT; Al-

Hamdu Lillah; also, for completion of his virtuous living, the Muslim person needs to make TABLIGH (call all persons to the right path in all issues) as that also is necessary; Al-Hamdu Lillah; the MOMEN guided the chiefs gathered at the assembly that they need to see that he is calling them to the true success whereas they are calling him to failure that is to the hell-fire; what they are calling to, is that he should disbelieve in Allah and associate with Him those who are nothing but His creation whereas he calls them to Him, the true Lord, Who is Mighty to give them extreme punishment even at the world for their disbelief and Most Forgiving so He would forgive their sins if they accept the Truth sincerely and remain most committed to it; he told them most explicitly that they are calling him to such thing which has no worth to give invitation to at the world, and certainly, it has no value at AKHIRAT; all persons have to return to Allah and all extravagant persons who spend their wealth, their capability and their times in other manner than the proper course of action to take without any care to commands of Allah, the true Lord, they all would be the inmates of the hell-fire; the MOMEN gave beautiful last touch to his virtuous speech by mentioning, "so you shall remember what I say to you, and I entrust my affair to Allah; surely Allah sees all servants"; Al-Hamdu Lillah; this speech was most challenging to Pharaoh and his chiefs but Allah protected the MOMEN from the evil of all of

them and it happened that the extreme severity of punishment fell upon Pharaoh's people; that extreme severity is that they are brought before the hell-fire at every morning and at every evening and then, when the Day of Judgment takes place, Allah would command angels to enter Pharaoh & his people into the most severest chastisement; note that this AAYAT tells about the punishment to Pharaoh and all his people who followed him, at life that relates to grave; Ahadith have explicitly told about the peace or the chastisement at the life that relates to grave yet seemingly the peace or the chastisement there is much long in time for some by the will of Allah but very short in time for others by the will of Allah (and that certainly does not imply that they are conscious about what is going-on at the world that they had left behind); this life at grave is named as the life of BARZAKH that starts immediately after death though that most certainly does not mean that the person is physically alive at his/her grave though he/she does have some connection to that; however, we do not know the nature of that life and how much period of consciousness that any person has there after his/her death; the best thing to say at this matter is that certainly, Allah knows better; Al-Hamdu Lillah; after they all enter the hell-fire, the persons that had been weak at life at the world and used to follow their proud leaders, they would ask them if they are able to avert

some of the chastisement that they are going through at the place which they occupy at the hell-fire, whereas those who used to live in pride at the world would reply to them that all of them are getting it according to the judgment of Allah which they are completely unable to challenge; then they all would ask the angels whom Allah has appointed as keepers of hell, to call upon Him that He may lighten to them one day only of that extreme punishment; those angels would tell them in clearest manner that when they had got ample time at the world where the Messengers of Allah had provided them the Guidance to the right path, then those angels would not put their plea ahead so if they do want to present it to Allah, they do it themselves; the last part of the last AAYAT of the Ruku tells, "and the call of the disbelievers is only in error"; this means that Allah would not hear their plea for any relief from their extreme chastisement, as AKHIRAT is where every person gets the returns to what he/she has done at the world; so there would be no relief for the dwellers of the hell-fire, neither in severity of their chastisement nor in its period; certainly, Allah only has the true authority; Al-Hamdu Lillah.

MOMEN-The Sixth Ruku

51. Most surely We help Our apostles, and those who believe, in this world's life and on the day when the witnesses shall stand

52. The day on which their excuse shall not benefit the unjust, and for them is curse and for them is the evil abode.

53. And certainly We gave Musa the guidance, and We made the children of Israel inherit the Book,

54. A guidance and a reminder to the men of understanding.

55. Therefore, be patient; surely the promise of Allah is true; and ask protection for your fault and recite the praise of your Lord in the evening and the morning.

56. Surely (as for) those who dispute about the AAYAAT of Allah without any authority that has come to them, there is naught in their breasts but (a desire) to become great which they shall never attain to; Therefore, seek refuge in Allah, surely He is the Hearing, the Seeing.

57. Certainly the creation of the heavens and the earth is greater than the creation of the men, but most people do not know

58. And the blind and the seeing are not alike, nor those who believe and do good and the evil-doer; little is it that you are mindful.

59. Most surely the hour is coming, there is no doubt therein, but most people do not believe.

60. And your Lord says: Call upon Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased.

At the sixth Ruku of Surah MOMEN, Allah comforts Muhammad PBUH, His last Messenger to all peoples of the world, and all of sincere believers in Him, by most soothing words; its first AAYAT reads, "most surely We help Our apostles, and those who believe, in this world's life and on the day when the witnesses shall stand"; that is the Day of Judgment and it is most notable that Surah MOMEN mentions that specific day by its different aspects; it has mentioned it as the day "of Meeting" (AAYAT-15); "which draws near" (AAYAT-18); "of reckoning" (AAYAT-27); "of calling out" (AAYAT-32); "when the hour shall ensue" (AAYAT-46); "when witnesses shall stand (AAYAT-51)"; note that the text of the Quran also has utmost significance and these all aspects of it tell about its highest importance which needs utmost care of every person in his/her life at the world for it; at that day, Allah would help all His Prophets and all sincere believers in Him but the excuses of the disbelievers would not benefit them in any manner; certainly, Allah only has the true authority; Al-Hamdu Lillah; the Ruku narrates about Moses-AS that Allah gave him the true guidance and through him, Bani-Israel received Torah that had the true guidance

in it for them and was reminder to all understanding men; this happened as he stood firm upon the Truth so Allah saved him from all adversities according to His word; Allah asks the Prophet PBUH to remain patient on whatever adverse things that the disbelievers say about him and if there occurs some lack in his patience, he shall ask protection from any adverse effect of such lack in patience and remain caring to praise of Allah at all times, especially by daily SALAH at their respective due times; AAYAT-56 points-out one of the notable features of the psyche of such disbelievers who challenge the fundamental teachings of Islam by their living manner, that they have a desire to achieve status, where the people around them take them as having prominence among them and seek their advice to issues but in fact, they do not have any credentials for coming to that status because they have denied the true virtuous manner to live by Islam; their unplaced desire affects them by such complex where their following leads their followers too, only to extreme destruction; it clearly tells the Prophet PBUH that he does not need to worry for the adverse speech of such mentally instable persons but seek refuge in Allah from their evil (if they do get some foolish men in their following to make trouble in some way); surely He has all authority to keep him safe from all adversities; Al-Hamdu Lillah; at AAYAT-57, Allah states explicitly, "certainly the creation of the heavens and the earth is

greater than the creation of the men, but most people do not know"; note that all that is at heavens and even at the earth, they all are following principles that Allah has set for them and it is the most wonderful work of Allah to create them in such manner with such beauty; all those who disbelieve in His true authority, must observe that when He has done this extremely enormous work with such wonderful beauty, then surely, it is much easier for Him to give life to all of mankind for the second time; certainly, He only has the true authority; Al-Hamdu Lillah; AAYAAT-58 & 59 give the message that those who live whereas they see to their true aim of life and those who live without any care to that, are not alike; and this is to say that those who believe and do good deeds, and those who commit extreme wrongs, they are not alike; this would clearly manifest at the Day of Judgment which surely is coming as Allah would give all persons their respective results there; that is His justice which He would provide on that day; He would care most for the sincere believers and punish all disbelievers by most severe punishment; Al-Hamdu Lillah; the last AAYAT of the Ruku says, "and your Lord says- call upon Me, I will answer you; surely those who are too proud to worship Me, shall soon enter hell-fire abased"; note that to call Allah for anything is included in His worship and so it is most noble act to show humbleness in front of Allah, the true Lord; this AAYAT tells that those who are too haughty to ask Him

for their needs, they have proved themselves the dwellers of the hell-fire; note also that we have read at AAYAT-56 at this Ruku, "surely (as for) those who dispute about the AAYAAT of Allah without any authority that has come to them, there is naught in their breasts but (a desire) to become great which they shall never attain to; therefore, seek refuge in Allah, surely He is the Hearing, the Seeing"; and at Surah BAQARAH-186, we have read about DUA, "and when My servants question thee (O Muhammad PBUH) concerning Me, then surely I am nigh; I answer DUA (the prayer) of the suppliant when he cries unto Me; so let them hear My call and let them trust in Me, in order that they may be led aright"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

MOMEN-The Seventh Ruku

61. Allah is He Who made for you the night that you may rest therein and the day to see; most surely Allah is Gracious to men, but most men do not give thanks.

62. That is Allah, your Lord, the Creator of everything; there is no god but He; whence are you then turned away?

63. Thus were turned away those who denied the AAYAAT of Allah.

64. Allah is He Who made the earth a resting-place for you and the heaven a canopy, and He formed you, then

made goodly your forms, and He provided you with goodly things; that is Allah, your Lord; blessed then is Allah, the Lord of the worlds.

65. He is the Living, there is no god but He, therefore call on Him, being sincere to Him in obedience; (all) praise is due to Allah, the Lord of the worlds.

66. Say: I am forbidden to serve those whom you call upon besides Allah when clear arguments have come to me from my Lord, and I am commanded that I should submit to the Lord of the worlds.

67. He it is Who created you from dust, then from a small life-germ, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old-- and of you there are some who are caused to die before-- and that you may reach an appointed term, and that you may understand.

68. He it is Who gives life and brings death, so when He decrees an affair, He only says to it: Be, and it is.

The Ruku states about TAUHID that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; it mentions the physical convenience that Allah has provided to the mankind by giving him earth as his dwelling place because the physique He has given to him is most complementary to it so he spends life with ease at this

place; it tells that Allah has given all persons their respective periods of life at the world which end by His command and certainly He only has the true life; Al-Hamdu Lillah; so whatever blessings, Allah, the true Lord, has provided to the mankind, that asks him to remain most grateful to Him and spend all his life totally by His commands; the first couple of AAYAAT read, "Allah is He Who made for you the night that you may rest therein and the day to see; most surely Allah is Gracious to men, but most men do not give thanks; that is Allah, your Lord, the Creator of everything; there is no god but He; whence are you then turned away?"; these AAYAAT tell about the ease that Allah has provided to the mankind in his living that he gets his necessary rest at times and that he sets his necessary economic activities accordingly; Al-Hamdu Lillah; the last words tell that there are still such persons who do not show gratitude to such blessings of Allah; the next AAYAT mentions that this attitude is not new among the mankind as there were persons even before these who used to be ungrateful to Allah as that had got into their character when they denied the true guidance that Allah had provided to them; AAYAAT- 64 & 65 tell that Allah has made the earth a resting place to the mankind and the nearby heaven as canopy and He formed the mankind in such manner that the earth and the nearby heaven remain complementary to him; He made the earth to provide good sustenance to him by

the rains it gets from the nearby heaven; "that is Allah, your Lord; blessed then is Allah, the Lord of the worlds"; He only has the true life as all of His creation has to taste the taste of death and all persons need to call Him only at all times and at all places, as He only is the true Lord; the last AAYAT of the previous Ruku states, "and your Lord says- call upon Me, I will answer you; surely those who are too proud to worship Me, shall soon enter hell-fire abased"; note also that Surah AALE-IMRAN-185 reads, "every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden he indeed has attained the object; and the life of this world is nothing but a provision of vanities"; Al-Hamdu Lillah; all persons must live sincerely by His commands as certainly, Allah only is the true Lord of all His creation; AAYAT 66 tells the Prophet PBUH to tell the disbelievers in clearest of terms that he would never serve those whom they call besides Allah but he would submit only to Allah, the true Lord; it reads, "say- I am forbidden to serve those whom you call upon besides Allah when clear arguments have come to me from my Lord, and I am commanded that I should submit to the Lord of the worlds"; Al-Hamdu Lillah; AAYAT-67 mentions about the creation of the man and the changes in his physique; it reads, "He it is Who created you from dust, then from a small life-germ, then from a

clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old- and of you there are some who are caused to die before- and that you may reach an appointed term, and that you may understand"; the person needs to understand by these changes that the life goes on in different conditions of physique and it will most certainly continue even after death leading to the true life that starts when Allah raises the dead at the Day of Judgment; Al-Hamdu Lillah; see also AAYAAT-12 to 16 at MOMINOON; the last AAYAT of the Ruku reads, "He it is Who gives life and brings death (to examine all persons among the mankind), so (He would raise all from dead to provide their results to them because) when He decrees an affair, He only says to it- Be, and it is"; most certainly, Allah only has the true authority; Al-Hamdu Lillah.

MOMEN-The Eighth Ruku

69. Have you not seen those who dispute with respect to the AAYAAT of Allah: how are they turned away?

70. Those who reject the Book and that with which We have sent Our Apostle; but they shall soon come to know,

71. When the fetters and the chains shall be on their necks; they shall be dragged

72. Into boiling water, then in the fire shall they be burned;

73. Then shall it be said to them: Where is that which you used to set up

74. Besides Allah? They shall say: They are gone away from us, nay, we used not to call upon anything before. Thus does Allah confound the disbelievers.

75. That is because you exulted in the land unjustly and because you behaved insolently.

76. Enter the gates of hell to abide therein, evil then is the abode of the proud.

77. So be patient, surely the promise of Allah is true. So should We make you see part of what We threaten them with, or should We cause you to die, to Us shall they be returned.

78. And certainly We sent apostles before you: there are some of them that We have mentioned to you and there are others whom We have not mentioned to you, and it was not meet for an apostle that he should bring a sign except with Allah's permission, but when the command of Allah came, judgment was given with truth, and those who treated (it) as a lie were lost.

The Ruku starts by mentioning the attitudes of the disbelievers towards the Truth; their rejection of it leads them to such position where they argue about all blessings that Allah has provided them by giving them

life and all convenience to its continuation; not only they put down these blessings that they find around for the maintenance of their physique but they also deny the teachings of the Quran which the Prophet PBUH is providing explicitly to them; but they would see the result of this denial very soon at AKHIRAT; it would be the day when the fetters and the chains shall be on their necks and they shall be dragged towards the boiling water which would be at the hell-fire and in that fire, they shall be burned; they would be asked by angels at the doors of the hell-fire about those whom they took as equal in authority to Allah, to which they would answer that they all have gone away from them and here at their punishment, they have come to know that they actually were calling none for their assistance to save them from extreme chastisement as their call to them has proved totally futile; so Allah had confounded them at their lives at the world due to their doings and the result was that they ended up in the hell-fire; certainly Allah only has the true authority; Al-Hamdu Lillah; AAYAT-75 tells that this punishment came to them because they exulted in the land unjustly without care to live by commands of Allah, the true Lord, and because they behaved insolently to all righteous persons who lived by His good commands; then angels would tell them to enter the doors of the hell-fire to remain in it forever and it certainly is the evil abode to the haughty persons to dwell in; AAYAT-

77 consoles the Prophet PBUH that whatever the disbelievers say against him, he has to remain patient because they would surely return to Allah as all persons have to face the Day of Judgment; so even if they see part of the punishment that is due upon them, within the life of the Prophet PBUH or even if they do not, they would ultimately get the whole of it; the last AAYAT of the Ruku mentions that if they ask the Prophet PBUH time and again to show them miracles, they should know that though there had come high number of Prophets of Allah at different places and at different times yet it never has been the authority of any Prophet to show miracles by his own; it was only by the permission of Allah that any of them showed some miracle as it is the doing of Allah and not of any of them; Al-Hamdu Lillah; the AAYAT also mentions that Allah has mentioned some of the Prophets at the Quran but there are many of them which Allah has not mentioned; the Muslims must have belief in all Prophets of Allah and that they all gave the same message, the righteous message of Allah, in essence to the peoples they were sent to, and they must not care to be aware of their quantity; Surah BAQARAH-285 reads, "the apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; (they say that) we make no difference between any of His apostles; and they say- We hear and obey, our

Lord- Your forgiveness (do we crave), and to You is the eventual course"; Al-Hamdu Lillah.

MOMEN-The Last Ruku

79. Allah is He Who made the cattle for you that you may ride on some of them, and some of them you eat.

80. And there are advantages for you in them, and that you may attain thereon a want which is in your breasts, and upon them and upon the ships you are borne.

81. And He shows you His signs: which then of Allah's signs will you deny?

82. Have they not then journeyed in the land and seen how was the end of those before them? They were more (in numbers) than these and greater in strength and in fortifications in the land, but what they earned did not avail them.

83. Then when their apostles came to them with clear arguments, they exulted in what they had with them of knowledge, and there beset them that which they used to mock.

84. But when they saw Our punishment, they said: We believe in Allah alone and we deny what we used to associate with Him.

85. But their belief was not going to profit them when they had seen Our punishment; (this is) Allah's law, which has indeed passed in the matter of His servants, and there the disbelievers are lost.

The last Ruku emphasizes the matter that is noted previously that Allah has provided all convenience to the mankind to live his life at the earth with all things that are complementary to it and He has provided the true guidance too to all persons and He has complete authority to punish the disbelievers on their wrongs severely; however, whereas the previous Ruku mentioned specifically that Allah would punish them most severely at AKHIRAT, this Ruku guides to the fact that Allah has complete authority to punish the disbelievers even at life at the world most severely; He has punished such persons before and He never loses His authority; Al-Hamdu Lillah; the Ruku mentions that Allah has provided the cattle which men use for riding, for travel to nearby places, whereas it takes loads for them too, and even for their foods; and they use it for other advantages to them as for making warm dresses by them (and as for putting some of their parts to medical use); and they use it for travel to faraway places where they intend to reach within good time so upon them at land and upon ships at sea, they move to distant places; so Allah shows by His signs in His creation, that He has set by certain principles, how He sustains the life of the mankind; so how is that the disbelievers deny any of His signs as each one is evidence to His total authority; Al-Hamdu Lillah;

AAYAT-82 asks the disbelievers, "have they not then journeyed in the land and seen how was the end of those before them (who lived by challenging the true guidance of Allah)? They were more (in numbers) than these and greater in strength and in fortifications in the land (which even stand at this time), but what they earned did not avail them (as all was futile when some calamity fell upon them by the command of Allah to finish them off totally)"; Al-Hamdu Lillah; the last three AAYAAT mention their insolence as they read, "then when their apostles came to them with clear arguments, they exulted in what they had with them of knowledge (boasting foolishly that it is enough for their salvation), and there beset them that which they used to mock; but when they saw Our punishment (that fell upon them suddenly), they said- We believe in Allah alone and we deny what we used to associate with Him; but their belief was not going to profit them when they had seen Our punishment (as the belief of that last moment is not acceptable); (this is) Allah's law (that Allah gives ample time to nations even, besides individuals, so that they come to the fundamental teachings of Islam, yet when the time ends for that acceptance, He finishes them off instantly), which has indeed passed in the matter of His servants, and there the disbelievers are lost (i.e. they are unaware of the result that they would get due to their disbelief even at life at the world whereas at AKHIRAT, they would

enter the hell-fire)"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah HA-MEEM AS-SAJDAH
(Consists of 6 Ruku; MK-8)

HA-MEEM AS-SAJDAH-The First Ruku

1. HA-MEEM!
2. A revelation from the Beneficent, the Merciful Allah:
3. The Book of which the verses are made plain, an Arabic Quran for the people who know:
4. The herald of good news and a warner, but most of them turn aside so they hear not.
5. And they say: Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears, and a veil hangs between us and you, so work, we too are working.
6. Say: I am only a mortal like you; it is revealed to me that your Allah is the only One to worship, therefore follow the right way to Him and ask His forgiveness; and woe to the polytheists;
7. (To) those who do not give ZAKAH and they are disbelievers in the hereafter.
8. (As for) those who believe and do good, they shall surely have reward never to be cut off.

This Surah is the other of Surah that is named as AS-SAJDAH besides ALIF-LAAM-MIM AS-SAJDAH, which is Surah 32, and that also is known simply as AS-SAJDAH; the other name of this Surah HA-MEEM AS-SAJDAH is FUSSILAT; note that MEEM is one of the alphabets in Arabic, which may also be spelt as MIM and I, MSD, have spelt it in both these manners; Al-Hamdu Lillah; the first Ruku of this Surah mentions that certainly, Allah has provided the Holy Book Quran to the mankind by His will as He had told Adam-AS that He would guide the mankind to the right path; see Surah BAQARAH-38, 39; it is such gift from Allah to the mankind which He has descended in clear Arabic so that all persons know the right path most explicitly; it provides the good news of the true success for all righteous persons who live by the command of Allah, the true Lord, and it warns those in clear terms who live their lives with disbelief in Him and disregard His commands; Allah has made it as blessing for TABLIGH (spreading of the Islamic teachings) too; AAYAT-4 tells that most of persons in the mankind turn aside from this beautiful message of Allah and do not show obedience to His commands; they are such persons who remark haughtily that they have brought themselves to such position where they would not be affected by the guidance that the Prophet PBUH is providing them, and

that they have trained themselves to ignore hearing of his teachings; so they have set a veil between themselves and the Prophet PBUH where they have clearly refused to take any of his good advice at their affairs; AAYAT-6 asks the Prophet PBUH to tell them in clearest of terms that he too is among the mankind but Allah has selected him for His work and has revealed the Truth to him; it does not affect him if they do not take his guidance as he only has to provide it to them and it is to their own detriment if they do not accept it; they must follow the right path to Allah and ask Him for His forgiveness; Al-Hamdu Lillah; the last of AAYAT-6, and AAYAT-7 mentions that polytheists are such persons who do not give ZAKAH and they are disbelievers in the hereafter; note that ZAKAH means to provide charity and provisions to the needy yet literally it has the meaning of "purifying"; as this Surah is MAKKI when the command of ZAKAH, in the meaning of charity, had not yet come into common use, so here its literal meaning is more appropriate; so these AAYAAT tell that polytheists are such persons who do not care to purify themselves from the negativity at their insides and their wrongs in deeds as they do not have belief in AKHIRAT; the last AAYAT of the Ruku appreciates the true Muslims as it reads, "(as for) those who believe (in the Truth) and do good, they shall surely have reward never to be cut off"; Al-Hamdu Lillah.

HA-MEEM AS-SAJDAH-The Second Ruku

9. Say: What! do you indeed disbelieve in Him Who created the earth in two periods, and do you set up equals with Him? That is the Lord of the Worlds.

10. And He made in it mountains above its surface, and He blessed therein and made therein its foods, in four periods: alike for the seekers.

11. Then He directed Himself to the heaven and it is a vapor, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly.

12. So He ordained them seven heavens in two periods, and revealed in every heaven its affair; and We adorned the lower heaven with brilliant stars and (made it) to guard; that is the decree of the Mighty, the Knowing.

13. But if they turn aside, then say: I have warned you of a scourge like the scourge of AAD and THAMUD.

14. When their apostles came to them from before them and from behind them, saying- serve nothing but Allah- they said: If our Lord had pleased He would certainly have sent down angels, so we are surely disbelievers in that with which you are sent.

15. Then as to AAD, they were unjustly proud in the land, and they said: Who is mightier in strength than we? Did they not see that Allah Who created them is

mightier than they in strength, and they denied Our
AAYAAT?

16. So We sent on them furious wind in unlucky days,
that We may make them taste the chastisement of
abasement in this world's life; and certainly the
chastisement of the hereafter is much more abasing,
and they shall not be helped.

17. And as to THAMUD, We showed them the right
path, but they chose error above guidance, so there
overtook them the scourge of an abasing chastisement
for what they earned.

18. And We delivered those who believed and guarded
(against evil).

This Ruku tells about the creation of the heavens and
the earth that Allah created them in six periods; He
started the process of creating them in such manner
that He created the earth and then made mountains
upon it and blessed it in such manner that the mankind
lives-on at it with convenience and gets foods for his
physique with total ease, making it fine to provide
different persons their different diet from it, for
their respective nutrition; He gave this process of
creating and refining of earth four periods whereas the
heaven was vaporous & smoky; at that point, He told
that heaven and the earth that He would shape them
still, so do they willingly submit to His will or do they

intend to resist that; Allah knows better about His query to them at that period and how they responded in affirmative; Al-Hamdu Lillah; they submitted willingly so then Allah shaped that heaven into seven heavens in two more periods, providing principles for each of them to follow so as to do their respective works, and adorned the lower heaven with brilliant bodies in it and made it to guard against any such jinn who tries to steal some information from angels there; note that this lower heaven has been mentioned in singular at different places at the Quran from whence the rain descends and note also that BAQARAH-29 reads, "He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things"; AAYAT-12 mentions that this is the decree of Allah, Who is the Mighty to do as He wills, the Knowing of how to shape all things by setting them on the principles that they follow-on for their respective works according to His command; certainly He only has the true authority; Al-Hamdu Lillah; note that the mention of the seven heavens does not necessarily mean that they have concrete boundaries between them or that they are of equal sizes, but it denotes that Allah shaped the heaven, when it was vaporous & smoky, into seven heavens; note also that earth also has seven layers inside as Surah TALAQ-12 reads, "Allah is He Who created seven heavens, and of the earth the like

of them; the decree continues to descend among them, that you may know that Allah has power over all things and that Allah indeed encompasses all things in (His) knowledge"; so changes at the inside of earth, mark its layers beautifully; between these heavens and earth, Allah sends His command to keep all matters in His control completely and certainly He is fully aware of all His creation; Al-Hamdu Lillah; from AAYAT-13 to the last, the Ruku tells how Allah punished AAD and TAMUD when they rejected the message of Allah; Allah sent HOODH-AS to AAD and SALEH-AS to THAMUD and both of these nations disrespected them so Allah finished them off completely; but He saved all those who were sincere believers and they were living their lives by His commands; Al-Hamdu Lillah; AAYAT-13 to AAYAT-16 read, "but if they (i.e. these disbelievers) turn aside, then say (to them, O Prophet PBUH)- I have warned you of a scourge like the scourge of AAD and THAMUD; when their apostles came to them from before them and from behind them (that they told them about how Allah destroyed the disbelievers before them and about how Allah would punish them even at the world, if they keep to disbelief), saying- serve nothing but Allah; they said- if our Lord had pleased He would certainly have sent down angels, so we are surely disbelievers in that with which you are sent; then as to AAD, they were unjustly proud in the land, and they said- who is mightier in strength

than we? - did they not see that Allah Who created them is mightier than they in strength, and they denied Our AAYAAT?; so We sent on them furious wind in unlucky days (that had curse in them for those), that We may make them taste the chastisement of abasement in this world's life; and certainly the chastisement of AKHIRAT is much more abasing, and they shall not be helped"; Al-Hamdu Lillah; the result of the rejection of AAD of HOODH-AS was that except for the believers with him, they all were destroyed; note that they had given their idols different names and had become such idolaters that they did not tolerate anything that was mentioned against them; Allah punished them by furious violent wind that stayed upon them for seven nights and eight days as the wrath of Allah upon them; HAAQQA-7 says that this punishment was such "which Allah imposed on them for seven nights and eight days so that (O listener) you might have seen men lying overthrown, as they were hollow trunks of palm-trees"; certainly, Allah only has the true authority; Al-Hamdu Lillah; note that AAYAT-16 mentions that those days had curse in them which tells that days do have adverse effects inside them; as we speak about days having BARAKAH which means the most virtuous results which some good thing brings from it to some good persons, there are such days even, that do have adverse effects inside them for the doers of extreme wrongs; they may occur each year at some

fixed time for such persons or they may occur at different times, and certainly, Allah knows better; Al-Hamdu Lillah; AAYAT-17 mentions about THAMUD which reads, "and as to THAMUD, We showed them the right path, but they chose error above guidance, so there overtook them the scourge of an abasing chastisement for what they earned"; this was the nation of SALEH-AS and he gave them the same message as Noah-AS and HOODH-AS had given to their nations; the people of his nation were idolaters too and gave total preference to life at the world; they used to build mansions at plains and carved houses at the mounts; Allah gave them a she-camel as miracle so that they believe in Allah as the only One to worship and prefer AKHIRAT over life at the world; Allah commanded them not to trouble it so that she might easily eat from wherever she intends; if they do otherwise, they would receive extreme punishment even at the world; AARAAF-74 reads, "(SALEH said) and remember when He made you successors after AAD (the nation of HOODH) and settled you in the land - you make mansions on its plains and hew out houses in the mountains - remember therefore benefits from Allah and do not act corruptly in the land, making mischief"; their ruling elite rejected his message and asked others too to reject it; some of their youth killed the she-camel and that was the clearest disobedience to Allah; they even asked for the punishment from

which SALEH had warned them if they disrespect the she-camel; AAYAAT at Surah AARAAF for this narration read, "then the earthquake overtook them, so they became motionless bodies in their abode; then SALEH turned away from them and said - O my people - I did certainly deliver to you the message of my Lord, and I gave you good advice - but you do not love those who give good advice" (AARAAF-78 & 79); AAYAT-18, the last AAYAT of the Ruku, tells clearly that Allah saved all the sincere believers in both of these nations as it reads, "and We delivered those who believed and guarded (themselves against all evil)"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

HA-MEEM AS-SAJDAH-The Third Ruku

19. And on the day that the enemies of Allah shall be brought together to the fire, then they shall be formed into groups.

20. Until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did.

21. And they shall say to their skins: Why have you borne witness against us? They shall say: Allah Who makes everything speak has made us speak, and He created you at first, and to Him you shall be brought back.

22. And you did not veil yourselves lest your ears and your eyes and your skins should bear witness against you, but you thought that Allah did not know most of what you did.

23. And that was your (evil) thought which you entertained about your Lord that has tumbled you down into perdition, so are you become of the lost ones.

24. Then if they will endure, still the fire is their abode, and if they ask for goodwill, then are they not of those who shall be granted goodwill.

25. And We have appointed for them comrades so they have made fair-seeming to them what is before them and what is behind them, and the word proved true against them-- among the nations of the jinn and the men that have passed away before them-- they shall surely be losers.

The Ruku narrates the extreme helplessness of disbelievers at AKHIRAT; there, as they gather near to the hell-fire and groups are formed among them, their ears and their eyes and their skins shall bear witness against them as to what they did and they would be wholly dumbfounded; they would address their skins as that would be easiest to address for them being the longest part of the physique about such testimony against them and they would reply to their query that Allah has granted them the power of speech; certainly

He created them all at the first place and to Him, they shall be brought back; Al-Hamdu Lillah; this tells them in clear terms that nothing is hidden to Allah, even that which they do in privacy, and it would be no use if they blurt out lies at that time; they had never thought of keeping safe from this silent monitoring of them by their own parts, according to the command of Allah; note that YA-SEEN-65 has also told explicitly that Allah will set a seal upon mouths of those among disbelievers, who are most deceitful and deny their wrongs with utmost resistance there, and then their hands would speak of their wrongs and their feet would testify against them in confirmation to their hands, about what they had been doing at the world; Allah gave them ample space to accept the Truth but they denied categorically that they would have to face their doings so then, Allah would punish them most severely; they had thought that Allah would never bring such time when each person would have to account for his/her doings and those among them who did have some idea that such day may take place, they thought that it is not impossible for them to hide things from Him; so when it comes, they would certainly be among the extreme losers; AAYAT-24 tells that the disbelievers would continue facing their punishment without any chance to relief, though they decide to endure it as best as they can or they do ask for some relief verbally; it reads, "then if they will endure, still

the fire is their abode, and if they ask for goodwill, then are they not of those who shall be granted goodwill"; note that the life at AKHIRAT is the result to the doings at life at the world so they would receive no sympathy even on the best of attitudes there, though at life at the world, such patience does arise sympathy; at that time, Allah would not care to their plea and AAYAT-50 of Surah MOMEN has put it clearly by words, "and the call of the disbelievers is only in error (at AKHIRAT)"; may Allah guide all such persons who have some worthy goodness in them to the right path of Islam, here and now; Al-Hamdu Lillah; the last AAYAT of the Ruku states, "and We have appointed for them comrades so they have made fair-seeming to them what is before them and what is behind them (of deeds that they commit), and the word (that Allah would destroy the nations disobedient to Him, even at the world and He would put them all in the hell-fire, at AKHIRAT), proved true against them (too who were) among the nations of the jinn and the men that have passed away before them- they shall surely be losers (both at the world and at AKHIRAT)"; note that ZUKHRUF-36 states, "and whoever turns himself away from the remembrance of the Beneficent Allah, We appoint for him a Satan (who misguides him by whisperings), so he becomes his associate (and adorns his wrongs in such ways that he takes them as fairest

of deeds)"; certainly, Allah only has the true authority;
Al-Hamdu Lillah.

HA-MEEM AS-SAJDAH-The Fourth Ruku

26. And those who disbelieve say: Do not listen to this Quran and make noise therein, perhaps you may overcome.

27. Therefore, We will most certainly make those who disbelieve taste a severe punishment, and We will most certainly reward them for the evil deeds they used to do.

28. That is the reward of the enemies of Allah-- the hell-fire; for them therein shall be the house of long abiding; a reward for their denying Our AAYAAT.

29. And those who disbelieve will say: Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest.

30. (As for) those who say: Our Lord is Allah, then continue in the right path, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of JANNAH (the beautiful garden) which you are promised.

31. We are your guardians in this world's life and in AKHIRAT, and you shall have therein what your souls desire and you shall have therein what you ask for;

32. A provision from the Forgiving, the Merciful.

The Ruku continues narrating about the attitude of disbelievers and the result which they would get by that; at those times, they tried to create some commotion when the Muslims read the Quran so that no person hears its teachings; so in the most childish manner, they tried to stop the spread of the teachings of the Quran as it guided to the Truth to which all listeners inclined, seeing that this is most complementary to the voice inside; AAYAT tells explicitly that Allah would punish them most severely even at life at the world; and at AKHIRAT, He would punish them with utmost severity for their evil deeds; they would get the hell-fire in return to their challenge to Allah, where they would remain forever; such extreme punishing return, they would get for their denial of AAYAAT of Allah; when they would see that there is no way that they get some relief to their extreme punishment, they would ask Allah to show them all such who had led them astray at life at the world, that Allah provided to all persons for examination, so that they may increase the punishment of those misleading persons as much as possible; AAYAT-29 reads, "and those who disbelieve will say- Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest (and may get even

more of the extreme torment by the hell-fire)"; this clearly shows the extreme helplessness of the disbelievers and the utmost anger upon such leaders who led them to this extreme torment, and upon their own selves; in contrast, the last three AAYAAT tell about the sincere believers who have totally given themselves to Allah, the true Lord, by their words and by their deeds with total commitment to remain firm upon their surrender to Him, that He would put angels to see to their security at the world and to provide assurance to them that they surely would receive JANNAH at AKHIRAT; these AAYAAT read, "(as for) those who say- our Lord is Allah, then continue in the right path (by following the commands of Allah at all times and all places), the angels descend upon them, saying- fear not (of any trouble at future at life at the world), nor be grieved (of what has gone-by), and receive good news of JANNAH (the most beautiful garden) which you are promised (that you would surely get it at the true life ahead); we (angels) are your guardians in this world's life and in AKHIRAT (by the will of Allah), and you shall have therein (i.e. at AKHIRAT) what your souls desire and you shall have therein what you ask for (i.e. at the world); a provision from the Forgiving (Who gives all sincere Muslims, pardon on their sins as they truly repent), the Merciful (Who provides space to better things to all righteous persons, so that they do most virtuous deeds in their

lives at the world to compensate for any wrongs that they may have done, here and now)"; this implies that when the Muslims live by Islam collectively, Allah provides them all convenience even at life at the world; Al-Hamdu Lillah; note that Allah tells the sincere Muslims, "and your Lord says- call upon Me, I will answer you" (MOMEN-60); so these last AAYAAT at the Ruku tell that even at life at the world, the sincere Muslims, who seek the pleasure of Allah, do get the touch of that relaxation which they would get at AKHIRAT, by the will of Allah; Al-Hamdu Lillah.

HA-MEEM AS-SAJDAH-The Fifth Ruku

33. And who speaks better than he who calls to Allah while he himself does good, and says: I am surely of those who submit?

34. And not alike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and you, was enmity would be as if he were a warm friend.

35. And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty good fortune.

36. And if an interference of the Satan should cause you mischief, seek refuge in Allah; surely He is the Hearing, the Knowing.

37. And among His signs are the night and the day and the sun and the moon; do not prostrate to the sun nor

to the moon; and prostrate to Allah Who created all these signs, if Him it is that you serve.

38. But if they are proud, yet those with your Lord glorify Him during the night and the day, and they are not tired.

39. And among His signs is this, that you see the earth still, but when We send down on it the water, it stirs and swells: most surely He Who gives it life is the Giver of life to the dead; surely He has power over all things.

40. Surely they who deviate from the right path concerning Our AAYAAT are not hidden from Us. What! is he then who is cast into the hell-fire better, or he who comes safe on the day of resurrection? Do what you like, surely He sees what you do.

41. Surely those who disbelieve in the reminder when it comes to them, and most surely it is Mighty Book:

42. Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One.

43. Naught is said to you but what was said indeed to the apostles before you; surely your Lord is the Lord of forgiveness and the Lord of painful retribution.

44. And if We had made it Quran in a foreign tongue, they would certainly have said: Why have not its AAYAAT been made clear? What! foreign tongue and an Arabian! Say: It is to those who believe, the guidance and the healing; and (as for) those who do not believe,

there is a heaviness in their ears and it is obscure to them; these are called to from some far-off place.

The first four AAYAAT at the Ruku tell about the virtuous quality of utmost patience of the righteous Muslim person who speaks to call towards Allah, the true Lord; he bears the negative words of disbelievers against him which he has to hear in process to provide them the Truth in clear terms; he is most committed to live at the right path with whatever enmity he faces and these AAYAAT guide that he must not lose his patience even at times of trial as this would lead many of persons among the disbelievers, to consider the true guidance and even become close friends to that righteous one who cares to their safety at AKHIRAT persistently; with his good task of providing the Guidance to the right path, he always has to seek refuge in Allah as He truly saves all good persons from all evil of the Satan; Al-Hamdu Lillah; these AAYAAT read, "and who speaks better than he who calls to Allah while he himself does good, and says- I am surely of those who submit?; and not alike are the good and the evil; repel (evil of their speech) with what is best (i.e. the call towards the right path for their security at AKHIRAT), when lo! he between whom and you, was enmity would be as if he were a warm friend; and none are made to receive it but those who are patient (in

their good task as they remain totally attentive to Allah), and none are made to receive it but those who have a mighty good fortune (among the addressee who still do have some sense of justice in them); and if an interference of the Satan should cause you mischief (to lose patience), seek refuge in Allah; surely He is the Hearing (so He would care to provide for total safety of righteous Muslims as they call Him to get it), the Knowing (so He would care to provide the good effect of virtuous teachings to those whom He sees most worthy to live upon it)"; certainly, He only has the true authority; Al-Hamdu Lillah; AAYAAT-37 to 40 tell about the signs around that Allah has provided to all persons to see, so that they come to the right path by observation; He has created the sun and the moon for the benefits of the man and He has created the earth in such manner that it gets water from the heaven nearby and provides its stocks for the man to eat and drink; such is the manner by which Allah would raise the dead at the Day of Judgment; certainly, He has created different things to provide convenience in living of the man and they all must care that they do not worship them but worship Allah only; they all must believe in TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment) and RISALAT (Allah had sent His Messengers to the world to provide

the Guidance to the right path); this is the Truth, the fundamental teachings of Islam; so believing in these firmly and doing good deeds according to that belief, does lead the righteous person to the true success, that is he does get the pleasure of Allah, the true Lord; Al-Hamdu Lillah; AAYAT-40 tells explicitly that those who see clear principles by which all things are set around them and still avoid to mention Allah as the Only Creator of all this creation, whereas He has created all this creation most wisely, they would certainly be put into the hell-fire; now after getting much info about principles by which the earth and the heaven nearby are set that clearly point-out that they do care to the safety of life, they need to decide whether he is better who is cast into the hell-fire by rejection of Allah Who has set all principles, or he is better who comes safe on the Day of Judgment; note that the AAYAT mentions those infidels here who do not apply the AAYAAT of the Quran to the meanings to which they do relate and also those who apply it to such meanings to which they do not relate; Allah has provided space to all persons at life at the world to show their worth for JANNAH, so in whatever manner a person wants to live, he/she may do so and Allah would decide his/her fate accordingly on that specific day; surely He sees whatever any of persons does for himself/herself, so He would decide with total justice; Al-Hamdu Lillah; the last four AAYAAT of the Ruku tell

how graceful the Holy Book Quran is and what immoral attitude the disbelievers have shown to it; it is the reminder to all persons of the oath that they had taken at the world of spirits which Surah AALE-IMRAN-172 mentions, "and when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls- am I not your Lord?- they said- yes- we bear witness; lest you should say on the day of resurrection- surely we were heedless of this"; Al-Hamdu Lillah; so this book is most complementary to the voice inside and most powerful in its impression; nothing adverse to its teachings is able to affect it in any manner as Allah has provided total security to its text and its meaning; He is Most Wise so He has provided the true guidance by it with utmost care to impress the inside of the man and it certainly is most beneficial for the mankind; so Allah has cared for the mankind by providing the man the true guidance; if Allah befriends anyone, it is not because of any weakness on His side whatsoever; nothing (and no-one) among His creation is able to compel Him to do anything, but His friendship is His blessing upon that person; no one can match even any one of His attributes and whatever care any person takes in remembering Him always, it certainly is His blessing upon him and it does not make him capable to challenge Him in any way; all of the creation is needy for whatever He provides to it and He is not in any

need of anything (or anyone); He only is the Creator of all of the creation Who has assigned specific works too, to each of His creation according to His will; AAYAT-43 consoles the Prophet PBUH that the immoral response of the disbelievers to the teachings that he provides by the Quran to them, is nothing new as these disrespectful things that they say to him, have also been said to the previous Messengers of Allah; it is better that he ignores them as Allah would give them what they deserve; He forgives those who do ask His mercy sincerely and He punishes those most severely who show disrespect to the true guidance that He has provided to the mankind by His good Messengers; Al-Hamdu Lillah; the last AAYAT of the Ruku states the trait of the disbelievers as it reads, "and if We had made it Quran in a foreign tongue, they would certainly have said- why have not its AAYAAT been made clear?; what! (in) foreign tongue and (to) an Arabian! say- it is to those who believe (sincerely in Islam), the guidance (to all teachings of Islam to practice totally) and the healing (for any of spiritual ills that they may get infected with); and (as for) those who do not believe, there is a heaviness in their ears (i.e. they have come to such stage of disbelief that they ignore its teachings) and it is obscure to them (due to their disrespect to its teachings); these are called to (the true guidance) from some far-off place (so they do not understand it)";

certainly, Allah only has the true authority; Al-Hamdu Lillah.

HA-MEEM AS-SAJDAH-The Last Ruku

45. And certainly We gave the Book to Musa, but it has been differed about, and had not the word already gone forth from your Lord, judgment would certainly have been given between them; and most surely they are in disquieting doubt about it.

46. Whoever does good, it is for his own soul, and whoever does evil, it is against it; and your Lord is not in the least unjust to the servants.

47. To Him is referred the knowledge of the hour, and there come not forth any of the fruits from their coverings, nor does a female bear, nor does she give birth, but with His knowledge; and on the day when He shall call out to them 'Where are (those whom you called) My associates?' They shall say: We declare to Thee, none of us is a witness.

48. And away from them shall go what they called upon before, and they shall know for certain that there is no escape for them.

49. Man is never tired of praying for good, and if evil touch him, then he is despairing, hopeless.

50. And if We make him taste mercy from Us after distress that has touched him, he would most certainly say: This is of me, and I do not think the hour will come

to pass, and if I am sent back to my Lord, I shall have with Him sure good; but We will most certainly inform those who disbelieved of what they did, and We will most certainly make them taste of hard chastisement.

51. And when We show favor to man, he turns aside and withdraws himself; and when evil touches him, he makes lengthy supplications.

52. Say: Tell me if it is from Allah; then you disbelieve in it, who is in greater error than he who is in an intense opposition?

53. We will soon show them Our signs around at regions and in their own souls, until it will become quite clear to them that it is the Truth. Is it not sufficient as regards your Lord that He is witness over all things?

54. Now surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things.

From the initial AAYAT to AAYAT-48, the last Ruku stresses that all persons must remain mindful that there certainly would come such specific day at which, Allah would see the doings of all persons; the first AAYAT states, "and certainly We gave the Book to Musa (i.e. Torah), but it has been differed about (as those who had to care for the commands Allah gave to them in it, took only those which they felt easy for them and left those which they considered as hard for them to practice) and had not the word already gone

forth from your Lord (that He would give ample space to all persons to show their worth for JANNAH), judgment would certainly have been given between them (at the world); and most surely they are in disquieting doubt about it (i.e. the Quran)"; so after Torah, there are persons who intend to cause difference about the teachings of the Quran too, yet that is not possible as it is in total protection of Allah; Al-Hamdu Lillah; AAYAAT ahead tell that whoever lives by the virtuous manner of living, that would benefit his own self and if someone lives his life averse to it, that would be most detriment to his own self; it is utmost foolishness to doubt about the Day of Judgment because Allah, Who has the true authority, would bring it most certainly; AAYAT-46, 47 & 48 read, "whoever does good, it is for his own soul, and whoever does evil, it is against it; and your Lord is not in the least unjust to the servants; to Him is referred the knowledge of the hour (so no one but Allah knows about it and it certainly would come), and there come not forth any of the fruits from their coverings, nor does a female bear, nor does she give birth, but with His knowledge (so everything is in His knowledge and His control); and on the day (i.e. the Day of Judgment) when He shall call out to them 'where are (those whom you called) My associates?'- they (the disbelievers) shall say- we declare to Thee, none of us is witness (as they would not find them anywhere around); and away from them shall go what they called

upon before (at the world), and they shall know for certain that there is no escape (from the punishment of the hell-fire) for them"; note that KAHF-52 & 53 have also stated about this, "and on the day when He shall say- call on those whom you considered to be My associates; so they shall call on them, but they shall not answer them and We will cause separation between them (so they would not find them anywhere around); and the guilty shall see the hell-fire, then they shall know that they are going to fall into it, and they shall not find any place to which to turn away therefrom"; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAAT ahead tell about the psyche of the disbelievers that there are such persons among them who remain obsessed with life at the world with the notion that all convenience, physical in nature, and even their respect among persons around, would come through the attainment of tangible assets at the world; so when Allah does not give them whatever they desire at the world, they think that it is the end of life for them and live in high distress; but if Allah does give them much of physical convenience at the world especially after such distress, they develop the notion that they have the right to it so even the occurrence of the Day of Judgment, which they find doubtful, will not take it away from them; because of taking themselves as rightful to all physical convenience, they do not show any gratitude to Allah, the true Lord; Allah will most

certainly make the disbelievers see their wrong doings at AKHIRAT and He will most certainly make them taste the extreme chastisement that they deserve; AAYAT-51 implies that there are even such persons who deviate to ignore the commands of Allah, whereas they somewhat did try to live by them previously, when He provides them physical convenience to live their lives; they remember Him only when some sudden adversity falls upon them when they make lengthy pleas to Him; AAYAT-52 asks the Prophet PBUH to say to them to understand the teaching of the Quran that the life at the world is an examination and all persons must remain mindful that there certainly would come such specific day at which, Allah would see the doings of all persons; it reads, "Say (O Prophet PBUH to the disbelievers)- tell me if it (i.e. the Quran) is from Allah; then you disbelieve in it (by obsession to life at the world or/and by ignorance to the commands of Allah), who is in greater error than he who is in an intense opposition (to Allah)?"; most certainly, Allah would judge all doings of all persons at the Day of Judgment; Al-Hamdu Lillah; AAYAT-53 states, "We will soon show them Our signs around at regions and in their own souls, until it will become quite clear to them that it (i.e. the Quran) is the Truth; is it not sufficient as regards your Lord that He is witness over all things?"; this AAYAT tells about the future and there are commentators who have taken it to foretell the spread of Islam to all

corners of Arabia in short period ahead; that surely happened yet this AAYAAT has more significance than foretell the near future; I, MSD, interpret it to tell even about the period that was much ahead then, and so it does relate even the distant future; Al-Hamdu Lillah; I would insha-Allah comment on this AAYAT at the supplementary note on it after this note at this last Ruku; note that this Surah has mentioned clearly that Allah gave the Holy Book Quran for the spiritual guidance of the man and set all things for the safety of his life in the physical sense too that he may conveniently show his worth to get the true success at AKHIRAT by his sincere belief and good deeds according to it; it has stated the virtues of TABLIGH (the task of spreading the good teachings of Islam) and it has explicitly told about the torment that the disbelievers would get due to their doings at AKHIRAT; it has guided them emphatically to leave doubts about the Day of Judgment, though they have decided to prefer the life at the world over the true life at AKHIRAT; and it presents the most pleasing returns that the righteous persons would receive for the most virtuous manner of living their lives at the world with total attention towards Allah, the true Lord; it tells that they would live here at the world even, with touch of the splendid peace that they would receive at AKHIRAT; Al-Hamdu Lillah; the last AAYAT of the Surah awakens the disbelievers to rightness again

though without addressing them directly, "now, surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things (so that meeting is certain to take place and the disbelievers do need to take heed before it is too late)"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

Supplementary note on AAYAT-53 of HA-MEEM AS-SAJDAH

AAYAT-53 of HA-MEEM AS-SAJDAH states, "We will soon show them Our signs around at regions and in their own souls, until it will become quite clear to them that it (i.e. the Quran) is the Truth; is it not sufficient as regards your Lord that He is witness over all things?"; though the commentators have interpreted this AAYAT to foretell the spread of Islam to all corners of Arabia in short period ahead which did happen, and the Surah does appreciate those good Muslims who do take up the good task of spreading Islam even at hard times that they face, yet this AAYAAT certainly does have more significance than foretell the near future; it foretells that Allah would bring such period soon, even at the world, when the disbelievers would become aware of many of principles that relate to physique of the man and even of many of principles that relate to the world

around that includes the nearby heaven; since a few centuries, it has happened that many of principles that relate to physical studies have come at fore and those were presented mostly by those who were non-Muslims; they did not intend to prove the teachings of the Quran yet whatever they presented, denotes clearly that the same principles apply at the physical level too which apply at the spiritual level; certainly, all the laws in the universe are complementary to each other and to understand this better, please read one of my writings by the name of "Laws of the Universe" at the net; this observation clearly guides to TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); Al-Hamdu Lillah; note that there are quite a few things taken as discoveries leading to some opening in the knowledge of the study of man, mostly in the field of Psychology due to its affinity with the spiritual side of man, which have been put forward by Muslims many centuries before in true nature and the "Meaning of Dreams" by Ibn-e-SERIN (available even now) is one of the greatest works of Muslims in this regard that has been done centuries ago and it is interesting to note that reading its content, it does seem that it has been written recently; Muslims have much contributed to knowledge of Medicine and Astronomy too and there are some notable names in these fields; these 3 subjects have been studied by Muslims very deeply few centuries ago

and even today they are at better position to clarify the commands in these three regarding their moral side; note that the Holy Book Quran has pointed out at this AAYAT that by the study of AAFAQ (the regions around including even the heaven nearby) and ANFUS (self), non-Muslims would be convinced of the Holy Book Quran being the Truth particularly about QAYAMAT (the last day of the world) and there is no doubt that concentration on these 3 subjects would indeed pave way for the non-Muslims to respect Islam as they learn about it, if not accept it totally; this prophecy is fulfilled now, proving that the Quran is Truth indeed and this also clarifies that it was destined that the non-Muslims do achieve an advancement in matters of physical studies at some period of time but with all said, I would point out the fact that every people do have intelligent persons who are capable to achieve advancement in different fields though it needs much support from influential people to present their findings and achievements to general public as the history points out; we Muslims did have most hard times as our countries were affected by imperialism from few western countries when there came invention of many of technical appliances; even when Muslims have regained independence from the British and others in the last century, the administrators at their countries are still much impressed by the western thought; however, the difficulty for Muslims is not that

invention of many of modern technical gadgets has come from the west but the actual problem is that there has been no-care attitude of all persons about what to take and what to discard from these modern technical appliances, on the criteria of morality that Islam asks for; so the question is how to put these gadgets to use without letting them affect the morality that Islam asks of all Muslims in clear terms; note here that strictly by the Islamic viewpoint, laboratory experiments are much better to avoid in these 3 fields of knowledge as the recent history points out that much of adversity has occurred from laboratory for certain and observation is rather the key-word for the expansion of knowledge; note that the astronomical ventures that have been undertaken until this time have caused a huge amount of human resources that could have made the situation better for many of hungry people of the world facing famine, totally deprived of basic necessities of life; there are many attitudes and acceptance of attitudes in the medical field that Islam does not appreciate at all; moreover, we find amazingly deadly weapons because of the desire to be at head of things and what foolishness this attitude is, which has put all understanding peoples of the world into high fear of mass destruction if unscrupulous persons (who are affected by inferiority complex) come to authority; apart from atrocities in the field of Astronomy, Medicine and Psychology that clearly denote moral

deterioration, there are other fields too where the modern technology has provided appliances in the good name of making life easier that have caused stress to huge number of men as no care has been taken to see moral deterioration those gadgets might cause (especially the gadgets that work on the basis of satellites); for the psyche of an ordinary man too, these technical gadgets have provided some burden, coming so many so fast in a short time, that to keep them in necessary moral limit has become a challenge, strictly by the Islamic viewpoint; note that inventions may affect adversely though discoveries (if they are truly discoveries and not just vague satanic theories) don't worry an ordinary man as those find their place well by morals; so most certainly, the Muslims have a very high liability at present times, as they are much better in providing how to deal with all the chaos that the technical modern gadgets have created in the world; wood, iron, bronze and other metals have indeed developed a lot but the man has yet to develop his psyche to keep to moral values that he needs to live upon; it needs the preference of AKHIRAT over the life at the world and certainly, the sincere commitment to Islam is the only thing that would make things easier for the man; the west has done an outside job and quite rapidly, whereas we Muslims have a great capability to see to the inside work by the blessing of Allah as that may lead to the true development of the mankind;

however, it needs to come only when all do accept that Muslims are certainly at the better status for it; only time would tell how things turn out yet this is totally obvious that without the support of Islamic teachings, there is no way for the man that he develops truly; Al-Hamdu Lillah.

Surah SHURA

(Consists of 5 Ruku; MK-8)

SHURA-The First Ruku

1. HA-MIM
2. AIN SIN QAAF
3. Thus does Allah, the Mighty, the Wise, reveal to you, and (thus He revealed) to those before you.
4. His is what is in the heavens and what is in the earth, and He is the High, the Great.
5. The heavens may almost rend asunder from above them and the angels sing the praise of their Lord and ask forgiveness for those on earth; now surely Allah is the Forgiving, the Merciful.
6. And (as for) those who take guardians besides Him, Allah watches over them, and you are not disposer of their affairs.

7. And thus have We revealed to you an Arabic Quran, that you may warn the mother city and those around it, and that you may give warning of the day of gathering together wherein is no doubt; a party shall be in JANNAH (the garden) and another party in SA'EER (the blazing hell-fire).

8. And if Allah had pleased He would surely have made them a single community, but He makes whom He pleases enter into His mercy, and the unjust it is that shall have no guardian or helper.

9. Or have they taken guardians besides Him? But Allah is the Guardian, and He gives life to the dead, and He has power over all things.

Surah SHURA is the second Surah that starts by five letters of MUQATA'AAT whereas the first one was Surah MARIAM, the nineteenth Surah; this means the 14 disjointed letters that are among the Arabic alphabets which come at the commencement of 29 Surah in specific combinations and generally, AAYAAT after them relate to mentioning of the Quran; note that Surah MARIAM had its five letters KAAF-HA-YA-AIN-SUAD together at one AAYAT while this Surah has them in two sets of HA-MIM and AIN-SIN-QAAF at two AAYAAT; these both have AIN in them as common and other of letters are different as "HA" in both respectively, are actually two different letters in

Arabic; I, MSD, have discussed MUQATTA'AAT at one of my writings "Expressions of the Quran" for those who are interested to get this issue in better way; Al-Hamdu Lillah; AAYAT-3 tells, "thus does Allah, the Mighty, the Wise, reveal to you, and (thus He revealed) to those before you"; read in sequence, this AAYAT means that Allah has provided WAHI to Muhammad PBUH and other of His Messengers in the manner the disjointed letters have mentioned here at the first two AAYAAT; so this clearly tells to believe in the fundamental teachings of Islam and do all good deeds according to it, as this Surah (in addition to all other Surah) has explicitly presented ahead; these are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment) and RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path); Al-Hamdu Lillah; He is AZIZ (Mighty; so He keeps all His creation to work for His will only by His true authority and destroys those peoples who challenge Him) and HAKEEM (Wise; so He indeed cares well that all works of all His creation affect in such way only that they fulfill only His will); Al-Hamdu Lillah; AAYAT-4 tells, "His is what is in the heavens and what is in the earth, and He is the High, the Great"; so He has total authority over all His creation and decides most fairly how to lead all matters

of all His creation; Al-Hamdu Lillah; AAYAT-5 reads, "the heavens may almost rend asunder from above them and the angels sing the praise of their Lord and ask forgiveness for those on earth; now surely Allah is the Forgiving, the Merciful"; note that Surah MARIAM- from 90 to 93 state, "the heavens may almost rend thereat, and the earth cleave asunder, and the mountains fall down in pieces, that they ascribe a son to the Beneficent Allah; and it is not worthy of the Beneficent Allah that He should take (to Himself) a son; there is no one in the heavens and the earth but will come to the Beneficent Allah as a servant"; certainly, Allah only has the true authority; Al-Hamdu Lillah; note also that the seventh AAYAT of Surah MOMEN reads, "those (angels) who bear the ARSH and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe- Our Lord! Thou embraces all things in mercy and knowledge, therefore grant protection to those who turn (to Thee) and follow Thy way, and save them from the punishment of the hell-fire"; note about ARSH (the mighty throne of Allah) that it is among MUTASHABE (unclear matters) for which the best thing to say is that "Allah knows better"; Al-Hamdu Lillah; the next AAYAT consoles the Prophet PBUH that he only has to provide the message of Allah to all persons and he shall be patient with such persons who do not accept it as Allah would surely see that they get

what they deserve; it states, "and (as for) those who take guardians besides Him, Allah watches over them, and you are not disposer of their affairs"; the term "WALI" (that literally means guardian) has variety of meanings at speech in Arabic and the Quran guides explicitly that all Muslims shall believe in Allah only as the true Guardian Who has all authority to provide them all that they need at the world and at AKHIRAT; Al-Hamdu Lillah; it tells explicitly that those persons are total disbelievers in Him, who take someone other than Him, as true guardian to them; this means that they have notion that besides Him or with Him, someone has such authority that whatever they do, he would save them from any punishment that they certainly deserve at the Day of Judgment; or they have notion that besides Him or with Him, someone has such authority that whatever they need, he would provide them with that at the world; note that even Muhammad PBUH, the best of men and the last Messenger of Allah, has no authority to recommend any person, though that person may be among Muslims, to Allah for JANNAH at HASHR, unless Allah permits him to recommend some specific person; so, even though Ahadith tell clearly that he would get the permission from Allah for "SHAFAT (recommendation to Him to forgive sinful Muslims and give entrance to them into JANNAH) yet his recommendation remains limited to those persons only for whom Allah permits him to ask for it; note that

this permission to him actually shows his utmost respect at the grounds of HASHR too, and certainly, Allah does not need anything from anyone; certainly, Allah only has the true authority; Al-Hamdu Lillah; the Quran uses the term AULIYA (plural of WALI) for Muslims too that they are guardians, good friends, caretakers to each other; ANFAAL-72 reads, "surely those who believed and fled (their homes i.e. MUHAJIRIN) and struggled hard in Allah's way with their property and their souls, and those who gave shelter and helped (i.e. ANSAAR)- these are guardians (good friends) of each other; and (as for) those who believed and did not fly, not yours is their guardianship (friendship) until they fly; and if they seek aid from you in the matter of religion, aid is incumbent on you except against the people between whom and you there is a treaty, and Allah sees what you do"; note that when the Quran uses some specific term for Allah and it uses that term for the man too, it would apply with difference; the most notable thing here is that all attributes of Allah are QADEEM (they are from always to always), ASL (they are of His Own, not achieved from anyone) and LA-MEHDUD (they all are limitless) whereas the qualities of any of persons are formed for him, given for him and set in limits for him by Allah, the true Lord; Al-Hamdu Lillah; there are few names of Allah that denote His attributes, but they are not disallowed to use for some person too, when this

remains totally clear that His attributes are QADEEM, ASL and LA-MEHDUD; Surah TAUBAH-128 reads, "now has come unto you Messenger from amongst yourselves- it grieves him that you should perish- ardently anxious is he over you- to the believers, he is most kind (RA'UF) and merciful (RAHIM)"; note that both RA'UF and RAHIM are actually the names of Allah and both denote His good attributes, that are in most accordance to His QADEEM, ASL and LA-MEHDUD glory; Al-Hamdu Lillah; AAYAAT ahead state clearly that Allah has provided the Quran so that all persons may note in most clear terms that life at the world is an examination to which every person would get his/her result at the Day of Judgment; Allah has put all of mankind to this examination as He intends to provide JANNAH (the beautiful garden) only to those good persons who do prove their worth for it, whereas He would put all other of them in the blazing hell-fire; He would give life again to the dead and He would see to the doings of all persons at the Day of Judgment; certainly, He only has the true authority; these last AAYAAT of the Ruku read, "and thus have We revealed to you an Arabic Quran, that you may warn the mother city (Makkah) and those around it, and that you may give warning of the day of gathering together (i.e. the Day of Judgment) wherein is no doubt; a party shall be in JANNAH (the garden) and another party in SA'EER (the blazing hell-fire); and if Allah had pleased He

would surely have made them a single community (of true believers), but He makes whom He pleases enter into His mercy, and the unjust it is that shall have no guardian or helper; or have they taken guardians besides Him? But Allah (only) is the Guardian, and He gives life to the dead, and He has power over all things"; so every person would see his/her doings at that day and certainly, He only has the true authority; Al-Hamdu Lillah.

SHURA-The Second Ruku

10. And in whatever thing you disagree, the judgment thereof is (in) Allah's (hand); that is Allah, my Lord, on Him do I rely and to Him do I turn time after time.

11. The Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; there is nothing like any likeness of Him; and He is the Hearing, the Seeing.

12. His are the treasures of the heavens and the earth; He makes ample and straitens the means of subsistence for whom He pleases; surely He is Cognizant of all things.

13. He has made plain to you of the religion what He enjoined upon Noah and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided

therein; hard to the disbelievers is that which you call them to; Allah chooses for Himself whom He pleases, and guides to Himself him who turns frequently (to Him).

14. And they did not become divided until after knowledge had come to them out of selfish envy among themselves; and had not a word gone forth from your Lord till an appointed term, certainly judgment would have been given between them; and those who were made to inherit the Book after them are most surely in disquieting doubt concerning it.

15. To this then go on inviting, and go on steadfastly on the right way as you are commanded, and do not follow their low desires, and say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you: Allah is our Lord and your Lord; we shall have our deeds and you shall have your deeds; no plea need there be (now) between us and you: Allah will gather us together, and to Him is the return.

16. And (as for) those who dispute about Allah after that obedience has been rendered to Him, their plea is null with their Lord, and upon them is wrath, and for them is severe punishment.

17. Allah it is Who revealed the Book with Truth, and the balance, and what shall make you know that haply the hour be nigh?

18. Those who do not believe in it would hasten it on, and those who believe are in fear from it, and they

know that it is the truth. Now most surely those who dispute obstinately concerning the hour are in a great error.

19. Allah is Benignant to His servants; He gives sustenance to whom He pleases, and He is the Strong, the Mighty.

The first AAYAT of the Ruku states that Allah only would judge all matters finally in which the disbelievers disagree to the true believers; note that the disagreement mentioned here relates to differences that the disbelievers took about the fundamental teachings of Islam; the Prophet PBUH is guided to say clearly to them that he relies totally on Allah so he has no worry of whatever conspiracies they may put against him and he asks His guidance in all matters at all times so He would certainly keep him to the right path; this speech that the Prophet PBUH says to them, has to remain the manner for all Muslims to live their lives upon, certainly; Al-Hamdu Lillah; AAYAAT ahead tell that He has provided all convenience for all persons to get their physical necessities and He has given them the Guidance to the right path through His Messengers time and again; AAYAT-11 states, "(He is) the Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; there is nothing like

any likeness of Him; and He is the Hearing, the Seeing"; note that the AAYAT tells "there is nothing like any likeness of Him" and this manner of speech in Arabic emphasizes the speech to height which in plain terms is that "there is nothing like Him"; Al-Hamdu Lillah; the term "MITHL" (similarity) that occurs here totally relates to the meaning of "similarity" and so it is disallowed to use it for Allah to speak about His similarity to anything, whereas there is another term "MATHAL" which also has the meaning of similarity yet it also means "the attribute" besides "similarity" in the Quran; in this meaning of "the attribute", it has occurred at Surah ROUM-27 that "and He it is Who originates the creation, then reproduces it, and it is easy to Him; and His is the most exalted attribute (MATHAL-UL-AALA) in the heavens and the earth, and He is the Mighty, the Wise", and at Surah NAHL-60 that "for those who do not believe in the hereafter, is an evil attribute, and Allah's is the most exalted attribute (MATHAL-UL-AALA); and He is the Mighty, the Wise"; however, where "MATHAL" has occurred in the meaning of similarity in the Quran, it has expressed the similarity of some of His creation to some other of His creation only, because its usage too in the meaning of similarity for Allah is totally incorrect; the Quran says, "invent not similitudes for Allah; Allah certainly knows but you know not" (NAHAL-74); so these both terms are disallowed to use for Allah in the meaning of

"similarity"; Al-Hamdu Lillah; AAYAT-12 tells most clearly that all His creation is in His control completely and He decides how much to provide from the means of subsistence to any person for his examination because He is totally Aware of how to examine all persons; He tells ahead that He has appointed the same DEEN (i.e. the complete code of life which comprises of His commands) to live upon for all men from the times of Adam-AS to all times ahead; this is Islam and all of His Messengers provided its fundamental teachings to the respective peoples towards whom Allah sent them; Muhammad PBUH is the last of His Messengers whom He has sent to all peoples of the world, that were at those times at any of places and that come after him at any of times at any of places at the world; Al-Hamdu Lillah; AHZAAB-7 has mentioned the five most eminent of the Messengers of Allah together as it reads, "And when We made a covenant with the Prophets and with you, and with Noah and Ibrahim and Musa and Isa, son of Mariam, and We made with them a strong covenant"; they provided the message of Allah to all peoples whom they addressed remaining firm to the fundamental teachings of Islam though they were facing the most challenging situation when they presented it; AHZAAB-8 reads, "that He may question the truthful of their truth, and He has prepared for the disbelievers a painful punishment"; this tells the reason to this specific oath that Allah took from these Prophets,

which is that these truthful persons witness against the wrong persons at the Day of Judgment, that they had provided the message of Allah categorically to all persons including these wrong persons, yet these wrong persons did not accept the fundamental teachings of Islam (and so their practice did not reflect that); then it would become totally clear that if these wrong persons are put into the hell-fire, it is not any injustice to them but they actually led themselves to it by their own wrong-doings; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAT-13 here also mentions these five most eminent of His Messengers together that states, "He has made plain to you of the religion (DEEN that means the complete code of life) what He enjoined upon Noah and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein (about any of fundamental teachings of Islam); hard to the disbelievers (at Makkah) is that which you call them to (because it would end their say among the people and there are such persons in them who are unhappy that Allah has chosen Muhammad PBUH as His Messenger among them); Allah chooses for Himself whom He pleases (and it is not due to efforts of that person), and guides to Himself him who turns frequently (to Him for insight into all matters he faces)"; Al-Hamdu Lillah; AAYAT-14 tells that Allah would have decided all matters in which

they differ but He has appointed the time to decide for all matters; those wrong persons of previous times differed when they had already received the knowledge of the Truth (the fundamental teachings of Islam) and how to live upon it; AAYAT gives the reason for their difference, which caused the total lack of that practice which the Truth asked of them, as "selfish envy"; this one thing enfolds many of meanings and among them, is that they rejected the fundamental teachings of Islam outright; and that they accepted some of it and rejected some of it and took for practice which they thought is easy for them to do; and that they raised futile things for their discussion about it to show-off their ability in argument; and that they stressed upon trivial things to put it into practice with ignorance to focus on the principles; so this selfish envy led them to disaster upon themselves whereas the disbelievers at Makkah, who have got the message of Allah, are also in most disquieting doubt concerning it; AAYAT ahead tells the Prophet PBUH that he still has to go on providing them the message of Allah without care to their response to it, with his most sincere commitment to this message, the fundamental teachings of Islam; he has to tell them in clear terms that he is most firm believer in the KITAB (i.e. the commands of Allah that are in the previous revelations from Allah and that also are in the Quran) that Allah has revealed to him and he undoubtedly decides whatever issue he faces at the

world by MIZAAN (scale of justice) as the Quran tells him which presents the commands of Allah explicitly; every person has to face his own deeds alone at the specific Day of Judgment so all persons would see the outcome to those when they stand in front of Him; so they do not need to hurry but they need to wait for that outcome to take place; Al-Hamdu Lillah; AAYAT-16 indicates the outcome beforehand that all those who dispute about the fundamental teachings of Islam, that Allah has clearly presented to them and that is in total accordance to their inside, their futile reasoning for their safety is most unworthy in front of Allah and so upon them is His wrath at life at the world and to them is the severest of punishment at the true life at AKHIRAT; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAT-17 reads, "Allah it is Who revealed the Book with Truth, and the balance (the manner to apply it to practice), and what shall make you know that haply the hour (the last Day of the world after which comes the Day of Judgment) be nigh?"; note that KITAB means the commands that Allah gave to the people by His Messengers and at these current times, it is most necessary to take His commands by the Holy Book Quran; Al-Hamdu Lillah; and MIZAN means that aspect of HIKMAT (i.e. the necessary wisdom) that the practicing Muslims need to see to put the commands of Allah into practice at the specific time & place so it is the caring attitude towards the

people to keep them truly to Islamic commands in practice with total attention towards Allah, the true Lord; Al-Hamdu Lillah; so whereas KITAB denotes the commands of Allah, MIZAN denotes all necessary consideration about the practice of the commands of Allah as the practicing Muslims would not ignore any of His significant commands and they would not twist any of them due to hard times at hand to apply it in some irrelevant manner (see also HADID-25); so the MIZAN that Allah has mentioned here is the fixed standard for righteousness that needs the best of Islamic practice to fulfill its asking at the given time & place; therefore, it implies that to ignore any of His significant commands or to twist any of them to suit the whims of such persons who ask for worldly benefits (as such persons had previously done with Torah), would lead the people to stray away from the right path; Allah sent down not only His good commands through His righteous Messengers but He also sent down the awareness of manner to apply them with HIKMAT at any of times and at any of places, at the world; Al-Hamdu Lillah; AAYAT-18 tells that the disbelievers ask for the Day of Judgment to happen fast yet the true believers, even with all their good deeds, fear it most and they know with total certainty that it would take place; so the fact is that the disbelievers in the hour, are in the gravest of errors; they are totally unaware of the authority of Allah; He certainly cares most highly for

all of mankind as He provides sustenance to all at the world and He provides much of it to some of them as He wills, but at AKHIRAT, only the righteous persons would receive His blessings; like HADID-25, the last AAYAT of the Ruku here also states that Allah is QAVI (Most Strong to defeat all measures that the disbelievers take for their physical defense) and AZIZ (the Mighty- so He ultimately destroys all those peoples at the world too, who challenge Him by the manner they live-on); certainly Allah only has the true authority; Al-Hamdu Lillah.

SHURA-The Third Ruku

20. Whoever desires the gain of AKHIRAT, We will give him more of that gain; and whoever desires the gain of this world, We will give him of it, and in the hereafter he has no portion.

21. Or have they associates who have prescribed for them any religion that Allah does not sanction? And were it not for the word of judgment, decision would have certainly been given between them; and surely the unjust shall have a painful punishment.

22. You will see the unjust fearing on account of what they have earned, and it must befall them; and those who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is the great grace.

23. That is of which Allah gives the good news to His servants, (to) those who believe and do good deeds. Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Grateful.

24. Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart; and Allah will blot out the falsehood and confirm the truth with His words; surely He is Cognizant of what is in the breasts.

25. And He it is Who accepts repentance from His servants and pardons the evil deeds and He knows what you do;

26. And He answers those who believe and do good deeds, and gives them more out of His grace; and (as for) the disbelievers, they shall have a severe punishment.

27. And if Allah should amplify the provision for His servants they would certainly revolt in the earth; but He sends it down according to a measure as He pleases; surely He is Aware of, Seeing, His servants.

28. And He it is Who sends down the rain after they have despaired, and He unfolds His mercy; and He is the Guardian, the Praised One.

29. And one of His signs is the creation of the heavens and the earth and what He has spread forth in both of

them of living beings; and when He wills, He is all-powerful to gather them together.

The first AAYAT of the Ruku asks all persons to see the preference as to get success at AKHIRAT is most certainly, much better than to try to get status or/and assets at life at the world; it states, "whoever desires the gain of AKHIRAT, We will give him more of that gain (as each of virtues brings its good returns to ten times at-least); and whoever desires the gain of this world, We will give him of it (i.e. Allah would provide him that as much as He wills), and in the hereafter he has no portion (of good deeds)"; at AAYAT-21, Allah asks them if those whom they take as authority besides Him, have given them any code to live their lives; there surely is no such code of life that may stand against the manner that He has told all people to live upon; this is Islam, well-defined and the complete righteous code of life; Al-Hamdu Lillah; AAYAT tells that Allah would have settled the matter by His decision between all peoples immediately, if He had not set the time for it; surely, when the time comes, all of unjust persons shall have the most severest of punishment; AAYAT-22 tells that the unjust persons, who did not fear that day at the world, they would be in extreme fear on account then of what they have earned, and they would certainly pay for it; and those who had believed and had

lived their lives by good deeds, they shall be in meadows of the gardens; they shall have there what they please with their Lord; so Allah would provide them with all good provisions as their preference was most appropriate when they lived by His commands at life at the world; Al-Hamdu Lillah; so Allah has told the good reward of the sincere believers and He has also stated the most severe punishment of the disbelievers, when He would raise all persons from the dead; Al-Hamdu Lillah; the Prophet PBUH only has to provide the message of Allah in most clear terms to them and ask persons there at Makkah, especially the chiefs there, that as they are relatives to him so due to the love for near relatives that tribal societies have in them, they should hear the fundamental teachings of Islam that he presents to them and if they are not ready to accept those teachings, they should at-least not challenge it; he has to clarify to them that this provision of Islam to all persons is among the most virtuous tasks and whoever earns good deeds, Allah increases the goodness in it much for him/her by giving him/her TOFIQ to earn even more of good deeds at the world and raising him/her from dead among the most successful persons at the Day of Judgment; surely Allah is Forgiving of sins that the good persons foolishly commit but then ask Him sincerely to forgive them and surely He is Grateful of virtues that they wisely take-up, for which He would certainly provide

them the most beautiful reward; certainly, Allah only has the true authority; Al-Hamdu Lillah; note that the disbelievers at Makkah accused the Prophet PBUH that he has forged a lie against Allah as he has not received any message from Him; so the AAYAT remarks that if that had been the case, Allah would have closed his heart to receive the Quran by His will; but the Prophet PBUH is giving His message so that it blots out the falsehood and confirms the truth; surely He is Most Aware of what is in the breasts and He knows the sincere commitment of the Prophet PBUH to Him; certainly, He accepts repentance of all such persons who have accepted the good teachings that the Prophet PBUH has presented to them and pardons the evil on which they had lived before and He certainly knows how much sincerity their deeds have; AAYAT-26 reads, "and He answers those who believe and do good deeds, and gives them more out of His grace; and (as for) the disbelievers, they shall have a severe punishment"; AAYAT-27 tells the reason why Allah has not provided plenty of resources to each person as then many of them would have made such mischief at the world that the good persons who intend to live by His commands, would have found the life most troublesome; so He has provided such things that are general for all to benefit yet He has not provided plenty of specific resources to all; this is because the business of the world goes on smoothly by demand of skills of different persons at

places and so Allah examines every person in his/her own placement as He finds best; certainly, He only has the true authority; Al-Hamdu Lillah; BAQARAH-251 states, "and were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder; but Allah is Gracious to the creatures"; so the elimination of wrong persons even, from the face of earth is the blessing of Allah to all peoples who do sincerely intend to live by His commands; He has made the life at the world an examination to see who has the worth to get JANNAH and who does not have it; so He has provided ample assets to some and not all, and He has given status at the world to some and not all; but this is according to His will and all need to understand that His pleasure lies in the fulfillment of His commands, at whatever placement a person finds himself/herself at life at the world; surely Allah is Aware of all His servants and He is Seeing them all, so He would make the situation better for all such persons who do try to live by His commands sincerely; certainly He only has the true authority; the last AAYAT of Surah AN'AAM states about this issue, "and He it is Who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; most surely, your Lord is quick in giving of punishment, and He is most surely, the Forgiving, the Merciful"; Al-Hamdu Lillah; not only does He care to guide all persons to the

right path but He also provides rain to them that causes the earth to give its fruits; there are times when they had lost hope that they would get some necessary rains but He cares for all with mercy and provides them with that; certainly He truly is the Guardian of all whereas He does not need any praise from anyone as He truly has all the total praise, whether someone accepts it or does not; Al-Hamdu Lillah; AAYAT-29 states, "and one of His signs is the creation of the heavens and the earth and what He has spread forth in both of them of living beings (so He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord Whom all have to obey); and when He wills, He is all-powerful to gather them together (so AKHIRAT would certainly take place)"; note that mankind or/and jinn, who are the only such creation of Allah that are answerable to Allah for their doings at the Day of Judgment, are not present at other places of the universe besides the earth, though jinn do have power to travel much in space but their base does remain the earth; it is better to remain mindful of this so that this AAYAT remains totally explicit for its meaning; Al-Hamdu Lillah.

SHURA-The Fourth Ruku

30. And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults).

31. And you cannot escape in the earth, and you shall not have a guardian or a helper besides Allah.

32. And among His signs are the ships in the sea like mountains.

33. If He pleases, He causes the wind to become still so that they lie motionless on its back; most surely there are signs in this for every patient, grateful one,

34. Or He may make them founder for what they have earned, and (even then) pardon most;

35. And (that) those who dispute about Our AAYAAT may know; there is no place of refuge for them.

36. So whatever thing you are given, that is only a provision of this world's life, and what is with Allah is better and more lasting for those who believe and rely on their Lord.

37. And those who shun the great sins and indecencies, and whenever they are angry they forgive.

38. And those who respond to their Lord and keep up SALAH, and their rule is to take counsel among themselves, and who spend out of what We have given them.

39. And those who, when great wrong afflicts them, defend themselves.

40. And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust.

41. And whoever defends himself after his being oppressed, these it is against whom there is no way (to blame).

42. The way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have painful punishment.

43. And whoever is patient and forgiving, these surely are actions by courage.

The Ruku starts by the statement that whatever affliction befalls persons, it is on account of what their hands have wrought, as Allah has utmost care for the mankind even for their spiritual and even for their physical convenience; Al-Hamdu Lillah; whatever adversity that falls upon them is after this that He pardons most of their wrongs; note that AAYAT-41 of Surah ROUM states that "FASAD (the situation due to corruption in deeds of persons having some status, so the practice of Islam becomes extremely difficult there) did appear on land and sea because of what the hands of men have committed, that Allah may make them taste some part of that which they have done, in order that they may return (to the virtuous manner of living)"; this AAYAT-30 also tells the same clearly that

He afflicts wrong-doers because of wrongs that they commit and then also, not fully at the world but just to rouse them to come to the virtuous manner; He cares that everything remains to the order that He has set for the world and nothing gets out of it so the Muslims need to be attentive to Him only, with all their efforts to keep to the virtuous manner collectively, without any care to anything else; Al-Hamdu Lillah; the next AAYAT tells explicitly that the command of Allah prevails and the wrong-doers have no authority to impress the world in any such manner that it gets out from the set-up that Allah has assigned for it; when Allah wills to punish them, they would surely be unable to escape from it and there surely is no one who may be their guardian or their helper besides Allah; certainly, He only has the true authority; Al-Hamdu Lillah; AAYAAT-32 to 35 read, "and among His signs are the (huge) ships in the sea like mountains; if He pleases, He causes the wind to become still so that they lie motionless on its back (i.e. those ships that have sails which propel them ahead with the assistance of the wind); most surely there are signs in this for every patient, grateful one (that Allah surely cares for the mankind so he/she must remain attentive to Him with patience even at hard times in life and must remain attentive to Him with gratitude even at easy goings); or He may make them perish for what (wrong deeds) they have earned, and (even then) pardon most; and (that) those who dispute about Our

AAYAAT may know; there is no place of refuge for them (as He has all authority to punish them in any situation they are in)"; Al-Hamdu Lillah; AAYAT-36 mentions that whatever assets or/and status that persons get for convenience in their examination at the world, that is only favorable to them to get more of good deeds as the reward for the good deeds that is with Allah, is much better and more lasting for those who do sincerely believe; now, from here to the last, the Ruku tells about the virtuous manner of living of the righteous believers at lives at the world, particularly about the collective manner of their living, so it denotes the good basic environment by Islam where the righteous believers have these mentioned traits; I, MSD, write supplementary note here for the virtuous manner of living of righteous believers at the Islamic environment; Al-Hamdu Lillah.

Supplementary note on AAYAAT-36 to 43 of SHURA

These AAYAAT present the most virtuous traits of the righteous believers who live by the preference for AKHIRAT only, and the first one of them is that they rely on Allah, the true Lord; this means that when they take all measures for something that they intend, they have their total trust on Allah; they know well that He only would bring that about and this denotes clearly that they live by preference for AKHIRAT only; Al-

Hamdu Lillah; among these traits, the second one is that "they shun the great sins (that relate to injustice) and indecencies"; note that AAYAAT- 168 & 169 of Surah BAQARAH guide, "O people! eat the lawful and the good things out of what is in the earth, and do not follow the footsteps of the Satan; surely he is your open enemy; he only enjoins you SOOU (injustice) and FAHSHAA (shameful behavior), and that you may speak against Allah what you do not know (that lead to assigning partners to Him)"; so they tell all peoples of the world to eat only that Allah has allowed them (HALAAL) and that which they understand to have purity (TAYYIBAH); note that the food taken-in does affect the conduct of the person (his awareness of good moral values) and we have studied that Allah had commanded Adam & Eve to keep away from going near even to the tree that had the prohibited fruit for them on it; these AAYAAT also tell most clearly that the Satan pursues the mankind towards injustice and towards the matters having shameful nature, and all people must care that they do not follow any satanic advice; may Allah save all persons from all such evil; Al-Hamdu Lillah; the man has to see that nothing objectionable by Islamic values takes place by the strength he has (and that might be his official strength) that leads to the occurrence of injustice and the woman has to see keeping to HEJAB that nothing adverse to Islamic values takes place by her natural

beauty that attracts men that leads to the occurrence of shameful behavior; the Islamic administration must give attention at the environment for both of these matters by ADL (by instructions at the law of the land) and by EHSAAN (by attention towards the natural good tendency without any strictness) respectively; Al-Hamdu Lillah; note that SHERK is the biggest sin that means to challenge the true authority of Allah by taking any of His creation as having part in creating any of His creation with Him or by taking any of His creation as equal in authority to Him or by taking any of His creation as authorized to change any of His commands that He has explicitly issued by His authority to firmly obey; Allah asks all to believe in TAUHID that means that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord so all must fulfill His commands that He has explicitly issued by His authority, without taking any of His creation as equal in authority to Him in any way; Al-Hamdu Lillah; so SHERK is the biggest of all major sins while other of major sins fall into one of these categories i.e. injustice and shameful behavior; when the sincere Muslims avoid these both, their avoidance to these both would certainly lead to establish the most virtuous environment; Al-Hamdu Lillah; AAYAT-45 of ANKABUT reads, "recite that which has been revealed to you of the Book and keep up SALAH; surely SALAH keeps away from all shameful

behavior and injustice, and certainly the remembrance of Allah is the greatest, and Allah knows what you do" (Surah ANKABUT-45); Surah NAHL indicates, "surely Allah commands ADL (justice) and EHSAAN (natural goodness) and the giving to the kindred, and He forbids shameful behavior and injustice and rebellion (to Allah); He admonishes you that you may be mindful" (Surah NAHL-90); Allah commands for three things here and forbids three other things; the message here is that taking-up three good things in practice that are most virtuous would eliminate the three bad things that represent all the satanic misguidance; here, an indication is given that EHSAAN eliminates all the shameful behavior and ADL eliminates all of injustice; the spending towards the needy among the near ones for the pleasure of Allah counters any thought that might lead towards hypocrisy; Al-Hamdu Lillah; there are other places too that ask to avoid injustice and shameful behavior mentioning them together, which include Surah AALE-IMRAN-135, NAJM-32, AN'AAM-151, NISAA-110 & 111 & 112, BANI-ISRAEL (whole of its third Ruku) and MUHAMMAD (PBUH)-14, whereas numerous AAYAAT of the Holy Book Quran have targeted each of these both individually; Al-Hamdu Lillah; among these mentioned traits of righteous Muslims, the third one is "whenever they are angry they forgive"; so they develop control of anger by virtuous activities and take-up reservation in attitude to those

who become adversaries to them without any valid cause; note that at AALE-IMRAN, where Allah asks the righteous Muslims to hasten towards His forgiveness and towards JANNAH, He tells about their traits there too that "those (righteous Muslims) who spend in ease as well as in strait, and those who restrain anger and pardon men; and Allah loves the doers of good (to others); and those who when they commit an indecency or do injustice to their souls, they remember Allah and ask forgiveness for their faults- and who forgives the faults but Allah, and they do not knowingly persist in what they have done" (AAYAAT-133, 134, 135); Al-Hamdu Lillah; among these mentioned traits of the righteous Muslims, the fourth one is that they respond to their Lord and live their lives firmly by His commands according to the explicit guidance of the Quran and the Sunnah of the Prophet PBUH; note that AAYAT-13 has mentioned, "He has made plain to you of the religion (DEEN that means the complete code of life) what He enjoined upon Noah and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein (about any of fundamental teachings of Islam); hard to the disbelievers (at Makkah) is that which you call them to (because it would end their say among the people and there are such persons in them who are unhappy that Allah has chosen Muhammad PBUH as His Messenger among

them); Allah chooses for Himself whom He pleases (and it is not due to efforts of that person), and guides to Himself him who turns frequently (to Him for insight into all matters he faces)"; Al-Hamdu Lillah; the fifth one is that they keep-up SALAH which has very high significance in deeds, as best as they can, so SABR (patience to keep to Islam without care to gathering assets and status of life at the world) and SALAH (that leads to provide the good attention towards Allah, the true Lord) are among these most virtuous traits of the righteous believers; Al-Hamdu Lillah; the sixth one is that their manner to rule among themselves is by advice at council (i.e. SHURA) among themselves; Al-Hamdu Lillah; this needs elaboration so note that Islam asks for SHURA in the political aspect that prevails in the Islamic environment; this means that the AMEER has to take advices necessarily from high number of good representatives of Muslims whom he commands, mutually discussing issues of concern and has to decide there-from; note that Islam does allow the AMEER, the ruler at the Islamic administration, a special influence in making of the decision for Muslims keeping to the Holy Book Quran and the SUNNAH, without any touch of dictatorship; note also that the manner to rule at the land under the command of the Muslims by democracy is not blamable if that manner has its basis on the three matters of Islamic belief that the Quran and the Sunnah of the Prophet PBUH demand from all

Muslims - these are that its rulings are based on the commands of Allah, the true Lord; it works for the betterment of matters caring about AKHIRAT guiding the people to care for the same; it believes in Muhammad PBUH as the last Messenger of Allah, and puts the message he has provided in practice and professes it far and wide with affection; also, that manner must strictly avoid the two erroneous concepts that are incorporated in democracy currently which are the concept of Secularism and the concept that the man is but an animal, respectively; see also one of my writings "The Islamic Guidelines" that is available at the net; there would be no competition among the Muslims to get some status so that they serve their people by politics but they would care for them to bring them all to the preference of AKHIRAT in all issues of life at the world; the Muslims certainly have to bring Islam to administration too with all other activities as that only is in-line with the righteous belief they have; as such, all Muslims at this environment live in-line with each other whether at the administration or otherwise, so that living by the Islamic principles, is matter of natural living truly and it is not any forced compulsion; Al-Hamdu Lillah; note that all at the good level of understanding in this Islamic environment would certainly be well-aware of Islamic basic matters and their necessary detail for action; this ultimately would set limits even to persons at authority that they have

to remain inside the commands of Allah without fail; Al-Hamdu Lillah; Islam is that we Muslims know in total practically since many centuries now and taking it as it is, we Muslims would not have any problem insha-Allah in its application at the environment; note that there are three basic questions to answer at the political aspect that who is the actual authority in the administration; on which direction, the administration has to guide the people at its command; how must the administration manage its affairs in the long-run period; so Islam answers them by its fundamental teachings and they are as follows; the first question is "who is the actual authority in the administration?" - the answer to this according to the first matter of belief is that it is Allah, the true Lord; the second question is "on which direction, the administration has to guide the people at its command?" - the answer to this according to the second matter of belief is that it has to guide the people towards preference for AKHIRAT in all their attitude, that is the true coming life remaining totally attentive to get the pleasure of Allah as that only is the true aim of life; the third question is "how would it manage the administration in the long-run period?" - the answer to this according to the third matter of belief is that it has to spread the message of Islam that Allah provided to the last of Messengers i.e. Muhammad PBUH, as best as possible to provide convenience to all peoples at its rule for the practice of

Islam; thus the administration has to care for convenience not only in physical sense that all persons do get their necessities without trouble, but also in spiritual sense that is much more important; it is the spiritual goodness that would lead to physical convenience insha-Allah; when due to the good manifestation of Islamic values, all peoples of the world do believe in Allah, the true Lord, without any external force just by their own good leaning towards the Truth with acceptance that they have to answer for all they do at life at the world, the administration in the following of the last Messenger PBUH, has done its task well; Al-Hamdu Lillah; note that the most important thing that establishes everything in the Islamic environment including the administration in it, is the recognition that Allah only is the true Lord and all have to answer for their belief and deeds at AKHIRAT to Him so it is most necessary to put His commands into practice in principle so this settles the main Administrative-Issue; and whatever He has given to any person from the worldly assets and status, it actually is due to His trust on him that he shows his true worth to get JANNAH by high care about AKHIRAT and take only necessary bother for his sustenance providing the surplus of the worldly possessions to those who are in much high need of it so this settles the main Economics-Issue; and whatever He has given to any person from the true knowledge of Islam, it is due to

His asking from him to provide justice at all times & places according to Islam so this settles the main Judicial-Issue; Al-Hamdu Lillah; Islam gives the message that Allah has given us our lives as examination to show our worth for JANNAH with the man dominant over the woman here in the world who must guide her to Islam well and must care for her worldly needs totally well so that she might adhere necessarily to the fulfillment of HEJAB (though in matters of AKHIRAT and at AKHIRAT, both genders are equals and each would get his/her result in the individual capacity), so we all must live a simple life by the Islamic guidance and put all our efforts for AKHIRAT, with its preference to life at the world; this settles the major part of demand by Islamic values at the Social-Issue; also, we have to keep much reservation in our sentiments towards beauty, charm & entertainment with respect for HEJAB as that good reservation would hopefully prevent any unpleasant effect to Islamic morality insha-Allah; this settles all other of demand by Islamic values at the Social-Issue; Al-Hamdu Lillah; now, among these mentioned traits of the righteous Muslims, the seventh one is that they spend from whatever Allah has provided them of wealth and of the good knowledge of Islam; Tirmidhi reports one of Ahadith that the Prophet PBUH said, "envy is disallowed except in two cases, a man whom Allah has given wealth and he spends of it by night and by day,

and a man whom Allah has given the Qur'an and he stands with it giving its right by night and by day"; Al-Hamdu Lillah; among these mentioned traits of the righteous Muslims, the eighth one is that "when great wrong afflicts them, they defend themselves"; the next four AAYAAT from 40 to 43 elucidate this that when someone is unjust to them, they answer by the same magnitude when that is possible for them but whoever forgives and makes things better to the person who was unjust to him, he shall have his reward from Allah; but he must not be unjust in any manner towards his opponent and so Allah would provide him his reward by justice; all such persons are most blamable who are unjust to any person and therefore the better thing is to remain patient and forgive the wrong of the unjust person if that seems better to bring him to the right path and if that seems to indicate that it would not make him firm on his wrong attitude; these AAYAAT read, "And the recompense of evil is punishment like it (i.e. in the same magnitude), but whoever forgives and amends (the matter to reconciliation), he shall have his reward from Allah; surely He does not love the unjust (whether it is the person who initially is unjust or the person who retaliates to that unjustly); and whoever defends himself after his being oppressed, these it is against whom there is no way (to blame); the way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have painful

punishment; and whoever is patient and forgiving (when there is good space for him for this), these surely are actions by courage"; Al-Hamdu Lillah.

SHURA-The Last Ruku

44. And whomsoever Allah makes err, he has no guardian after Him; and you shall see the unjust, when they see the punishment, saying: Is there any way to return?

45. And you shall see them brought before it humbling themselves because of the abasements, looking with a faint glance. And those who believe shall say: Surely the losers are they who have lost themselves and their followers on the resurrection day. Now surely the iniquitous shall remain in lasting chastisement.

46. And they shall have no friends to help them besides Allah; and-- whomsoever Allah makes err, he shall have no way.

47. Accept the call of your Lord before there comes the day from Allah for which there shall be no averting; you shall have no refuge on that day, nor shall it be yours to make a denial.

48. But if they turn aside, We have not sent you as a watcher over them; on you is only to deliver (the message); and surely when We make man taste mercy from Us, he rejoices thereat; and if an evil afflicts

them on account of what their hands have already done, then surely, man is ungrateful.

49. The kingdom of the heavens and the earth is of Allah; He creates what He pleases; He grants to whom He pleases daughters and grants to whom He pleases sons.

50. Or He makes them of both sorts, male and female; and He makes whom He pleases barren; surely He is the Knowing, the Powerful.

51. And it is not for any mortal that Allah should speak to him except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases; surely He is High, Wise.

52. And thus did We reveal to you an inspired book by Our command. You did not know what the Book was, nor (what) the true belief (was), but We made it (the Quran) a light, guiding thereby whom We please of Our servants; and most surely you guide to the right path:

53. The path of Allah Whose is whatsoever is in the heavens and whatsoever is in the earth; now surely to Allah do all affairs eventually come.

AAYAAT-44, 45 & 46 present the condition of the disbelievers at the Day of Judgment; they tell that when their wrongs increased to height, Allah did not let them get the awareness of the right manner to live their lives; so at the grounds of HASHR, they would be

most fearful due to the disgrace they would be in, at that place; they would seek some way to avert their punishment but there would be none; they did not follow the commands of Allah at their lives at the world so they shall remain in lasting chastisement; AAYAT-47 asks them to change themselves here and now, before that day comes when they shall have no refuge from their extreme chastisement, nor shall it be possible for them to deny their disbelief at the world; AAYAT ahead tell the Prophet PBUH not to grieve if they do not accept the Truth; he only has to provide them the message of Allah and he is not liable to see that they do accept it; it tells the psyche of such persons who are insincere to Allah and only intend to get all convenience from Him for them, without any care to fulfill His commands; it reads, "and surely when We make man taste mercy from Us, he rejoices thereat; and if an evil afflicts them on account of what their hands have already done, then surely, man is ungrateful"; AAYAT-49 & 50 tell that Allah has all authority and he has provided such convenience to the mankind that the life goes on; He has created the mankind and He has also provided WAHI (Revelation from Him to His Messengers) to guide all of the mankind; these AAYAAT read, "the kingdom of the heavens and the earth is of Allah; He creates what He pleases; He grants to whom He pleases daughters and grants to whom He pleases sons; or He makes them of both sorts,

male and female; and He makes whom He pleases barren; surely He is the Knowing, the Powerful"; Al-Hamdu Lillah; the last three AAYAAT of the Surah tell about the manner in which Allah sent His revelation to the mankind; note that WAHI (the revelation from Allah especially the Quran), Angels and the Human Spirit are related to AALAM-e-AMR (i.e. the world of command); the human-physique is related to the earth and its food in essence comes from the earth but the human-spirit has come from AALAM-e-AMR and so it needs commitment to WAHI to satisfy it truly; when a pure human-spirit got acceptance at the court of Allah when His Messengers were still coming to the world, Allah sent WAHI to such pure human-spirit directly at heart (as with Noah-AS, and as with Jesus Christ-AS and this includes dreams too as with Abraham-AS) or talked to him from behind some veil not coming at fore (as with Moses-AS) or by sending an angel to him that addressed his spirit (as with Muhammad PBUH); after the Last Prophet Muhammad PBUH, there is no Messenger to come and so the WAHI has ceased to come after him; the pure spirit recognized it i.e. WAHI well when it got that and even an angel when it saw that, as all of them belong to the same sphere of life which is AALAM-e-AMR; Al-Hamdu Lillah; He tells here that He has revealed the Holy Book Quran to Muhammad PBUH when he did not know about the commands of Allah to practice and about the true

belief; but He made it such light for the true guidance by which He brings whomsoever He wills, to the right path when the Prophet PBUH guides all persons to it; this right path is that which Allah has provided to all men and certainly, all that is in the heavens and in the earth, belongs to Him only and He has everything in His control totally; He would decide for all matters that relate to the mankind (and the jinn), on the Day of Judgment; all their affairs will eventually come to Him for judgment and most certainly, He only has the true authority; Al-Hamdu Lillah.

Surah ZUKHRUF
(Consists of 7 Ruku; MK-8)

ZUKHRUF-The First Ruku

1. HA-MIM
2. I swear by the Book that makes things clear:
3. Surely We have made it an Arabic Quran that you may understand.
4. And surely it is in the original of the Book with Us, truly elevated, full of wisdom.
5. What! shall We then turn away the reminder from you altogether because you are an extravagant people?

6. And how many a prophet have We sent among the ancients.

7. And there came not to them a Prophet but they mocked at him.

8. Then We destroyed those who were stronger than these in prowess, and the case of the ancients has gone before,

9. And if you should ask them Who created the heavens and the earth? they would most certainly say: The Mighty, the Knowing One, has created them;

10. He Who made the earth a resting-place for you, and made in it ways for you that you may go aright;

11. And He Who sends down water from the heaven nearby according to a measure, then We raise to life thereby a dead country, even thus shall you be brought forth;

12. And He Who created pairs of all things, and made for you of the ships and the cattle what you ride on,

13. That you may firmly sit on their backs, then remember the favor of your Lord when you are firmly seated thereon, and say: Glory be to Him Who made this subservient to us and we were not able to do it

14. And surely to our Lord we must return.

15. And they assign to Him a part of His servants; man, to be sure, is clearly ungrateful.

Surah ZUKHRUF starts by mentioning about the Holy Book Quran that it clarifies all matters for the virtuous guidance of the man; Al-Hamdu Lillah; Allah has descended the Quran in Arabic as its immediate addressee were the persons at Arabia and this also has significance that as the Quran is the final message of Allah (basically the same that had come to the world before it) to all of the mankind, so it was sent in the best of languages (i.e. Arabic) to the best among the mankind (i.e. Muhammad PBUH) through the best of angels (i.e. JIBRAEL) at the best of lands (i.e. Arabia); and it surely changed all those that were at Arabia into the best of nations when they kept to its good teachings; Al-Hamdu Lillah; the word KITAB means the book and at places in the Quran, it means the Quran itself (and that includes this place too); at places, it means Torah even, and even the LAUHE-MAHFUZ i.e. the book of Allah that has all things written in it (and it also is related to predestination); LAUHE-MAHFUZ also records the Holy Book Quran inside it (and it presents at UMMUL-KITAB too, which is the book that only Allah knows); note that whatever Allah surely destines to take place from what is written at LAUHE-MAHFUZ, it manifests at the UMMUL-KITAB; so there are changeable things too at LAUHE-MAHFUZ that go towards better in accordance to the good deeds of the good Muslim person at his life at the world but most certainly, the Holy Book Quran, the word of Allah,

remains the same totally; Al-Hamdu Lillah; the word KITAB also means the commands of Allah and also means at places, the Surah in which the word is placed and this tells that the context for it and for other such significant words, is most important in getting the respective meanings of these words whereas the text of the Holy Book Quran also has utmost importance; note that Allah chose the best of times that is the significant night of Ramadhan when He began to provide the Holy Book Quran to the best of records that is LAUHE-MAHFUZ; Allah provided the Quran to Muhammad PBUH for nearly 23 lunar years and LAUHE-MAHFUZ saved that text of the Quran that descended to him and so as its text completed, it was saved there in total and most certainly, Allah knows better; Al-Hamdu Lillah; it is named as AD-DHIKR (the Reminder) here that is one of its significant names, and this tells us that everyone has the sense of recognition for the Truth (named FITHRAT) due to the covenant taken from each and every person before the life at the world, in the world of Spirits and that sense is addressed by the Holy Book Quran when it presents the fundamental teachings of Islam so in this meaning, it actually is the Reminder to that covenant; Surah AARAAF-172 reads, "and when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls -am I not your Lord?; -they said -yes -we

bear witness; lest you should say on the day of resurrection that surely we were heedless of this"; so this is the covenant that Allah has taken from each and every person before his/her life at the world and he/she needs the highest of attention to it; Al-Hamdu Lillah; as Muhammad PBUH was the last of Messengers of Allah so His message exists written with us all in the form of the Holy Book Quran now and He has taken the responsibility for its protection upon Himself so that His Word (that He gave to Adam-AS) is not violated that He would keep the Truth always clear for all to accept or to reject, so no injustice takes place when He judges all persons at the time of HASHR; see AAYAT-9 of Surah HIJR which tells that Allah would totally safeguard the message that He has provided to Muhammad PBUH (i.e. the Holy Book Quran), so everything that was related to the protection of its text and its meaning, Allah gave ample protection to it; Al-Hamdu Lillah; see also Surah BAQARAH-38, 39; the Quran is such gift from Allah to the mankind which He has descended in clear Arabic so that all persons know the right path most explicitly and it provides the good news of the true success for all righteous persons who live by the command of Allah, the true Lord, and it warns those in clear terms who live their lives with disbelief in Him and disregard His commands; and Allah has made it blessing for TABLIGH (spreading of the Islamic teachings) too; so Allah tells in most clear

terms at the fifth AAYAT here, "what! shall We then turn away the reminder from you altogether because you are an extravagant people?"; He has fulfilled His word and certainly, He would; Al-Hamdu Lillah; He sent many of His Prophets to all peoples of the world before Muhammad PBUH but when those peoples mocked the Prophet whom Allah had sent to them, Allah destroyed them ultimately, and whatever power they had, was useless against the destruction Allah sent upon them; now, the Quran only is the standard by which Allah provides safety to the mankind; it is mentioned in one of authentic Ahadith, "verily, Allah raises the status of people by this book (as they believe in it), and by it he humbles others (as they disbelieve)"; Al-Hamdu Lillah; after the mention of RISALAT (i.e. Allah had sent His Messengers to the world to provide the Guidance to the right path), AAYAAT mention that even the disbelievers accept that Allah, Who is the Mighty and the Knowing, only has created the heavens and the earth and so this does ask them to believe that Allah only has the true authority and they need to show their total obedience to Him for certain; the erroneous living manner of the disbelievers, when they adhere to it for some period of time collectively, causes alienation to this fact that they shall obey too, the One Who has created them, besides accepting Him as the Creator of all; the disbelievers at all periods & places, had rejected Allah as their RABB and had refused to take

His guidance for the true belief and had denied to take the principles He has provided for the virtuous deeds of life; the true Muslims believe that He not only is the Creator of all the creation Who never loses His attributes, but He also is the only true Lord of all the creation Whom the jinn and the mankind have to obey totally by their freewill in all aspects of life; note that other of disbelief is where someone does believe that Allah is RABB, the true Lord, yet has the notion that his disobedience to Allah would not cause any harm to him, as that is of no consequence or as the recommendation at the court of Allah of some good person for him (or his sacrifice for him) would save him from his wrong-doings at the Day of Judgment; this also leads to the result that the disbeliever ignores that he has to fulfill the commands of Allah at all issues of life and so practically he does not believe that Allah, the only Creator of all creation, is RABB, the true Lord, of all creation too; the true Muslims believe that every person has to face his/her deeds alone at AKHIRAT and for that every person must care to obey Allah in all his deeds to get His pleasure there as that only is the true success; the true Muslims are totally attentive to Allah, Who only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; AAYAT-10 tells that He has made earth in such manner that it totally accommodates life of the mankind where he may travel

to different places too, with landmarks that guide to the destination; the next AAYAT reads, "and He, Who sends down water from the heaven nearby according to a measure, then We raise to life thereby a dead country, even thus shall you be brought forth (at the Day of Judgment)"; note that the difference of pronouns at places, as is seen here too, is the manner of expression in the Quran that is named as ILTIFAAT and even when the Quran applies it, the meanings to the AAYAAT still remain most obvious at such places and the reciter of the Quran does get acquainted with this manner with pleasure without any problem; Al-Hamdu Lillah; the last four AAYAAT of the Ruku mention how Allah cares about the convenience of the mankind by ships and cattle that He has created, so that they reach their destination with minimum of necessary efforts only, and what ingratitude that the disbelievers show to Him; these AAYAAT read, "and He Who created pairs of all things, and made for you of the ships and the cattle what you ride on, that you may firmly sit on their backs, then remember the favor of your Lord when you are firmly seated thereon, and say-glory be to Him Who made this subservient to us and we were not able to do it; and surely to our Lord we must return; and they (the disbelievers) assign to Him a part of His servants (as His offspring); (so such) man, to be sure, is clearly ungrateful"; note about the words that are at AAYAAT here which are "glory be to Him

Who made this subservient to us and we were not able to do it and surely to our Lord we must return", that this is termed as DUA for Muslims to read in Arabic at the beginning of any travel, for their safety in all manners; Al-Hamdu Lillah; the next Ruku elaborates that the disbelievers refused to leave their disbelief even when the Prophet of Allah who was sent to them, guided them explicitly to the Truth; so He destroyed them totally and certainly He only has the true authority, Al-Hamdu Lillah.

ZUKHRUF-The Second Ruku

16. What! has He taken daughters to Himself of what He Himself creates and chosen you to have sons?

17. And when one of them is given news of that of which he sets up as likeness for the Beneficent Allah, his face becomes black and he is full of rage inside.

18. What! that which is brought-up in trinkets and which in contention is unable to make plain speech!

19. And they make the angels-- those who are the servants of the Beneficent Allah-- females. What! did they witness their creation? Their evidence shall be written down and they shall be questioned.

20. And they say: If the Beneficent Allah had pleased, we should never have worshipped them. They have no knowledge of this; they only lie.

21. Or have We given them a book before it so that they hold fast to it?

22. Nay! they say: We found our fathers on a course, and surely we are guided by their footsteps.

23. And thus, We did not send before you any warner in a town, but (it happened that when they came to them) those who led easy lives in it said: Surely we found our fathers on a course, and surely we are followers of their footsteps.

24. (The warner) said: What! even if I bring to you a better guide than that on which you found your fathers? They said: Surely we are disbelievers in that with which you are sent.

25. So We inflicted retribution on them, then see how was the end of the rejecters.

The disbelievers at Makkah had this absurd notion that angels are daughters of Allah; the initial AAYAAT of the Ruku address this absurdity which state, "what! has He taken daughters to Himself of what He Himself creates (i.e. angels) and chosen you to have sons?; and when one of them is given news of that (i.e. daughters) of which he sets up as likeness for the Beneficent Allah (as he takes angels as like Him when he calls them His daughters), his face becomes black (with grief) and he is full of rage inside (this happened because they highly preferred sons whereas daughters were not welcome in

their set-up and whoever got the info that his wife has given birth to daughter, he was completely distressed); what! that which is brought-up in trinkets and which in contention is unable to make plain speech; and they make the angels—those who are the servants of the Beneficent Allah-- females; what! did they witness their creation? their evidence (i.e. the absurd words that they say about angels) shall be written down and they shall be questioned"; AAYAT-18 has significance which notes the female person as "brought-up in trinkets" and "unable to make plain speech at disputes"; this was the manner by which the girls were brought-up then, where they did not develop much power of speech, yet this also tells that girls are completely allowed to wear ornaments especially of gold & silver, and completely disallowed to take up boldness in their attitudes; they certainly need to care most highly about HEJAB and this also includes highest of reservation in attitude at times; Al-Hamdu Lillah; AAYAT-20 states, "and they say- if the Beneficent Allah had pleased, we should never have worshipped them; they have no knowledge of this; they only lie"; NAHL-35 reads, "and they who give associates (to Allah) say- if Allah had pleased, we would not have served anything besides Allah, (neither) we nor our fathers, nor would we have prohibited anything without (order from) Him; thus did those before them; is then aught incumbent upon the apostles except a plain delivery (of the message)?"; so

when they had no answer to their wrong doings, they blamed the destiny upon it; Surah YA-SEEN-47 also denotes their foolish response when they are directed to spend in the way of Allah, "and when it is said to them- spend out of what Allah has given you, those who disbelieve say to those who believe- shall we feed him whom, if Allah please, He could feed?- you are in naught but clear error"; this tells how unaware the disbelievers are of the fact that Allah has given them life at the world only to examine them with freewill whether they live on the right path or not; due to this, He has given different positions to all persons here among the mankind as He wills and certainly, He knows how to examine them; so Allah says to their foolish excuse that they have no knowledge of what they are saying and it undoubtedly is futile; Al-Hamdu Lillah; Allah asks at AAYAT-21 if there exists some book that He has given them which has told them to take their disbelief; but that is not the case for certain, so what basis they have for their disbelief; AAYAT-22 tells that their argument is that they have found their forefathers at the disbelief they have; this is the argument that disbelievers had presented often even before these disbelievers, that they have found their forefathers at disbelief and they are following their footsteps; so they took their forefathers as the standard to follow while those used to live most far away from the Truth; due to this erroneous notion, the Prophet whom Allah

had sent to them, asked them how is their response when he is providing them the true guidance that is to the right path from Allah, the true Lord; but they said to him plainly that they would remain disbelievers in the message which he is providing to them; the last AAYAT of the Ruku clearly states the outcome of their disbelief, "so We inflicted retribution on them, then see how was the end of the rejecters"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

ZUKHRUF-The Third Ruku

26. And when Ibrahim said to his father and his people:
Surely I am clear of what you worship,

27. Save Him Who created me, for surely He will guide me.

28. And He made it word to continue in his posterity that they may return (to the Truth).

29. Nay! I gave them and their fathers to enjoy until there came to them the Truth and an Apostle making manifest (the Truth).

30. And when there came to them the Truth they said: This is magic, and surely we are disbelievers in it.

31. And they say: Why was not this Quran revealed to a man of importance in the two of towns?

32. Will they distribute the mercy of your Lord? We distribute among them their livelihood in the life of this world, and We have exalted some of them above

others in degrees, that some of them may take others in subjection; and the mercy of your Lord is better than what they amass.

33. And were it not that all people had been a single nation, We would certainly have assigned to those who disbelieve in the Beneficent Allah, (to make) of silver the roofs of their houses and the stairs by which they ascend.

34. And the doors of their houses and the couches on which they recline,

35. And ornaments of gold; and all this is naught but provision of this world's life, and AKHIRAT is with your Lord only for those who guard (against evil).

This Ruku answers the extreme mistake of the disbelievers that they took their forefathers who were totally far away from the Truth as the standard to follow; and that they thought that whoever calls to spiritual purity, he surely would have prominence in wealth among the people in whom he calls to it; the first AAYAT of the Ruku presents Ibrahim-AS that if some person needs to follow his forefathers, then he must follow Ibrahim-AS who had challenged his father and his people with the remark that he would certainly not follow them; he told them that he would only take the word of Allah, the true Lord, Who has created him, for his guidance; he guided their attention to the fact

that they make idols by themselves and then they worship them in the name of following of their ancestors whereas Allah is He Who has created the mankind and He is the true Lord for all times at all places; so if their ancestors were doing extreme wrongs, they should refrain from such wrongs and they should rather challenge their doings; they should only take the right path of acceptance of the fundamental teachings of Islam; Allah secured the good mention of the good belief of Ibrahim-AS at the times ahead after him and so those who intend to follow their forefathers, they should follow him; see also the note at the fifth Ruku of Surah SHUA'RAA; Al-Hamdu Lillah; at AAYAAT-29 and 30, Allah says that He had given these disbelievers at Makkah and even their forefathers high convenience to live their lives but when the Truth came to them through the Prophet PBUH, with total clarity, they rejected it; they called it some type of magic and further said that they would never believe it; they ask why this Quran was not revealed to some man of importance i.e. some chief who had prominence in wealth and had influence over number of men, in the two of towns, Makkah & TA'EF, as they were most notable for their economic stability; but this is a foolish remark as the status of some over some at the world is because the peoples of the world take benefits from works of each other and it is because Allah examines all men whether they do get His

pleasure or prove totally unworthy to it; certainly, Allah only has the true authority; Al-Hamdu Lillah; for spiritual guidance, the manifest prominence by wealth and status at the world has no significance so Allah has selected His last Messenger because he has the most beautiful character and he certainly is the most appropriate person for this liability; this is the mercy of Allah that He has shown to the mankind that He has provided them the Guidance to the right path and He has selected Muhammad PBUH, His last Messenger, exclusively to present it to all peoples of the world; to accept the teachings that Allah has provided to the mankind through him, is surely much better than what they amass from the assets of the world; the person with abundance of these things, does not gain appreciation by these things at the court of Allah, but it is the care to morals with righteous belief and adherence to virtues in deeds that does count there; the glamor of high possessions of the world is so very insignificant in view of Allah that if it had not caused all people to display ingratitude to Allah, which would have led them all to become failures at AKHIRAT, He would have made all persons extremely wealthy; the Beneficent Allah would have made the roofs of their houses and the stairs therein which are in their usage, of silver; and also the doors therein and the couches therein on which they recline, of silver; and also have provided them ornaments of gold; AAYAT tells that "all

this is naught but provision of this world's life, and AKHIRAT is with your Lord only for those who guard (against evil)"; so AKHIRAT only has significance and not life at the world; certainly Allah only has the true authority; Al-Hamdu Lillah.

ZUKHRUF-The Fourth Ruku

36. And whoever turns himself away from the remembrance of the Beneficent Allah, We appoint for him a Satan, so he becomes his associate.

37. And most surely they turn them away from the path, and they think that they are guided aright:

38. Until when he comes to Us, he says: O would that between me and you there were the distance of the East and the West; so evil is the associate!

39. And since you were unjust, it will not profit you this day that you are sharers in the chastisement.

40. What! can you then make the deaf to hear or guide the blind and him who is in clear error?

41. But if We should take you away, still We shall inflict retribution on them;

42. Rather We will certainly show you that which We have promised them; for surely We are the possessors of full power over them.

43. Therefore, hold fast to that which has been revealed to you; surely you are on the right path.

44. And most surely it is reminder for you and your people, and you shall soon be questioned.

45. And ask those of Our apostles whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah?

The Ruku has the name of Allah "AR-RAHMAN" (Beneficent) at its first AAYAT and at its last; AR-RAHMAN means that He cares for all His creation most mercifully at the worldly life that include the believers among the Man and the Jinn and even the disbelievers among them all, whereas AR-RAHIM, that also is the name of Allah, means that He cares for the true believers in life at the world most mercifully and would care exclusively for them at AKHIRAT most mercifully as they do believe Him as the only Creator of all the creation, Who always has all His authority, and also that He is the only RABB (the true Lord) of all the creation; Al-Hamdu Lillah; the Ruku tells how the disbelievers live-on at the world with illusion that they are rightly guided though SHAYATIN (which is plural of Satan) misguide them away from the right path until when such a disbelieving person would come to Allah, he would curse the Satan, that had been with him, expressing the desire that only if there had been a distance between him and that Satan at the world as of the East and the West; they would be told in clear

terms at the day of HASHR that their blaming of their wrongs upon SHAYATIN would not do them any good as they took the misguidance that their respective Satan gave to them and they surely had lived most unjustly at the world due to their disbelief in the Truth; so it will not profit them this day and they all, they and their SHAYATIN, would surely be given their chastisement; they all surely would be put into the hell-fire; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAAT ahead till the last of the Ruku, console the Prophet PBUH that he has to provide all persons the message of Allah and he is not liable to see that they do accept it; if some person has become deaf & blind to calling towards the true guidance and thus has put his own self into extreme error, it is not because of any fault of the Prophet PBUH; AAYAT tells that Allah would take His revenge from them either after He gives death to the Prophet PBUH or even at his life, as He wills; the text here may be taken to express that Allah would take His revenge from them either after He takes him away from Makkah or even at Makkah; certainly, He has all authority to punish them in any manner at any time due to their denial to the message of the Quran that the Prophet PBUH had provided them explicitly; AAYAAT ahead tell the Prophet PBUH to hold fast to the Quran and provide its message to all, as that certainly, he has to do; he would be asked about this liability which certainly he has fulfilled

because he surely is on the right path, and all persons would be asked about how they took it; the Quran is the reminder to the word every person has provided to Allah at the world of spirits, to remain on the right path and the Prophet PBUH certainly has no doubts that Allah only has the true authority; He asks all persons to worship Him only and obey Him only; the last AAYAT of the Ruku reads, "and ask those of Our apostles whom We sent before you- did We ever appoint gods to be worshipped besides the Beneficent Allah (that has never happened as Allah had commanded all of them to provide the fundamental teachings of Islam which the Prophet PBUH is also teaching by the Quran to all peoples of the world)?"; this means to see their teachings that are present authentically in which, there is nothing averse for sure, against the fundamental teachings of Islam; Al-Hamdu Lillah.

ZUKHRUF-The Fifth Ruku

46. And certainly We sent Musa with Our AAYAAT to Pharaoh and his chiefs, so he said: Surely I am the apostle of the Lord of the worlds.

47. But when he came to them with Our signs, lo! they laughed at them.

48. And We did not show them a sign but it was greater than its fellow, and We overtook them with chastisement that they may turn.

49. And they said: O magician! call on your Lord for our sake, as He has made the covenant with you; we shall surely be the followers of the right path.

50. But when We removed from them the chastisement, lo! they broke the pledge.

51. And Pharaoh proclaimed amongst his people: O my people! is not the kingdom of Egypt mine? And these rivers flow beneath me; do you not then see?

52. Nay! I am better than this fellow, who is contemptible, and who can hardly speak distinctly:

53. But why have not bracelets of gold been put upon him, or why have there not come with him angels as companions?

54. So he incited his people to levity and they obeyed him: surely they were a transgressing people.

55. Then when they displeased Us, We inflicted a retribution on them, so We drowned them all together,

56. And We made them a precedent and example to the later generations.

This Ruku narrates about Moses-AS when he came to Pharaoh and his chiefs and told them to release Bani-Israel from captivity; he told them that he was one of the Messengers of Allah and presented to them such signs that Allah had provided to him; note that these signs were nine in total that Allah showed Pharaoh and his people yet they did not accept the fundamental

teachings of Islam; besides the staff of Moses that changed to the huge serpent and the shining hand, there were (iii) draughts (shortage of crops), (iv) diminution of fruits (this also means lesser returns to efforts) (v) TOOFAAN (hail-storm), (vi) locusts, (vii) lice, (viii) frogs and (ix) blood; the sixteenth Ruku of AARAAF provides this very clearly; Al-Hamdu Lillah; they only mocked the signs that Allah showed them through Moses-AS though each one was most amazing; at each of troubles, they asked Moses-AS to remove it with commitment that they would follow the right path though they still called him a magician which clearly expressed that they were not sincere; so as soon as Allah removed their troubles, they broke their pledge, without any remorse; the next six AAYAAT of the Ruku tell how Pharaoh misguided his people and what was the outcome of that; he lured them by his manifest wealth and power at that time and place, by saying that he rules Egypt and has the control of its lands and rivers and said about Moses that he is contemptible because he does not have wealth and status; Pharaoh even mentioned that Moses is unable to express his teachings clearly in speech, but that certainly was the fault of Pharaoh himself and not of Moses-AS; we all have studied at the second Ruku of Surah SHUA'RAA that Pharaoh asked about Allah, the true Lord, when Moses-AS provided him the fundamental teachings of Islam at his court, and could not understand His true

authority; Pharaoh stressed his point by saying that Moses does not have bracelets of gold that may cause him to become wealthy and angels are not accompanying him that may show that he has prominent status among the people; these words show the thinking pattern of disbelievers that they take prominence in wealth and status at the world as an indicator for someone to influence the environment; Satan had made this mistake when he took his manifest strength as the indicator of his supremacy over the man and mistake of this kind is certainly a huge mistake; note that the third Ruku of this Surah ZUKHRUF has told about the doubts of the disbelievers at Makkah where AAYAT-31 has quoted, "and they say- why was not this Quran revealed to a man of importance in the two of towns?"; they meant that the spiritual guide has to be such person who has prominence in wealth and has influence over number of men in Makkah & TA'EF, as they were most notable for their economic stability then; the third Ruku answers them that this is a foolish remark as the status of some over some at the world is because the peoples of the world take benefits from works of each other and it is because Allah examines all men whether they do get His pleasure or prove totally unworthy to it; certainly, Allah only has the true authority; Al-Hamdu Lillah; for spiritual guidance, the manifest prominence by wealth and status at the world has no significance at the court of Allah except when the persons having

them, put them to use to get His pleasure but the abundance of these things in themselves, does not gain appreciation there; it is the care to morals with righteous belief and adherence to virtues in deeds that does count there; the glamor of high possessions of the world is so very insignificant in view of Allah, and also the status such wealthy persons get among people, that if it had not caused all people to display ingratitude to Allah, which would have led them all to become failures at AKHIRAT, He would have made all persons extremely wealthy; Pharaoh did succeed in getting his people to his side by his inciting them and they did follow his erroneous advice; this was because their living manner, where the wealth and the status at the world counted for respect, had made their psyche to accept such misguidance; the outcome to the denial of the true guidance was that Allah drowned Pharaoh and all those who were chasing Moses-AS and Bani-Israel; He made this narration as an example that whosoever persists on wrongs even when he does get the true guidance, then He would destroy such persons, and their wealth and status at the world would prove useless for their defense; certainly Allah only has the true authority; Al-Hamdu Lillah.

ZUKHRUF-The Sixth Ruku

57. And when a description of the son of Mariam is given, lo! your people raise a clamor thereat.

58. And they say: Are our gods better, or is he? They do not set it forth to you save by way of disputation; nay, they are a contentious people.

59. He was naught but a servant on whom We bestowed favor, and We made him an example for the children of Israel.

60. And if We please, We could make among you angels to be successors in the land.

61. And most surely he is knowledge of the hour, therefore have no doubt about it and follow me: this is the right path.

62. And let not the Satan prevent you; surely he is your open enemy.

63. And when Isa came with clear arguments he said: I have come to you indeed with wisdom, and that I may make clear to you part of what you differ in; so be careful of (your duty to) Allah and obey me:

64. Surely Allah is my Lord and your Lord, therefore serve Him; this is the right path:

65. But parties from among them differed, so woe to those who were unjust because of the chastisement of a painful day.

66. Do they wait for aught but the hour, that it should come! upon them all of a sudden while they do not perceive?

67. The friends shall on that day be enemies one to another, except those who guard (against evil).

Surah ZUKHRUF answers the disbelievers that wealth and status at the world is insignificant as the man has come for examination here and he only has that in all things; note that the disbelievers made this an issue that why they should be blamed on taking angels as daughters of Allah whereas there are persons who believe Jesus to be His son; AAYAT-45 of this very Surah ZUKHRUF has told explicitly, "and (O Prophet PBUH) ask those of Our apostles whom We sent before you- did We ever appoint gods to be worshipped besides the Beneficent Allah (that has never happened as Allah had commanded all of them to provide the fundamental teachings of Islam which the Prophet PBUH is also teaching by the Quran to all peoples of the world)?"; Al-Hamdu Lillah; so this Ruku starts by mentioning Jesus-AS, to answer the foolish objection of the disbelievers with the comment that they should not raise clamor about him by false accusation; the fact of the matter is that he is not responsible for what those who claim to be his followers, have done after him; AAYAT-59 mentions, "he was naught but a servant on whom We bestowed favor, and We made him an example for the children of Israel"; they should understand that if Allah did not intend examination for

the man, He would have made all of mankind as angels to live upon earth; but there is examination of the man even in Jesus Christ, the great man and the respectable Messenger of Allah, who most surely, is knowledge of the hour; they should have no doubts about him and follow the Prophet PBUH with total sincerity as this certainly is the right path and they should take care that the Satan, who is open enemy to mankind, does not prevent them to come to this right path; note that the phrase "knowledge of the hour" refers to the fact that his birth, his life that he spent at the world and his departure from the world, all are miraculous and like all other of the Messengers of Allah, he also provided by his TABLIGH knowledge of the hour that the Day of Judgment would surely take place; note also that it is an indication to happenings near to the end of the world too that might trigger his good memories at that time so it is better to see how events shape out with tolerance to each other because this time at which we are living, is most certainly very near to the end of the world and highly crucial for the Muslims; Al-Hamdu Lillah; further, note about this AAYAT i.e. AAYAT-61 that it has been taken at commentaries as an indication to the coming of Jesus Christ for the second time at the world near to its end; however, this interpretation is clearly inappropriate as he has departed from the world to the life beyond and would not come back to the world again; certainly, every person would be raised

from dead at the Day of Judgment; however, there sure is an indication in Ahadith that he would come back near to the last day of the world and I, MSD, have commented upon this issue at the supplementary note after the note at the last Ruku of Surah MA'EDAH; that Ruku tells at AAYAT-116 & 117 about the question that Allah would ask Jesus Christ at the Day of Judgment and his answer to that question there; they state, "and when Allah will say- O Isa, son of Mariam, did you say to men- take me and my mother for two gods besides Allah, he will say- glory be to You, it did not befit me that I should say what I had no right to (say); if I had said it, You would indeed have known it; You know what is in my heart but certainly I do not know what is in Your Knowledge, surely You are the great Knower of the unseen things; I did not say to them aught save what You did enjoin me with- that serve Allah, my Lord and your Lord, *and I was witness over them till the time I dwelt among them but when You took me up, You were the Watcher over them as You certainly do witness everything*"; this tells most clearly that he is not going to return to the world for the second time, Al-Hamdu Lillah; AAYAAT-63 & 64 here at this Ruku, also present the statement of Jesus Christ to the Bani-Israel; these AAYAAT read, "and when Isa came with clear arguments he said- I have come to you indeed with wisdom (i.e. INJIL), and that I may make clear to you part of what you differ in; so be

careful of (your duty to) Allah and obey me; surely, Allah is my Lord and your Lord, therefore serve Him; this is the right path"; Al-Hamdu Lillah; note that INJIL does not mean the four initial books of the New Testament though when ULAMA refer to it as the book that descended upon Jesus-AS, they loosely do mean those four gospels; it is notable that the Quran does not mention INJIL as some written work but it actually comprises of the sermons of Jesus Christ that he gave according to the guidance that Allah provided to him and as such, it is HIKMAT (wisdom); so whereas Torah is much related to ADL (the law), INJIL is much related to EHSAAN (the guidance that inclines towards the natural good tendencies of the man); we still find the matter of these sermons at different places at inside of the four initial books of the New Testament though they have been tampered with at times in the ancient period and so we Muslims take from them only what the Holy Book Quran confirms; Al-Hamdu Lillah; AAYAT-65 points out that the persons whom Jesus Christ had addressed, divided into parties and it tells further that all those who were unjust among them would face the severe chastisement of the Day of Judgment; they are not accepting the Truth and it seems that they are waiting for the hour (here it means the Day of HASHR) which would get them unawares; the last AAYAT tells about that day that "the friends shall on that day be enemies one to another, except

those who guard (against evil)"; so all the righteous persons would retain their good friendship even there but the disbelievers shall turn enemies to each other; see also Surah ABAS-33 to last; certainly, the true success is only at AKHIRAT, which is the true life ahead; Al-Hamdu Lillah.

ZUKHRUF-The Last Ruku

68. O My servants! there is no fear for you this day, nor shall you grieve.

69. Those who believed in Our AAYAAT and were submissive:

70. Enter the garden, you and your wives; you shall be made happy.

71. There shall be sent round to them golden bowls and drinking-cups and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein.

72. And this is the garden which you are given as an inheritance on account of what you did.

73. For you therein are many fruits of which you shall eat.

74. Surely the guilty shall abide in the chastisement of the hell-fire.

75. It shall not be abated from them and they shall therein be despairing.

76. And We are not unjust to them, but they themselves were unjust.

77. And they shall call out: O Malik! let your Lord make an end of us. He shall say: Surely you shall tarry.

78. Certainly We have brought you the Truth, but most of you are averse to the Truth.

79. Or have they settled an affair? Then surely We are the settlers.

80. Or do they think that We do not hear what they conceal and their secret discourses? Aye! and Our apostles with them write down.

81. Say: If the Beneficent Allah has a son, I am the foremost of those who serve.

82. Glory to the Lord of the heavens and the earth, the Lord of power, from what they ascribe (unto Him).

83. So leave them plunging into false discourses and sporting until they meet their day which they are threatened with.

84. And He it is Who is Allah in the heavens and in the earth; and He is the Wise, the Knowing.

85. And blessed is He Whose is the kingdom of the heavens and the earth and what is between them, and with Him is the knowledge of the hour, and to Him shall you be brought back.

86. And those whom they call upon besides Him have no authority for intercession, except him who bears witness of the Truth knowingly.

87. And if you should ask them who created them, they would certainly say: Allah. Whence are they then turned back?

88. Consider his cry: O my Lord! surely they are a people who do not believe.

89. So turn away from them and say, Peace, for they shall soon come to know.

Surah ZUKHRUF has stated this most explicitly that having gold & silver and all sorts of wealth at the world, does not have any worth at AKHIRAT nor the status at the world, matters there; the last Ruku starts by mentioning how pleased all righteous persons would be at AKHIRAT, where they would receive golden bowls & beautiful drinking cups and where they would get utmost respect; Al-Hamdu Lillah; they shall have no fear of the times ahead and they shall have no grief at whatever times that has passed away; AAYAT-72 & 73 tell that they would receive JANNAH as their residence forever ahead because they had lived virtuously at the right path by fulfillment of the commands of Allah and they would receive many of different fruits for them to get pleasure from; note that all those who get JANNAH would praise Allah that He gave them JANNAH by His mercy to them and Allah would tell them that their virtuous living at the world, led them to it; Surah AARAAF-43 states, "and We will

remove whatever of ill-feeling is in their breasts; the rivers shall flow beneath them and they shall say- all praise is due to Allah Who guided us to this, and we would not have found the way had it not been that Allah had guided us; certainly the apostles of our Lord brought the Truth; and it shall be cried out to them that this is the garden of which you are made heirs for what you did"; Al-Hamdu Lillah; AAYAAT ahead from AAYAT-74 to 78 tell about the condition of the disbelievers at AKHIRAT that their unjust living manner shall lead them to chastisement of the hell-fire which shall not be abated from them and they shall live therein forever in disgrace; Allah is not unjust to any person but the disbelievers themselves would be responsible for this condition of theirs at AKHIRAT as they lived most unjustly at the world; they shall ask Malik, the chief-keeper of the hell, to ask Allah, the true Lord, to make an end of them to which he shall reply that there is no way that they get relief from the hell-fire; Allah did provide them the Truth, the fundamental teachings of Islam, and the virtuous manner to live by care to that, yet they lived-on remaining averse to it; note that at the time when this Surah descended, the disbelievers had decided by consultation with each other to stop the spread of the good teachings of Islam that Muhammad PBUH was providing to all, by all means that they had with them and they were practically doing it; AAYAAT 79 & 80

exposes their plan and tells them clearly that their plan would remain futile as Islam would certainly spread on; as for their wrong-doings, the angels at guard are writing them down and they would certainly have to answer for those; AAYAAT-81, 82, & 83 address the utmost wrong of disbelievers which these AAYAAT refute in clear terms as they read, "say (O Prophet PBUH)- if the Beneficent Allah has a son, I am the foremost of those who serve (but He certainly does not have any son or daughter); glory to the Lord of the heavens and the earth, the Lord of power, from what they ascribe (unto Him); so leave them plunging into false discourses and sporting until they meet their day which they are threatened with (where they would certainly see the outcome of all their wrongs)"; AAYAAT ahead tell that Allah only has created all that is in the heavens and the earth and He only has complete control over them; He is leading all of His creation according to His will as He truly is Wise and Most Knowing of all matters for certain; certainly, He only is the Creator of all creation and certainly, He only has the kingdom of the heavens and the earth and whatever is between them, so it is most necessary for all among the mankind (and even the jinn) to live by His commands as His disobedience would certainly lead to most severe chastisement at the Day of Judgment; the knowledge of that day is surely with Allah only and every person must remain prepared to witness that day

when he/she shall be brought back to Allah, the true Lord; all must believe totally in the fundamental teachings of Islam that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment) and RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path); certainly, Allah only has the true authority; all must remain aware that they would face their doings alone at the grounds of HASHR and those have no authority to save them, whom they call besides Allah with such belief that they would save them from all chastisement; even "SHAFAT" (recommendation to Allah to forgive sinful Muslim persons there and give entrance to them into JANNAH), is limited to those specific persons only for whom Allah permits to ask for it and those whom Allah permits SHAFAT, would include the apostles of Allah, the most truthful persons like them among others, and SHAHEED in the way of Allah and all righteous persons, and this includes even the angels; AAYAT-86 reads for it, "and those whom they call upon besides Him have no authority for intercession, except him who bears witness of the Truth knowingly (this means angels)"; so Allah would give the permission to angels to recommend those of good persons for JANNAH to Him, who may have few of notable sins at their documents of deeds without any

loss of their true belief, even though there were such wrong persons too among the disbelievers who called upon angels besides Allah; the angels did not have any part in their disbelief rather they despised it and most obviously, they would not intercede in favor of the disbelievers so what concern they have to the concept of SHAFAT; Al-Hamdu Lillah; AAYAT-87 tells that they have this notion about Allah that He is their Creator yet they do not believe that the belief that He has created them and all of universe, asks them to obey His commands totally; AAYAT-9 at this Surah also pointed-out that even with acceptance that only Allah, Who is the Mighty and the Knowing, has created the heavens and the earth, the disbelievers do not believe in Him in this manner too that He only has the true authority and they need to show their total obedience to Him for certain; it states, "and if you should ask them Who created the heavens and the earth? they would most certainly say- the Mighty, the Knowing One, has created them"; the erroneous living manner of the disbelievers, when they adhere to it for some period of time collectively, causes alienation to this fact that they shall obey too, the One Who has created them, besides accepting Him as the Creator of all; the disbelievers at all periods & places, had rejected Allah as their RABB (the true Lord Whom they do have to obey) and had refused to take His guidance for the true belief and had denied to take the principles He has

provided for the virtuous deeds of life; the true Muslims believe that He not only is the Creator of all the creation Who never loses His attributes, but He also is the only true Lord of all the creation Whom the jinn and the mankind have to obey totally by their freewill in all aspects of life; note that other of disbelief is where someone does believe that Allah is RABB, the true Lord, yet has the notion that his disobedience to Allah would not cause any harm to him, as that is of no consequence or as the recommendation at the court of Allah of some good person for him (or his sacrifice for him) or intercession of angels for him would save him from his wrong-doings at the Day of Judgment; this also leads to the result that the disbeliever ignores that he has to fulfill the commands of Allah at all issues of life and so practically he does not believe that Allah, the only Creator of all creation, is RABB, the true Lord, of all creation too; all must sincerely believe that Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; AAYAT-88 states that the Prophet PBUH does present his case in front of Allah that with all his efforts, the disbelievers do not believe in the fundamental teachings of Islam; in answer to this, Allah asks him to keep distance from them for the sake of peace, as he has fulfilled his task completely; they shall see very soon as they face the most severe chastisement on their wrongs, how

erroneous they had been in their lives at the world;
certainly, Allah only has the true authority; Al-Hamdu
Lillah.

Surah DUKHAN

(Consists of 3 Ruku; MK-8)

DUKHAN-The First Ruku

1. HA-MIM

2. I swear by the Book that makes manifest (the whole
Truth).

3. Surely We revealed it on a blessed night surely We
are ever warning--

4. Therein every wise affair is made distinct,

5. A command from Us; surely We are the senders (of
Muhammad PBUH to all of mankind & jinn),

6. A mercy from your Lord, surely He is the Hearing,
the Knowing,

7. The Lord of the heavens and the earth and what is
between them, if you would be sure.

8. There is no god but He; He gives life and causes
death, your Lord and the Lord of your fathers of yore.

9. Nay, they are in doubt, they sport.

10. Therefore, keep waiting for the day when the
heaven shall bring an evident smoke,

11. That shall overtake men; this is a painful punishment.

12. Our Lord! remove from us the punishment; surely we are believers.

13. How shall they be reminded, and there came to them an Apostle making clear (the truth),

14. Yet they turned their backs on him and said: One taught (by others), a madman.

15. Surely We will remove the punishment a little, (but) you will surely return (to evil).

16. On the day when We will seize (them) with the most violent seizing; surely We will inflict retribution.

17. And certainly We tried before them the people of Pharaoh, and there came to them a noble apostle,

18. Saying: Deliver to me the servants of Allah, surely I am a faithful apostle to you,

19. And that do not exalt yourselves against Allah, surely I will bring to you a clear authority:

20. And surely I take refuge with my Lord and your Lord that you should stone me to death:

21. And if you do not believe in me, then leave me alone.

22. Then he called upon his Lord: These are guilty people.

23. So go forth with My servants by night; surely you will be pursued:

24. And leave the sea intervening; surely they are a host that shall be drowned.

25. How many of the gardens and fountains have they left!
26. And cornfields and noble places!
27. And goodly things wherein they rejoiced;
28. Thus (it was), and We gave them as heritage to another people.
29. So the heaven and the earth did not weep for them, nor were they respited.

Surah DUKHAN also starts by mentioning the Holy Book Quran that clarifies all matters for the virtuous guidance of the man; note that Allah chose the best of times that is the significant night of Ramadhan that is named as LAYLATUL-QADR when He began to provide the Quran to the best of records that is LAUHE-MAHFUZ; that significant night is in the month of Ramadhan and it relates to predestination because Allah tells angels at that night those of His commands that they have to implement in the year ahead; He sent the Quran in stages to Muhammad PBUH (the last of His Messengers) by the most respectable angel JIBRAEL (i.e. Gabriel) as the true guidance to mankind (and to jinn) as He willed, so it is the relevant guidance according to events that took place then, and the relevant guidance in general to what the people needed to live their lives upon the Islamic teachings; Al-Hamdu Lillah; all good works need good times for them to

manifest their utmost BARAKAH and so Allah chose the best of times that was that significant night of Ramadhan when He began to provide the Holy Book Quran to LAUHE-MAHFUZ; note that when some good thing brings the most good results by it then it is mentioned as having "BARAKAH" for that so when the good rain falls upon the good land, it brings its crops well upon its surface so it has "BARAKAH" for that good land; Allah provided the Quran to Muhammad PBUH for nearly 23 lunar years and LAUHE-MAHFUZ saved that text of the Quran as he got it; so with the completion of its text at the world, it was saved there too in total by text and certainly, Allah knows better; Al-Hamdu Lillah; AAYAAT-5 to 8 state that Allah sent Muhammad PBUH to all of mankind & jinn and He had told Adam-AS that He would keep the Truth always clear for all to accept or to reject, so no injustice takes place when He judges all persons at the time of HASHR; this is mercy from Allah, the true Lord, Who has provided the Guidance to the right path to all; and He hears all that persons say and knows whatever they do; He is certainly the Hearing and the Knowing; He is truly the Lord of all His creation, and this all is the heavens and the earth and whatever is between them; the study of them would lead to see that He has provided principles to all things and this beautiful pattern does lead those who really are in the pursuit of the Truth, to believe in the true authority of Allah; He

has cared for the survival of the man and that the true guidance always remains most clear to him so AAYAT-8 at the Ruku tells conclusively, "there is no god but He; He gives life and causes death, your Lord and the Lord of your fathers of yore"; Al-Hamdu Lillah; AAYAT-9 tells about the disbelievers that with such indications that lead to acceptance of the true authority of Allah Who asks all persons to obey Him totally, they remain in doubt and live their lives in such playful manner that shows that they are totally ignorant of the fact that they have to answer Allah, the true Lord; AAYAAT ahead ask the Prophet PBUH to wait and bear their hostility, as the day would come when the heaven shall manifest DUKHAN (smoke) all over; note that this day would be near to QAYAMAT (the last day of the world) whereas this mentioned smoke would overtake all of men and it would be most painful for certain; all persons, even the disbelievers, would ask Allah to provide relief to them with commitment that they would live strictly by His commands; AAYAT tells clearly that how shall they accept the true belief when they rejected the Prophet Muhammad PBUH when he came to them and showed them the right path totally, by the command of Allah; the disbelievers at his times had denied the message of Islam and had turned their backs on him with such remarks that he is taught these teachings by some person and he is a madman; Allah tells the disbelievers who would be at the world at the

time when smoke takes over, "surely We will remove the punishment a little, (but) you will surely return (to evil)"; so Allah would remove it for little space of time but they would not keep their commitment and would return to their evil ways of living; may Allah save all good persons from that severe punishment of smoke whenever it occurs at the world; AAYAT-16 tells that though He would give space to the disbelievers at the world, yet at the Day of Judgment, Allah would punish them most severely; it reads, "on the day when We will seize (them) with the most violent seizing; surely We will inflict retribution"; certainly, Allah only has the true authority; Al-Hamdu Lillah; after this, the Ruku narrates events related to Moses-AS which tell that Allah has complete authority to end all those who challenge Him; He tried Pharaoh and his people through Moses when he had come to them and had told Pharaoh that he is the Messenger of Allah and he has one of his tasks to take the Bani-Israel away from Egypt and put an end to their slavery; he also gave him the message of Islam and told him not to exalt himself against Allah; but Pharaoh did not accept this message, rather he wanted his chiefs to agree to the execution of Moses and even mentioned that if he gets that agreement then even if Moses calls Allah, it would be of no benefit to him; it seems that they had some law at that time that decrees of Pharaoh having crucial impact at the land, shall need the assent of his chiefs around; when

Moses came to know of this motion, he did ask the protection of Allah as MOMEN-27 presents his DUA to Allah, the true Lord, which reads, "and Musa said- surely I take refuge with my Lord and your Lord from every proud one who does not believe in the day of reckoning"; Allah accepted his call and as the time to affirm the motion of Pharaoh ensued, He raised one of His righteous believers from among the Pharaoh's own family members to support Moses-AS; at this Ruku, AAYAT-20, 21 & 22 tell that he said, "and surely I take refuge with my Lord and your Lord that you should stone me to death (which also was among the manners in which they gave the capital punishment); and if you do not believe in me, then leave me alone (so that I spread the virtuous teachings of Islam to all persons around); then he called upon his Lord- these are guilty people (as the people of Pharaoh did not incline to those good teachings except for some)"; Allah commanded him to take the Bani-Israel away from Egypt at night and though Pharaoh and his men would follow them yet they would not be able to get them; the sea would part to give way to Moses-AS and his people but when Pharaoh and his men come inside it, they all would drown inside it as it converges upon them; so it was the Pharaoh, who died by drowning when he was frantically chasing Moses and the Bani-Israel, with massive number of his armed men; certainly, Allah only has the true authority; Al-Hamdu Lillah; the last five AAYAAT of the Ruku tell

that with high number of possessions and status at the world, those people could not save themselves from the severe punishment of Allah when He willed to end their power and none came to their assistance against Allah, the true Lord; these AAYAAT read, "how many of the gardens and fountains have they left; and cornfields and noble places; and goodly things wherein they rejoiced; thus (it was), and We gave them as heritage to another people (i.e. the Bani-Israel got all such things after some period of time when they got control of such land where they could live on their own); so the heaven and the earth did not weep for them, nor were they respited"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

DUKHAN-The Second Ruku

30. And certainly We delivered the children of Israel from the abasing chastisement,
31. From Pharaoh; surely he was haughty, (and) one of the extravagant.
32. And certainly We chose them, having knowledge, above the nations.
33. And We gave them of the AAYAAT wherein was clear blessing.
34. Most surely these do say:
35. There is naught but our first death and we shall not be raised again.

36. So bring our fathers (back), if you are truthful.
37. Are they better or the people of TUBBA and those before them? We destroyed them, for surely they were guilty.
38. And We did not create the heavens and the earth and what is between them in sport.
39. We did not create them both but with the truth, but most of them do not know.
40. Surely the day of decision is their appointed term, of all of them
41. The day on which a friend shall not avail (his) friend aught, nor shall they be helped,
42. Save those on whom Allah shall have mercy; surely He is the Mighty, the Merciful.

Allah tells at the first four AAYAAT of the Ruku that He not only delivered the Bani-Israel from the abasing chastisement of Pharaoh but He also chose them above nations with liability to them that they remain to His message, though He knew their flaws, and that they provide it to peoples around; He cared for them in many ways through Moses-AS when He provided them their sustenance even at the desert where they stayed for quite a period of time; before them, Allah had sent His Messengers to nations yet they had not accepted His message so at the times of Moses, He chose them as nation for His task; however, when the Bani-Israel

failed to remain to it as they took some of commands from Torah in practice and ignored others that they found hard for them to practice and showed extreme disrespect to the Prophets of Allah who came in them, Allah punished them severely through other of nations and then, at the times of Muhammad PBUH, the last Messenger of Allah, He removed them totally from their revered status; certainly, Allah only has the true authority; Al-Hamdu Lillah; from AAYAT-34 to the last, the Ruku tells the statement of the disbelievers at Makkah and the answer that Allah gives to them; they had said that this life that they have, is final so their first death closes it completely with no life ahead; they had argued that if there is life ahead, then the Muslims should bring their dead forefathers to them so that they see that the life stays on; Allah asks them if they take themselves better in strength than the people of TUBBA and those who were before them; note that TUBBA was the title of kings of Yemen at ancient times and here, the AAYAT refers to one of them; Allah destroyed all such people totally when they challenged Him and He would certainly punish them too most severely if they disrespect Muhammad PBUH whom He has appointed as His Messenger in them, to give them His message clearly; He has created the heavens and the earth and whatever is between them with principles that they follow; He examines the mankind (and even the jinn) by this set-up and they would account for all

their doings at the particular day of Judgment, when Allah would decide the destination of all persons ever born at the world; Surah MULK says at its beginning, "Blessed is He in Whose hand is the kingdom, and He has power over all things; Who created death and life that He may try you- which of you is best in deeds; and He is the Mighty, the Forgiving"; Al-Hamdu Lillah; at that day, the disbelievers would see their forefathers but there, their relations would end and even close friends at life at the world, would not care for each other and they shall not be helped in any manner by anyone; however, the good persons to whom Allah shows His mercy would remain friends even there; certainly, Allah is AZIZ (Mighty; so He does not let any extreme wrong remain at the world when some nation takes it up because He only has the true authority) and He also is RAHIM (Merciful; so He cares for the spiritual guidance to the mankind and has patience upon the wrong-doings of individuals till they get the ample time He has appointed for them, to accept it for their safety at AKHIRAT); certainly, Allah only has the true authority; Al-Hamdu Lillah.

DUKHAN-The Last Ruku

- 43. Surely the tree of the Zaqqum,
- 44. Is the food of the sinful
- 45. Like dregs of oil; it shall boil in (their) bellies,

46. Like the boiling of hot water.
47. Seize him, then drag him down into the middle of the hell;
48. Then pour above his head of the torment of the boiling water:
49. Taste; you forsooth are the mighty, the honorable:
50. Surely this is what you disputed about.
51. Surely those who guard (against evil) are in secure place,
52. In gardens and springs;
53. They shall wear of fine and thick silk, (sitting) face to face;
54. Thus (shall it be), and We will wed them with HOORS, pure, beautiful ones.
55. They shall call therein for every fruit in security;
56. They shall not taste therein death except the first death, and He will save them from the punishment of the hell,
57. A grace from your Lord; this is the great achievement.
58. So have We made it easy in your tongue that they may be mindful.
59. Therefore, wait; surely they (also) are waiting.

The last Ruku presents the treatment of the disbelievers at the hell-fire and in contrast, the living manner of the successful persons at JANNAH; the

Ruku tells at its beginning about the most sinful disbelievers that they would get their foods from the tree of Zaqqum which is most thorny that is at the hell-fire; AAYAT-6 at Surah GHASHIYA tells about it that "they shall have no food but of thorns" so all those who erred about the Day of Judgment and all those who denied its upcoming, they would eat from that tree as that only would be available to satiate their extreme hunger; it would be like dregs of oil and it would boil at their bellies like the hot water and in addition, they would receive the torment of boiling water over them, so these disbelievers would be most unwelcome; they would be commanded to taste this all as they used to live at the world with extreme arrogance that they are rightful to get whatever they want and that they are most respectful among all people around while they did not believe that there would come such specific day when they would certainly have to answer for all their doings; so they would see there all that in which they used to have extreme doubt; AAYAAT ahead at the Ruku tell about the true believers that they will remain away from the hell-fire with utmost security in beautiful gardens where clear springs would flow; they shall have dresses that would be made of fine and thick silk; and Allah would wed them to HOORS (the most beautiful women at JANNAAT) who would have the most lovely wide eyes; note about HOORS that these fairest of women would be the dwellers of JANNAAT

who would be included in the blessing for the virtuous men who achieve success at AKHIRAT and those righteous women too who had spent their lives in the most virtuous manner at the world, would enter JANNAAT where they would be transformed as the most beautiful HOORS; see also the note at Surah TOOR; they would have all kinds of pleasant fruits there which they would ask in utmost security; then, this would be the life that they would live forever and never would taste death, after the death which they had before, that ended their respective lives at the world; Allah, the true Lord, would provide them safety from the hell-fire by His grace and that certainly is the great achievement; Allah tells at the last AAYAAT, "so have We made it (the Quran) easy in your tongue that they may be mindful; therefore, wait (O Muhammad PBUH- without losing patience when you have provided the message of Islam); surely they (also) are waiting (for some calamity to hit you but they would see clearly who gets it)"; certainly, Allah only is the true Lord; Al-Hamdu Lillah.

Surah JATHIYA

(Consists of 4 Ruku; MK-9)

JATHIYA-The First Ruku

1. HA-MIM

2. The revelation of the Book is from Allah, the Mighty, the Wise.

3. Most surely in the heavens and the earth there are signs for the believers.

4. And in your (own) creation and in what He spreads abroad of animals there are signs for the people that are certain;

5. And the variation of the night and the day, and what Allah sends down of sustenance from the heaven above, then gives life thereby to the earth after its death, and the changing of the winds, there are signs for the people who understand.

6. These are the AAYAAT of Allah which We recite to you with Truth; then in what announcement would they believe after Allah and His AAYAAT?

7. Woe to every sinful liar,

8. Who hears the AAYAAT of Allah recited to him, then persists proudly as though he had not heard them; so announce to him a painful punishment.

9. And when he comes to know of any of Our AAYAAT, he takes it for a jest; these it is that shall have abasing chastisement.

10. Before them is the hell-fire, and there shall not avail them aught of what they earned, nor those whom they took for guardians besides Allah, and they shall have grievous punishment.

11. This is guidance; and (as for) those who disbelieve in the AAYAAT of their Lord, they shall have a painful penalty of abomination.

The first Ruku of Surah JATHIYA guides particularly to see that all creation of Allah indicates that He only has the true authority as He has set everything by principles that all His creation follows and all this set-up is totally favorable to life at the world, especially for the mankind; this proves that the man is here to live the life that Allah has given him by principles and undoubtedly, he is answerable for his doings; so the beginning of the Surah tells that all surroundings establish the teachings of the Quran, the word of Allah, in the clearest manner; it reads, "HA-MIM; the revelation of the Book (the Quran) is from Allah, the Mighty (Who eliminates all those from the face of earth who challenge His true authority), the Wise (Who directs the issues at the world by the doings of the man as He wills, because He certainly has all the true authority); most surely in the heavens and the earth there are signs for the believers (as they all are complementary to the teachings of the Quran); and in your (own) creation and in what He spreads abroad of animals there are signs for the people that are certain (that Allah only has the true authority); and the variation of the night and the day, and what Allah sends

down of sustenance (i.e. rain which brings forth the crops & fruits from the earth) from the heaven above, then gives life thereby to the earth after its death, and the changing of the winds, there are signs for the people who understand; these are the AAYAAT of Allah which We recite to you with (indication of) the Truth; then in what announcement would they believe after (the recitation of AAYAAT from the Quran of) Allah and (after getting those of) His AAYAAT (that are around)"?; compare these AAYAAT to BAQARAH-164 which also gives the same message, it reads, "most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud (the heaven nearby), then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for the people who understand"; note that all the physical laws apply only by the will of Allah and He only has provided their working at the universe; He has caused the rotation of the earth at its axis without any troubles to us so as to bring days and nights; this gives us the opportunity to set-up our routine for our economic activities and for the period of our rest avoiding burden to self with our attention towards Allah at all times; and He descended the water from the

heaven above so as to bring the earth alive (so that it bears fruits & crops); He mentions the heaven above as singular here as the rain falls from the clouds that are just above the earth; note that He has used the term "heavens" in plural at the beginning of mentioning benefits to the mankind at AAYAT-3; He spread many of animals upon the earth and this in some way or other is beneficial to the man as they are means of transport for him and as they provide the milk and the meat and even their waste is beneficial as fertilizer to fields; the wild animals too provide benefits to the mankind as their skins and teeth have value and some of them provide medicinal benefits too; the change of winds too that cause change in weathers at different places by their occurrence, is beneficial to life of the mankind; Al-Hamdu Lillah; AAYAAT ahead at the Ruku tell explicitly that with all signs that show that the man is here for his examination then if someone has extreme arrogance and does not take heed after getting the knowledge of the Truth, he is most sinful and extreme liar who would get the most severe punishment at the world and at AKHIRAT; these AAYAAT read, "woe to every sinful liar, who hears the AAYAAT of Allah recited to him, then persists proudly as though he had not heard them (so he is most sinful); so announce to him a painful punishment (at the world); and when he comes to know of any of Our AAYAAT, he takes it for a jest (so he is extreme liar who misguides persons

around him); these it is that shall have abasing chastisement (at AKHIRAT); before them is the hell-fire (where their wrong-doings are leading them), and there shall not avail them aught of what they earned (of wrong-doings), nor those whom they took for guardians besides Allah (because they have no authority to save them from the hell-fire), and they shall have grievous punishment"; the last AAYAT of the Ruku reads, "this (the Quran) is guidance; and (as for) those who disbelieve in the AAYAAT of their Lord, they shall have a painful penalty of abomination (due to their disbelief)"; Al-Hamdu Lillah.

JATHIYA-The Second Ruku

12. Allah is He Who made subservient to you the sea that the ships may run therein by His command, and that you may seek of His grace, and that you may give thanks.

13. And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself; most surely there are signs in this for a people who reflect.

14. Say to those who believe (that) they forgive those who do not fear the days of Allah that He may reward people for what they earn.

15. Whoever does good, it is for his own soul, and whoever does evil, it is against himself; then you shall be brought back to your Lord.

16. And certainly We gave the Book and the wisdom and the prophecy to the children of Israel, and We gave them of the goodly things, and We made them excel the nations.

17. And We gave them clear arguments related to guidance, but they did not differ until after knowledge had come to them out of envy among themselves; surely your Lord will judge between them on the day of resurrection concerning that wherein they differed.

18. Then We have made you follow course related to guidance, therefore follow it, and do not follow the low desires of those who do not know.

19. Surely they shall not avail you in the least against Allah; and surely the unjust are friends of each other, and Allah is the guardian of those who guard (against evil).

20. This provides clear proofs for men, and it is the guidance and the mercy for the people who are certain.

21. Nay! do those who have wrought evil deeds think that We will make them like those who believe and do good- that their life and their death shall be equal? Evil it is that they judge.

The Ruku continues telling the blessings of Allah on the mankind; AAYAT-12 states that He has set the waters of the sea with such principles that even huge ships run therein by His command; this enables the man to get economic stability by transport of goods to & fro and for this, the man does need to show gratitude to Him; Al-Hamdu Lillah; AAYAT-13 states that He has made all that is at the heavens and all that is at the earth, work for the benefits of the mankind by His command; so the man has got the option to reflect on the principles that they follow to come to the Truth and to get high physical benefits too, by that good reflection; AAYAAT ahead ask the Prophet PBUH to tell all sincere believers to ignore the comments of the disbelievers as they do not fear the punishment that Allah gave to nations that rejected His message when the Messengers in them, provided it to them; those were the days when Allah showed that it certainly is His will by which the life at the world goes on, so "whoever does good, it is for his own soul, and whoever does evil, it is against himself (even at life at the world); then you shall be brought back to your Lord (at the Day of Judgment)"; Al-Hamdu Lillah; the Ruku presents Bani-Israel as an example that Allah provided them Torah through Moses-AS and wisdom to apply it properly through Jesus-AS and sent many of Prophets between them to keep them on the right path; and provided them with good sustenance at the world and such status that they excel nations by

keeping to the commands of Allah; and He gave them specific commandments to remain to His guidance but when they differed to each other even when they had received the knowledge of His guidance, with an urge to show their excellence among each other and to ask for worldly benefits, Allah disgraced them among all nations and certainly, He will judge between them on the day of resurrection concerning all those things in which they differed; Al-Hamdu Lillah; AAYAAT-18, 19 & 20 state that after Allah deposed them of their status, He provided all Muslims through Muhammad PBUH, the last Messenger of Allah, the specific manner to remain to His guidance and to spread the knowledge of it to all peoples; the authentic Sunnah of the Prophet PBUH, which gives the course to all Muslims to practice the Islamic teachings which is the guidance of Allah to the mankind, is that specific manner by which all Muslims fulfill the asking of that guidance practically; they must never lean to low desires of those who have no knowledge of remaining to the guidance of Allah; Al-Hamdu Lillah; the disbelievers are unable to save any person from the consequence of his doings from Allah, at life at the world and at AKHIRAT and they are unable to save themselves too, though they do show friendship to each other at the world; certainly, Allah only is the guardian of those at all times who live by morals and guard against evil; AAYAT-20 reads, "this (the Quran) provides clear proofs for men,

and it is the guidance and the mercy for the people who are certain (of the coming of the Day of Judgment)"; Allah provides the simple reason for the occurrence of the Day of Judgment at the last AAYAT of the Ruku that reads, "nay! do those who have wrought evil deeds think that We will make them like those who believe and do good- that their life and their death shall be equal?- evil it is that they judge"; so those persons who do realize the true aim of life that it only is to get the pleasure of Allah, the true Lord, would ultimately be successful as they live-on according to all His good commands; certainly, Allah only has the true authority; Al-Hamdu Lillah.

JATHIYA-The Third Ruku

22. And Allah created the heavens and the earth with truth and that every soul may be rewarded for what it has earned and they shall not be wronged.

23. Have you then considered him who takes his low desire for his god, and Allah has made him err having knowledge and has set a seal upon his ear and his heart and put covering upon his eye. Who can then guide him after Allah? Will you not then be mindful?

24. And they say: There is nothing but our life in this world; we live and die and nothing destroys us but time, and they have no knowledge of that; they only conjecture.

25. And when Our clear AAYAAT are recited to them, their argument is no other than that they say: Bring our fathers (back) if you are truthful.

26. Say: Allah gives life to you, then He makes you die, then will He gather you to the day of resurrection wherein is no doubt, but most people do not know.

The first AAYAT of the Ruku emphasizes the info given previously that Allah has created everything by principles that they follow and He has set these principles in such manner that living by virtues lead to pleasure at heart and living by wrongs only brings troubles; it reads, "and Allah created the heavens and the earth with truth (with good principles) and that every soul may be rewarded for what it has earned (whether good or bad) and they shall not be wronged (because Allah is certainly most just in all His decisions)"; Al-Hamdu Lillah; due to His set principles, it happens that whoever goes on following his low desires where the commands of Allah had asked him to refrain strictly from that then He takes away his ability to distinguish between right and wrong as He sets a seal on his ear and his heart while there takes place a covering upon his sight which becomes an obstruction to him to see what is good; so he remains in the darkness of wrongs as there is none who would guide him when Allah has decided that he lives in that

darkness; every person needs to be mindful that he/she does not lead himself/herself to such condition; there are such persons in the disbelievers who state that their life at the world is final with no other life so as they die due to time that falls upon them for it, it ends completely; Allah answers to this that "they have no knowledge of that; they only conjecture"; note that where the disbelievers put something upon destiny, Allah tells them that they have no knowledge about this and they have no right to argue by that stance; it happened that when they had no answer to their wrong doings, they blamed the destiny upon it; Surah YA-SEEN-47 also denotes their foolish response when they are directed to spend in the way of Allah, "and when it is said to them- spend out of what Allah has given you, those who disbelieve say to those who believe- shall we feed him whom, if Allah please, He could feed?- you are in naught but clear error"; this tells how unaware the disbelievers are of the fact that Allah has given them life at the world only to examine them with freewill whether they live on the right path or not; due to this, He has given different positions to all persons here among the mankind as He wills and certainly, He knows how to examine them; every person observes clearly that he/she deals matters at hand by his/her freewill and the asking of Allah to mankind is that he/she uses his/her freewill to fulfill the commands of Allah; certainly, everything happens by the will of Allah but

His pleasure is not in everything so the mankind has to fulfill His commands by his/her freewill to get His pleasure and not argue in favor of his/her wrong doings, by mentioning His will that certainly, He only knows; most certainly, Allah only has the true authority; Al-Hamdu Lillah; additionally, note is this issue that Surah HADID-22 & 23 read, "no evil befalls on the earth nor in your own souls, but it is in the book before We bring it into existence; surely that is easy to Allah; so that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster"; Al-Hamdu Lillah; so where he has to do good deeds which affects his life at AKHIRAT, he would not make the destiny as an excuse to his avoidance for them as the issue clearly relates to freewill; but when he loses some benefit at the world not by his doing, he would accept that loss remaining positive in attitude that this certainly, is the will of Allah and He tests all persons at the world by different situations; Al-Hamdu Lillah; the disbelievers argue against the resurrection of the dead at the day of HASHR that if the dead would be raised to life again, then the Muslims shall bring their forefathers to life for their observation; Surah DUKHAN has also told their statement in this issue at AAYAAT-34, 35 & 36 which read, "most surely these do say- there is naught but our first death and we shall not be raised again; so bring our fathers (back), if you are truthful"; the last

AAYAT of the Ruku presents the answer to this plainly, "say (O Prophet PBUH to them)- Allah gives life to you, then He makes you die (so He chooses the times for birth and death of all persons), then will He gather you to the day of resurrection wherein is no doubt (and not before that), but most people do not know (and they argue foolishly against the Day of Judgment)"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

JATHIYA-The Last Ruku

27. And Allah's is the kingdom of the heavens and the earth; and on the day when the hour shall come to pass, on that day shall they perish who say false things.

28. And you shall see every large group kneeling down; every large group shall be called to its book: today you shall be rewarded for what you did.

29. This is Our book that speaks against you with justice; surely We wrote what you did,

30. Then as to those who believed and did good, their Lord will make them enter into His mercy; that is the manifest true success.

31. As to those who disbelieved: What- were not My AAYAAT recited to you? But you were proud and you were a guilty people.

32. And when it was said, Surely the promise of Allah is true and as for the hour, there is no doubt about it, you

said: We do not know what the hour is; we do not think (that it will come to pass) save a passing thought, and we are not at all sure.

33. And the evil (consequences) of what they did shall become manifest to them and that which they mocked shall encompass them.

34. And it shall be said: Today We forsake you as you neglected the meeting of this day of yours and your abode is the fire, and there are not for you any helpers:

35. That is because you took the AAYAAT of Allah for a jest and the life of this world deceived you. So on that day they shall not be brought forth from it, nor shall they be granted goodwill.

36. So, to Allah is due (all) praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds.

37. And to Him belongs greatness in the heavens and the earth, and He is the Mighty, the Wise.

The Ruku starts by mentioning that all kingdom of all heavens and the earth is of Allah; He would bring the Day of Judgment for certain and then the sinful liars would be in extreme trouble; only He has the authority to give any person the right to intercession and that even would be reserved to that person for whom He allows it; so the matter relates to the specific subject

and the specific object in this issue; also, no amounts would be taken in compensation from anyone in his/her favor and no assistance would be there for any of those who had not cared to attain the pleasure of Allah; the worldly life is the examination for all and the life ahead is the result to it; Al-Hamdu Lillah; the peoples there at Judgment would be set in different large groups according to their doings and then everyone of those would receive his/her result by his/her doings; there, at the grounds of HASHR, would be such extreme fear that every large group would be in the condition of kneeling down when each person of each of those groups would be called to his document of deeds that he/she would get from the book that has total records of all persons who had ever come to the world; Surah Zumar-69 & 70 read, "and the earth shall beam with the light of its Lord, and the Book shall be laid down, and the Prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly; and every soul shall be paid back fully what it has done, and He knows best what they do"; AAYAT-49 of Surah KAHF reads, "and the book shall be placed, then you will see the guilty fearing from what is in it, and they will say- woe to us; what book is this- it does not omit a small one nor a great one, but numbers them (all); and what they had done they shall find present (there); and your Lord does not deal unjustly with anyone"; certainly, Allah only

has the true authority; Al-Hamdu Lillah; AAYAT-29 here tells explicitly, "this is Our book that speaks against you with justice; surely We wrote what you did"; writing here means recording of doings of each person, at that book and this would occur in the manner Allah has specified to record it there without any probability of any error and certainly He knows better; so "as to those who believed and did good, their Lord will make them enter into His mercy; that is the manifest true success"; AAYAAT ahead at the Ruku up-to AAYAT-35 narrate about the condition of the disbelievers at the grounds of HASHR; when AAYAAT of the Quran were recited to them, they showed arrogance and did not accept its message; they were told most explicitly that the Day of Judgment is certain to come but they responded to this message that though they do have some passing thought that those who live by injustice do need to account for their doings yet they do have their doubts about the coming of the Day of Judgment; so they would see where their doubts lead them to as on that day, their wrong-doings would come at fore and that which they mocked, shall encompass them; Allah would not hear any plea of mercy from them there at the Day of Judgment and their final abode would be the hell-fire from which no one would be able to save them against Allah, the true Lord; AAYAT-35 tells the reason for their extreme anguish that this is because they took His AAYAAT for jest

and the life of this world deceived them completely so on that day when they get their extreme punishment, they shall never be taken out of it, nor shall they receive His mercy ever; the last AAYAAT of the Surah read, "so, to Allah is due (all) praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds; and to Him belongs greatness in the heavens and the earth, and He is the Mighty, the Wise"; certainly, He only has the true authority; Al-Hamdu Lillah.

Surah AHQAAF
(Consists of 4 Ruku; MK-9)

AHQAAF-The First Ruku

1. HA-MIM
2. The revelation of the Book is from Allah, the Mighty, the Wise.
3. We did not create the heavens and the earth and what is between them two save with truth and (for) an appointed term; and those who disbelieve turn aside from what they are warned of.
4. Say: Have you considered what you call upon besides Allah? Show me what they have created of the earth,

or have they a share in the heavens? Bring me a book before this or traces of knowledge, if you are truthful.

5. And who is in greater error than he who calls besides Allah upon those that will not answer him till the day of resurrection and they are heedless of their call?

6. And when men are gathered together they shall be their enemies, and shall be deniers of their worshipping (them).

7. And when Our clear AAYAAT are recited to them, those who disbelieve say with regard to the truth when it comes to them: This is clear magic.

8. Nay! they say: He has forged it. Say: If I have forged it, you do not control anything for me from Allah; He knows best what you utter concerning it; He is enough as a witness between me and you, and He is the Forgiving, the Merciful.

9. Say: I am not the first of the apostles, and I do not know what will be done with me or with you: I do not follow anything but that which is revealed to me, and I am nothing but a plain warner.

10. Say: Have you considered if it is from Allah, and you disbelieve in it, and a witness from among the children of Israel has borne witness of one like it, so he believed, while you are big with pride; surely Allah does not guide the unjust people.

Surah AHQAAF also begins by guiding particularly to see that all creation of Allah indicates that He only has the true authority as He has set everything by principles that all His creation follows and all this set-up is totally favorable to life at the world, especially for the mankind, but He has provided this set-up to an appointed time; this proves that the man is here to live the life that Allah has given him by principles and undoubtedly, he is answerable for his doings which means that he is going through an examination at life at the world; note that the Quran repeats its basic teachings and the seven HA-MIM Surah, of which this Surah AHQAAF is the last, have emphasized the fundamental teachings of Islam most highly for certain; however, when it repeats something, it presents that issue by its different aspects and as such, repetition in the Quran remains to its credit only; though this Surah descended at Makkah, at the 9th year, but its last Ruku most probably came at the 10th year of it; AAYAAT at the beginning of the Surah read, "HA-MIM; the revelation of the Book is from Allah, the Mighty, the Wise; We did not create the heavens and the earth and what is between them two, save with truth (set principles that lead to the true guidance) and (for) an appointed term; and those who disbelieve turn aside from what they are warned of (i.e. the Day of Judgment)"; the disbelievers would see extreme troubles on that Day when Allah asks them where are

those whom they deemed to have such authority that may challenge Him; those who would be the leading persons among the disbelievers, did not ever bring any teachings from Allah and in fact, the leading persons among the disbelievers, would answer there that they did cause their followers to err as they too were on the wrong course so they would confess to all of their wrongs when they see clearly that they have no other option, and as such, they would become enemies to whom they led at life at the world; the other of leaders who would not be among the disbelievers but whom the disbelievers had risen to such status where they took them as having all authority besides Allah, would clarify, "to Thee we declare ourselves to be clear (of them); they never served Us"; they actually were unaware that the disbelievers took them as having authority besides Allah as the disbelievers took them as such after these good persons had departed from the world; the erroneous concepts of disbelievers, who had anticipated that they would not face any troubles at that Day, because of support of their leaders who would save them from torments there, would prove useless as it is the true belief (and the virtuous deeds according to it) that counts for safety which they did not care for, by their freewill; QASAS-63 also notes the info about both of categories of these leaders at that Day, the Day of Judgment; Al-Hamdu Lillah; AAYAAT ahead till the last of the Ruku, answer the

disbelievers who used to say about the Quran that it is some magic which this person i.e. the Prophet PBUH has forged; note that the Surah had told at its beginning in clear terms that "the revelation of the Book (i.e. the Quran) is from Allah, the Mighty, the Wise" but the disbelievers were not ready to believe this; note also that Allah asks the Prophet PBUH at Surah YOUNUS to tell the disbelievers that Allah has provided the Quran to him so that they get the message of Allah that the life is an examination and if they do not fulfill the commands of Allah, they would end-up at the hell-fire; AAYAAT-16 & 17 at Surah YOUNUS read, "say- if Allah had desired (otherwise) I would not have recited it to you, nor would He have taught it to you; indeed I have lived a lifetime among you before it; do you not then understand?; who is then more unjust than who forges a lie against Allah or (who) gives the lie to His AAYAAT? surely the guilty shall not be successful"; this asks Muhammad PBUH, the last Messenger of Allah, to tell the ignorant persons that if Allah did not intend for him to provide the true guidance from Him then he would not have read this Quran to them and then they who were living in disbelief, would not have had any opportunity to realize the Truth to save themselves that it provides clearly; he has remained among them for many of years now so they know quite well about all his life and due to those years, they are well-aware that he does not speak lies even in the

ordinary issues of life so how it is that he speaks lies against the beautiful teachings of Allah now when He has provided him the true guidance for all peoples of the world; so who would be more unjust than that person who forges lies against Allah (so he insha-Allah would never be among such wrong persons) or who rejects His AAYAAT by taking them as lies (so they must be mindful about their unjust attitude against Allah); due to their unjust attitude, Allah would end the period of His tolerance for them and take away any of their leaning to acceptance of the Truth that would result in their straying away from the true guidance that ultimately would result in their severe punishment at AKHIRAT; with all opportunity to realize and accept the Truth, these disbelievers worship such things leaving the worship of Allah that are unable to provide any harm to them or any safety from harms to them and they say about them that these are their intercessors in front of Allah if they ever meet Him; they wrongly believe that the objects that they worship would be intercessors for them in His court and He would never reject the pleas of their intercessors for them so now they feel that they have nothing to worry, but they certainly would see their huge grievous error at the Day of Judgment; glory be to Allah, and supremely exalted is He above what they take as objects to worship besides Him, the true Lord; Al-Hamdu Lillah; the Ruku tells the Prophet PBUH to

tell the disbelievers that they need to see that he is not the first of the apostles, and he does not know how matters would turn out at future at the world; he has to follow strictly what has been revealed to him (i.e. the Quran) and he certainly is warner to them that they would get into most extreme trouble at the Day of HASHR if they keep to their disbelief; the last AAYAT of the Ruku states explicitly, "say- have you considered if it (i.e. the Quran) is from Allah, and you disbelieve in it, and a witness from among the children of Israel (i.e. Moses-AS) has borne witness of one like it (i.e. Torah which also guided to these good teachings and so these good teachings are nothing new but they only are the true guidance from all times to all times), so he believed (in the Truth which Muhammad PBUH provides to all peoples), while you are big with pride; surely Allah does not guide the unjust people"; Al-Hamdu Lillah.

AHQAAF-The Second Ruku

11. And those who disbelieve say concerning those who believe: If it had been good, they would not have gone ahead of us therein. And as they do not seek to be rightly directed thereby, they say: It is an old lie.

12. And before it the Book of Musa was a guide and a mercy: and this is the Book verifying (it) in the Arabic language that it may warn those who are unjust and as good news for the doers of good.

13. Surely those who say, Our Lord is Allah, then they continue on the right way, they shall have no fear nor shall they grieve.

14. These are the dwellers of JANNAH (the garden), abiding therein: reward for what they did.

15. And We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those who submit.

16. These are they from whom We accept the best of what they have done and pass over their evil deeds, among the dwellers of the garden; the truest promise which they were promised.

17. And he who says to his parents: Fie on you! do you threaten me that I shall be brought forth when generations have already passed away before me? And they both call for Allah's aid: Woe to you! believe, surely the promise of Allah is true. But he says: This is nothing but stories of the ancients.

18. These are they against whom the word has proved true among nations of the jinn and the men that have

already passed away before them; surely they are losers.

19. And for all are degrees according to what they did, and that He may pay them back fully their deeds and they shall not be wronged.

20. And on the day when those who disbelieve shall be brought before the fire: You did away with your good things in your life of the world and you enjoyed them for a while, so today you shall be rewarded with the punishment of abasement because you were unjustly proud in the land and because you transgressed.

The Ruku tells at the beginning that the disbelievers say for those who had believed in the Quran that if it had been something good then the chiefs at Makkah who were disbelievers, would have accepted it for certain; note that at this time at Makkah, though many of youth who belonged to well-off families had accepted the Quran, there were quite a number of poor persons who had submitted to its teachings; so the disbelievers indicated towards those persons by their insulting ignorant words and this tells about the psyche of disbelievers in the teachings of the Quran that they take that thing as authentic which their leaders consider as acceptable, though those leaders may be most ignorant persons among the people; AAYAT also tells that when they do not accept the true guidance

which the Quran gives them, they proceed on to call it a lie; note that the Truth is always the same from all times to all times but the disbelievers took it as lies so it depends on how a person sees it; the believers know believing sincerely in it, that it is always the same (and the next AAYAT gives the indication to it) but the disbelievers take it as lies; the next AAYAT reads, "and before it the Book of Musa (i.e. Torah) was a guide and a mercy- and this (the Quran) is the Book verifying (it) in the Arabic language that it may warn those who are unjust and as good news for the doers of good"; note that INJIL, related to Jesus-AS, is not mentioned as book in the Quran but it is mentioned as words of HIKMAH (wisdom); see also the note at the fifth Ruku of AALE-IMRAN; Al-Hamdu Lillah; the fact is this that whoever accepts that Allah is not only the only Creator of all creation but He also is the only true Lord of all creation, such persons would be the dwellers of JANNAH, where they would live forever; AAYAT-15 tells that all persons must care for their parents, especially for the mother who bears the child and brings it forth at the world with pain to herself so in Islam, she gets much more respect than the father; the period of bearing of the child and its suckling is for thirty months; BAQARAH-233 reads, "and the mothers should suckle their children for two whole years for him who desires to make complete the time of suckling; and their maintenance and their clothing must be borne

by the father according to usage; no soul shall have imposed upon it a duty but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir (if the father dies), but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and be careful of (your duty to) Allah and know that Allah sees what you do"; so after the birth, the mother may feed the child (i.e. the breast-feeding) for about twenty-one months though for premature birth at six months, she may feed the child to twenty-four months and the mutual assent of both the parents counts a lot here; note that AAYAT-15 tells that the age of maturity for a person is forty years, though he achieves adulthood at fifteen years; note also that Allah gave the responsibility to the Prophet PBUH to provide the teachings of Islam by the Quran about the age of forty and so it tells that after the period of forty years had elapsed on the man with 25 years of adulthood where he had kept his attention to Allah, He would keep him to the right path with insight to issues of concern; Al-Hamdu Lillah; also, the period of forty days is such period that is often mentioned by the ULAMA of Islam as significant for the spread of

Islamic teachings because it has some latent capability to purify the self when the person is attentive to Allah; note that Moses-AS had stayed at the mount of TOOR for forty days when he received Torah; the good person shows his gratitude to Allah as he comes at this age of maturity that he got such good parents who guided him to the right path which he did accept sincerely; AAYAT tells that "he says- My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those who submit"; this also provides the info that showing gratitude to Allah for having good parents and good children, is the good sign of maturity; Al-Hamdu Lillah; AAYAT-16 reads about them, "these are they from whom We accept the best of what they have done and pass over their evil deeds, among the dwellers of the garden; the truest promise which they were promised"; so when the parents show the guidance to the right path, it is most worthy to take whereas their following in the wrong direction is extreme idiocy; Al-Hamdu Lillah; AAYAT-17 tells about such person who never achieves such maturity to accept the right path even when his good parents do guide him to it; it reads, "and he who says to his parents- fie on you! do you threaten me that I shall be brought forth when generations have already passed away before me? - and

they both call for Allah's aid- woe to you! believe, surely the promise of Allah is true; but he says- this is nothing but stories of the ancients"; AAYAT ahead tells that such persons are among those persons upon whom the word of Allah has fallen previously among the jinn and the men that they became apt of the hell-fire due to their disbelief; Allah would punish them according to their wrong-doings and they shall only get what they truly deserve; note that when the Satan had challenged Allah that he would deceive the mankind in every manner possible, He had told him, "get out of this (state), despised, driven away; whoever of them will follow you then I will certainly fill hell with you all" (AARAAF-18); the last AAYAT of the Ruku is most explicit that the preference of life at the world over the true life at AKHIRAT, would lead only to extreme disaster; it reads, "and on the day when those who disbelieve shall be brought before the fire- you did away with your good things in your life of the world and you enjoyed them for a while, so today you shall be rewarded with the punishment of abasement because you were unjustly proud in the land (due to disbelief) and because you transgressed (due to wrong-doings)"; certainly Allah only has the true authority; Al-Hamdu Lillah.

AHQAAF-The Third Ruku

21. And mention the brother of AAD; when he warned his people in the sandy plains, and indeed warning persons came before him and after him- saying 'serve none but Allah; surely I fear for you the punishment of a grievous day'.

22. They said- Have you come to us to turn us away from our gods; then bring us what you threaten us with, if you are of the truthful ones.

23. He said: The knowledge is only with Allah, and I deliver to you the message with which I am sent, but I see you are people who are ignorant.

24. So when they saw it as a cloud appearing in the sky advancing towards their valleys, they said: This is a cloud which will give us rain. Nay! it is what you sought to hasten on, a blast of wind in which is a painful punishment,

25. Destroying everything by the command of its Lord, so they became such that naught could be seen except their dwellings. Thus do We reward the guilty people.

26. And certainly We had established them in what We have not established you in, and We had given them ears and eyes and hearts, but neither their ears, nor their eyes, nor their hearts availed them aught, since they denied the AAYAAT of Allah, and that which they mocked encompassed them.

The third Ruku of AHQAAF narrates the events related to AAD who were the people of HOODH-AS; it narrates about them to give the info to the disbelievers at Makkah that they had the strongest men by physique in them with handsome looks and with sound faculties to hear and see and due to that, understand much of issues of life at wilderness yet when they did not accept the fundamental teachings of Islam, they were punished most severely even at the world; HOODH-AS gave them the same message as Noah has given to his nation before him and as SALEH-AS gave to his nation (THAMUD) after him; note that the travelers from Makkah used to see the ruins of THAMUD at route to TABUK and the ruins of AAD at the southern part of the Arabian peninsula when they traveled there; these people AAD used to live at AHQAAF (the sandy plains) to whom HOODH declared clearly that they need to serve none but Allah, believing in Him only as the true Lord of all creation, and if they do not, then surely the most grievous day of His punishment would get them even at the world; note here that like the disbelievers at the ancient times, generally the disbelievers at Makkah took Allah as the Creator of the heavens and the earth but they did not truly accept that He also is their true Lord and so they must obey Him most sincerely as they are bound to His commands, the disobedience of which would certainly lead them to utmost disaster at the world and at AKHIRAT; their

erroneous concepts had led them to take angels as involved with the authority of Allah (whom they most erroneously took as the daughters of Allah and as partners to Him to see to affairs at the universe) and to take their idols (mostly in the shape of the female that their ancestors worshipped and whom they worshipped in their following) as able to save them at the Day of Judgment (while some of them did not truly believe in that Day); note that angels are among the creation of Allah too and they only do what Allah commands them to do (see NAHAL-49 & 50) and idols do not have any authority for anything whatsoever; Allah gives the necessary space to all peoples to accept the Truth, because of His care towards them and He certainly would gather all peoples of the world at the Day of Judgment that is most sure to come but those who have ruined their selves in terms of that Day, they do not believe; in Surah SHUA'RAA, the AAYAAT read that HOODH told his nation that "I am to you a messenger worthy of all trust; so keep your duty to Allah and obey me; and I do not ask you any reward for it; surely my reward is only with the Lord of the worlds; do you build a landmark on every high place to amuse yourselves? -and seek you out strongholds, that haply you may last forever? - and when you lay hands (on men) you lay hands as tyrants- rather keep your duty to Allah, and obey me (i.e. they must follow the commands of Allah that he is telling them)" (SHUA'RAA-125 to

131); AAYAT-69 at the ninth Ruku of AARAAF tells the statement of HOODH where he answers their doubts, "what - do you wonder that a reminder has come to you from your Lord through a man from among you that he might warn you? and remember when He made you successors after Noah's people and increased you in excellence in respect of make (in physique); therefore remember the benefits from Allah, that you may be (truly) successful"; that Ruku of AARAAF tells that the nation of HOODH took him as in grave folly and the result of their rejection to him was that except for the believers with him, they all were destroyed; Surah HAQQAAH says that this punishment was such "which Allah imposed on them for seven nights and eight days so that (O listener) you might have seen men lying overthrown, as they were hollow trunks of palm-trees (because of their enormous heights)" (HAQQAAH-7); they asked HOODH to bring the punishment upon them by which he warns them, to which he replied that the will of Allah only would decide to put it upon them; AAYAT-23 tells about this, "he said- the knowledge (about that) is only with Allah, and I deliver to you the message with which I am sent, but I see you are people who are (most) ignorant"; this third Ruku of AHQAAF narrates the manner of their punishment that when they saw something like a cloud advancing towards them, they were most pleased that some good rain would fall upon them; but Allah punished them most

severely by that and eliminated them totally from the face of the earth; the last three AAYAAT of the Ruku read, "so when they saw it as a cloud appearing in the sky advancing towards their valleys, they said- this is a cloud which will give us rain; nay! it is what you sought to hasten on (i.e. the punishment from Allah), a blast of wind in which is a painful punishment, destroying everything by the command of its Lord, so they became such that naught could be seen (from some distance) except their dwellings; thus do We reward the guilty people (and none of peoples have such power, whatever technology they may develop, that they may stand against Allah); and certainly We had established them in what We have not established you in (so the disbelievers at Makkah need to leave their arrogance and accept the teachings that the Prophet PBUH is providing them), and We had given them ears and eyes and hearts, but neither their ears, nor their eyes, nor their hearts availed them aught, since they denied the AAYAAT of Allah (i.e. they did not use them to get to the Truth), and (so) that which they mocked encompassed them"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

AHQAAF-The Last Ruku

27. And certainly We destroyed the towns which are around you, and We had repeated the AAYAAT (for them in various ways) that they might turn.

28. Why did not then those help them whom they took for gods besides Allah to draw (them) nigh (to Him)? Nay! they were lost to them; and this was their lie and what they forged.

29. And when We turned towards you a party of the jinn who listened to the Quran; so when they came to it, they said: Be silent; then when it was finished, they turned back to their people warning (them).

30. They said: O our people! we have listened to a Book revealed after Musa verifying that which is before it, guiding to the Truth and to the right path:

31. O our people! respond to the inviter to Allah and believe in Him. He will forgive you some of your sins and guard you from a painful doom;

32. And whoso responds not to inviter to Allah, he shall not escape in the earth and he shall not have guardians besides Him; these are in manifest error.

33. Have they not considered that Allah Who created the heavens and the earth and was not tired by their creation, is able to give life to the dead? Aye! He has surely power over all things.

34. And on the day when those who disbelieve shall be brought before the hell-fire: Is it not true? They shall say: Aye! by our Lord! He will say: Then taste the punishment, because you disbelieved.

35. Therefore, bear up patiently as did the apostles endowed with constancy bear up with patience and do not seek to hasten for them (their doom). On the day that they shall see what they are promised they shall be as if they had not tarried save an hour of the day; only to provide the message (is on the Prophet PBUH); shall then any be destroyed save the transgressing people?

The Ruku starts by mentioning that Allah gave the disbelievers, who lived at towns not much far-away from them, ample space to accept the Truth; however, when they did not avail it, He destroyed them completely and those whom they took as gods besides Allah, were totally unable to help them; this reference is to THAMUD and the people of Lot-AS, who also were destroyed besides AAD, the people of HOODH-AS; they had disrespected the authority of Allah by their disbelief though He had provided them ample space to accept the fundamental teachings of Islam so as consequence to it, Allah punished them most severely even at the world; Al-Hamdu Lillah; AAYAT-29 states that a party of jinn came to such place where the Prophet PBUH was reciting the Quran which they heard and getting its teachings, they accepted them then & there; the placement of this AAYAT here denotes that though jinn are such creation of Allah that are mostly

harsh by nature, this party consisted of such among them whom the Quran affected so beautifully that only hearing it once, they not only accepted Islam but went on ahead to advocate its teachings; it implies that in comparison, the disbelievers at Arabia are so harsh that even when they got its teachings time & again, they have not submitted to them; their physical strength could have been beneficial only when they had believed in the fundamental teachings of Islam; note that this event happened at the place called NAKHLA while the Prophet PBUH was returning from TA'EF with ZAYD ibn HARITHA, where he had paid a visit to present Islam to chiefs there but instead of accepting it sincerely, they had ill-treated him and had even hurt him; it took place probably about a couple of years before HIJRAH (i.e. his migration from Makkah to Madinah); searching for grounds to present Islam to all peoples with convenience, he had put its teachings to chiefs at TA'EF, which also was among the big cities in Arabia; note that at that time, jinn found difficult to reach the heaven above to get some info about issues at the world due to flames running to them in high number; they guessed correctly that something of high significance has happened that intervenes between them and the info that they used to get from that heaven from the conversation of angels; so they travelled to the easts of the earth and its wests seeking to investigate what hindered them from it and

this specific group of them set out towards the area of TIHAMA; at last with years of search for the event that was of the most high significance, they came upon Allah's Messenger PBUH reciting the Quran while he was there at NAKHLAH; when they heard the Qur'an, they paid attention to it and said to each other that this is which has come up between us and the news from the heaven; there, they accepted the fundamental teachings of Islam and then returned to their people; though the Prophet PBUH came to know of this event only when Allah told him at the Quran about it yet after this, jinn used to come to the Prophet PBUH to attain the knowledge of the fundamental teachings of Islam better; here, AAYAAT read, "and when We turned towards you a party of the jinn who listened to the Quran; so when they came to it, they said- be silent; then when it was finished, they turned back to their people warning (them); they said- O our people! we have listened to a Book revealed after Musa verifying that which is before it (i.e. Torah), guiding to the Truth (i.e. the fundamental teachings of Islam) and to the right path (i.e. with guidance how to keep to that in practice); O our people! respond to the inviter to Allah and believe in Him; He will forgive you some of your sins and guard you from a painful doom (at AKHIRAT)"; this implies that they were aware of the teachings of Torah and they did take it as guidance to the fundamental teachings of Islam; AAYAT-32 verifies their

statement, "and whoso responds not to inviter to Allah (positively), he shall not escape in the earth (if Allah decides for his elimination) and he shall not have guardians besides Him (at the Day of Judgment); these are in manifest error"; Al-Hamdu Lillah; AAYAT-33 states plainly that Allah has created all heavens and the earth with principles that they all must follow and He was never tired by creating all creation; He has total authority to give life to the dead and He certainly would, at the Day of Judgment; Al-Hamdu Lillah; AAYAT-34 states that when that Day takes place, the disbelievers shall be brought before the hell-fire and they shall be asked if this all is not true; seeing this happening, they would have no option but to accept the reality that whatever they had been promised, it was completely true; the case against them would stand proven and they would be punished most severely due to their extreme disbelief that they had shown when they were living at the world; the last AAYAT of the Surah i.e. AAYAT-35 reads, "therefore, (O Prophet PBUH) bear up patiently (their disrespect) as did the apostles endowed with constancy (i.e. all Messengers of Allah) bear up with patience and do not seek to hasten for them (their doom); on the day that they shall see what they are promised they shall be as if they had not tarried (at the world) save an hour of the day; only to provide the message (is on the Prophet PBUH); shall then any be destroyed save the transgressing people

(who rejected the message and became truly liable to be punished most severely)?"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah MUHAMMAD (PBUH); also named as Surah QITAL
(Consists of 4 Ruku; H-2)

QITAL-The First Ruku

1. (As for) those who disbelieve and turn away from Allah's way, He shall render their deeds ineffective.
2. And (as for) those who believe and do good, and they believe in that which has been revealed to Muhammad (PBUH), and it is the very truth from their Lord, He will remove their evil from them and improve their condition.
3. That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord. Thus does Allah present to the people their comparisons.
4. So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favor or let them ransom (themselves) until the war terminates. That (shall be

so); and if Allah had pleased He would certainly have exacted what is due from them, but that He may try some of you by means of others; and (as for) those who are slain in the way of Allah, He will by no means allow their deeds to perish.

5. He will guide them and improve their condition.

6. And cause them to enter the garden which He has made known to them.

7. O you who believe! if you help (the cause of) Allah, He will help you and make firm your feet.

8. And (as for) those who disbelieve, for them is destruction and He has made their deeds ineffective.

9. That is because they hated what Allah revealed, so He rendered their deeds null.

10. Have they not then journeyed in the land and seen how was the end of those before them: Allah brought down destruction upon them, and the disbelievers shall have the like of it.

11. That is because Allah is the Protector of those who believe, and because the disbelievers shall have no protector for them.

This Ruku compares the believers and the disbelievers with the message that the believers only would get the true success at AKHIRAT and it also gives the info about the consequence that those hypocrites would face who are not ready to take-up QITAL (the fight

against the disbelievers who challenge the Islamic teachings whereas it is one of aspects of JEHAD which also includes MUJAHIDA and TABLIGH), even when the Quran explicitly asks for it when it does become necessary; the Surah starts in an abrupt manner where its first AAYAT plainly delivers the info that Allah would make the deeds of all disbelievers (if they do not accept the Truth till the end of life) ineffective, even if they are seemingly good towards men like social works for their better living at the world; this may lead them to get some pleasure as they live their lives at the world and may provide them fame yet they would not affect their document of deeds positively; this is because good deeds need the righteous belief for their acceptance at the court of Allah when they have received clear invitation towards it; then only they would count at AKHIRAT so the AAYAT reads, "those who disbelieve and turn away from Allah's way, He shall render their deeds ineffective (at AKHIRAT)"; Al-Hamdu Lillah; the second AAYAT indicates about the righteousness that it is the message that the Quran has provided to all of mankind, as it reads, "and (as for) those who believe (in the fundamental teachings of Islam) and do good, and (when they have got the message of the Quran), they believe in that (i.e. the Quran) which has been revealed to Muhammad (PBUH), and it is the very Truth from their Lord, He will remove their evil from them and improve their condition"; Al-

Hamdu Lillah; the third AAYAT plainly gives the reason, "that is because those who disbelieve follow falsehood, and those who believe follow the Truth (the Quran) from their Lord; thus does Allah present to the people their comparisons"; Al-Hamdu Lillah; note that Surah Bani-Israel reads at AAYAAT-18 to 21, "whoever desires this present life (of the world), We hasten to him therein what We please for whomsoever We desire (so even for them, Allah decides what to give at the world and how much and to whom), then We assign to him the hell-fire; he shall enter it despised, driven away; and whoever desires AKHIRAT and strives for it as he ought to strive and he is believer; (as for) these, their striving shall surely be accepted (as Allah accepts all the good deeds done with sincere belief in Him); all do We aid- these as well as those- out of the bounty of your Lord (at the world), and the bounty of your Lord (here) is not confined; see how We have made some of them to excel others, and certainly AKHIRAT is much superior in respect of excellence (so the excellence here over many of persons is not the sign of their higher placement at AKHIRAT which only depends on TAQWA)"; Al-Hamdu Lillah; note that TAQWA is the attitude of the heart which means that all the Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope towards Him that He would keep them safe

from the Satan at all times and at all places; so every person would care to live as righteous believer in the fundamental teachings of Islam with virtuous deeds so that he/she does not lose the opportunity to show his/her worth for JANNAH at AKHIRAT and so that he/she is not put into the hell-fire as Allah would certainly fulfill His word; Al-Hamdu Lillah; after getting the message of the Quran, the person does need to accept it in total most sincerely, though before the descent of the Quran to Muhammad PBUH, the sincere belief in the three fundamental teachings of Islam, was enough to affect the document of deeds by doing good deeds positively; Al-Hamdu Lillah; AAYAT-4 commands the Muslims to fight fearlessly all those who disbelieve and in addition, challenge the Islamic manner of living; it reads, "so when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favor or let them ransom (themselves) until the war terminates; that (shall be so); and if Allah had pleased He would certainly have exacted what is due from them, but that He may try some of you by means of others; and (as for) those who are slain in the way of Allah, He will by no means allow their deeds to perish"; this is clear indication to respond with utmost power to the disbelievers who challenge the Muslims at the battleground at such times when FITNAH prevails; the

Quran uses the term FITNAH in the meaning of extreme wrongs that denote extreme deviation from the true belief that Islam asks for the man whereas the term FASAD denotes all such extreme wrongs that relate to such deeds that cause deviation from Islam, so FITNAH attacks the true Belief (whereas it enfolds FASAD inside it too); this AAYAT has the subtle message that it is not feasible for Muslims to leave deadly opponents of Islam if they do get their hands on such disbelievers, either by taking some ransom amount or either without it, at times of FITNAH; there is difference of opinion at authentic commentaries if they need to be killed or kept in custody till the issue clearly settles in favor of Muslims in short time; though the good AMIR of Muslims has much authority to decide for the matter at such occasions yet the feasible stance here does seem to be the latter one and certainly, Allah knows better; however, when the situation has turned into the favor of Muslims and FITNAH ceases then it is most feasible to let them live-on freely as then, there would remain no threat whatsoever from disbelievers that they would be able to finish off the impression of Islam; ANFAAL-39 reads, "and fight with them until there is no more FITNAH and religion should be only for Allah; but if they desist, then surely Allah sees what they do"; the fact is this that only Allah knows for certain, and the Muslims do not yet know the high wisdom for this

command of QITAL, when it does become necessary for them; see also the supplementary note on AAYAT-39 of Surah HAJJ at the end of the note at its sixth Ruku; Allah had asked the Muslims to take-up highest of patience and not to respond by any physical measure against their oppressors at Makkah; then at the beginning period after HIJRAH at Madinah (which is the period when this Surah QITAL descended too), Allah asked them to defend even by physical measures if and when necessary (keeping the attacks to the minimum and only taking them at some high necessity); then after some period of the battle of AHZAAB, the pact of HUDABIYAH took place that rendered much peace to Muslims and much space to increase their good numbers by TABLIGH (that means to provide the teachings of the Quran with the clarification of its practice as SUNNAH has provided) and as the pact came to its end, Allah allowed the Muslims to take-up QITAL at high scale even in attack wherever necessary; however, there are conditions for the issue of QITAL (one of aspects of JEHAD) by attack and I, MSD, would presently state its five most notable conditions by using here the term JEHAD only; Al-Hamdu Lillah; the first is that it is necessary for Muslims to convey the basic Islamic teachings explicitly to the enemy before the JEHAD that the Muslims initiate; the second is that the enemy they fight against, has not only rejected Islam but even the offer

to formulate a respectable pact with Muslims in clear terms either with the agreement to pay JIZYA (monetary tax for their protection) or without it; if they break-up their agreement especially without any clear info, that would bring them at the position where, with other conditions of the aggressive JEHAD intact, the Muslims would challenge them immediately as this breach asks for instant defense of Muslims at such occasion; the third is to fight that strictly under the command of the wise & courageous Islamic commander with full sincerity to him in that JEHAD; the fourth is that each of the warrior himself shall be such Muslim who avoids major sins with high commitment to Islam and the fifth is that Muslims have gathered the necessary physical force to fight the enemy with high caliber; there is much detail to these conditions at the books of FIQH for those who intend elaboration on these; note that missing of any of these five conditions renders the initiative to JEHAD unnecessary though Muslims would fight JEHAD in defense with highest of enthusiasm against the enemy where they are challenged and they certainly have no such conditions to see at such defensive JEHAD; note also that the Quran does ask for JEHAD (in the meaning of QITAL) at different places but sometimes it takes-up the matter with the understanding that the disbelievers have rejected the message of Islam and sometimes advises the Muslims where the disbelievers have broken their

pacts with the Muslims and have shown explicitly by their attitude that they have rejected the message of Islam; this asks for the highest of caution in comments upon the AAYAAT related to JEHAD to which sadly those who do not understand the expressions of the Quran, do not pay any attention and as such, come to such meanings that challenge the teachings of the Quran rather than interpret it correctly (please read my writing "Expressions of the Quran" that is available at the net); in this discussion, note also that the true Muslims actually are the force of Allah upon the earth and they certainly have committed their-selves to see that His authority is never challenged in any manner; this is the reason that at necessity, they certainly had called for JEHAD (in the meaning of QITAL) where the conditions allowed them to initiate it; Al-Hamdu Lillah; AAYAAT 5 & 6 tell about those who receive SHAHADAT at the battleground against the disbelievers, with sincere belief in Allah, that He would not make their good deeds go to waste; they read, "He will guide them (due to their good deeds to peace after their demise) and improve their condition (at the grounds of HASHR); and cause them to enter JANNAH (the garden) which He has made known to them (after their demise i.e. their SHAHADAT at the battleground)"; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAT-7 tells the sincere Muslims that if they strengthen the message of Allah

by facing the disbelievers at the battlefield, Allah would help them and would provide them the courage to defeat the disbelievers due to their determination; and He would put destruction upon the disbelievers and make all their conspiracies futile against the Muslims; this is the consequence of their hatred to the Quran so their deeds have become useless to them in all manners; AAYAT-10 states that Allah brought down extreme destruction upon those peoples who had challenged Him before them and He would not spare these disbelievers at Arabia too, if they do not accept the fundamental teachings of Islam; the last AAYAT provides the reason for ultimate success of the sincere believers at the world even, by the statement, "that is because Allah is the Protector of those who believe (at the world and at AKHIRAT), and because the disbelievers shall have no protector for them (neither at the world nor AKHIRAT)"; the Prophet PBUH had called Allah by the words of this AAYAT at the battle of UHUD in answer to disbelievers there and after that, though disbelievers there were seemingly near to win against Muslims, they hurriedly left the battleground; certainly, Allah only has the true authority; Al-Hamdu Lillah.

QITAL-The Second Ruku

12. Surely Allah will make those who believe and do good enter gardens beneath which rivers flow; and those who disbelieve enjoy themselves and eat as the beasts eat, and the hell-fire is their abode.

13. And how many a town which was far more powerful than the town of yours which has driven you out: We destroyed them so there was no helper for them.

14. What! is he who has a clear argument from his Lord like him to whom the evil of his work is made fair-seeming: and they follow their low desires.

15. A parable of the garden which those guarding (against evil) are promised: Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of wine delicious to those who drink, and rivers of honey clarified and for them therein are all fruits and pardon from their Lord. (Are these) like those who abide in the fire and who are made to drink boiling water so it rends their bowels asunder.

16. And there are those of them who seek to listen to you, until when they go forth from you, they say to those who have been given the knowledge: What was it that he said just now? These are they upon whose hearts Allah has set a seal and they follow their low desires.

17. And (as for) those who follow the right path, He increases them in guidance and gives them their guarding (against evil).

18. Do they then wait for aught but the hour that it should come to them all of a sudden? Now indeed the tokens of it have (already) come, but how shall they have their reminder when it comes on them?

19. So know that there is no god but Allah, and, ask protection for your fault and for the believing men and the believing women; and Allah knows the place where you move about and the place where you dwell in.

The first AAYAT of this Ruku states the outcome of lives of the believers and the outcome of lives of the disbelievers respectively, at AKHIRAT; it reads, "surely Allah will make those who believe and do good enter gardens beneath which rivers flow; and those who disbelieve enjoy themselves (at the world) and eat as the beasts eat (without any care to gain virtuous deeds by the righteous belief), and the hell-fire is their abode"; certainly, life at the world is not to eat seeking all such foods that seem to have taste but eating of foods here is actually to sustain life and taste is an additional factor; though not disallowed to get good taste at foods (that are HALAAL i.e. allowed to eat and TAYYIBAH i.e. having purity) yet that is not something to seek for, enthusiastically; the only aim of life is to attain the pleasure of Allah and that only would lead to getting JANNAAT, the beautiful gardens of paradise, where the life is endless; Al-Hamdu Lillah; AAYAT-13

tells that Allah had destroyed many towns which were more powerful than Makkah and they had no helper who could have stopped their destruction and so the disbelievers must remain mindful that He would destroy them too if they keep to their disbelief; MOMEN-21 states at this issue, "have they not travelled in the earth and seen how was the end of those who were before them? - mightier than these were they in strength- and in fortifications in the land, but Allah destroyed them for their sins; and there was not for them any defender against Allah"; AAYAT-14 emphasizes that whoever lives by the commands of Allah, he certainly deserves life of peace even at the world whereas such person whom the Satan has made his evil works as fair-seeming to him, would live with unrest even at the world; such wrong persons only follow their low desires; AAYAT-15 tells that there are four types of rivers at JANNAH; it has rivers of pure water that does not alter which means that it does not change its color, smell or taste, and remains totally pure; and it has rivers of milk that also remains firm to its taste; and it has rivers of wine that is most soothing to drink without causing loss of senses; and it has rivers of wonderful honey which is clarified and not viscous that hinders its flow; and in addition, it has all types of fruits and such pardon from Allah that they would always remain in this beautiful surroundings with all peace as this is the place of returns to their good

deeds at the world; Al-Hamdu Lillah; note that these four are the best of drinks though wine at JANNAH is not to be confused with the wine at the world; it is not only most wonderful in taste but it also does not affect the senses adversely; note that though the usage of gold & silver is disallowed for the men among Muslims at the world and drinking of wine is disallowed for all Muslims at the world, yet they are allowed for all at JANNAH where they would be adornments to men even and most soothing refreshing drinks respectively for all residents of JANNAH; AAYAT-25 at Surah BAQARAH tells, "and convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say- this is what was given to us before; and they shall be given the like of it, and they shall have pure mates in them, and in them, they shall abide"; Al-Hamdu Lillah; the last part of the fifteenth AAYAT tells about the disbelievers that they would abide at the hell-fire where they would be made to drink extremely filthy boiling water that would rend their bowels asunder and even then, they would not achieve death; may Allah give all good persons TOFIQ to save themselves from this extreme punishment of the hell-fire; certainly, He only has the true authority; Al-Hamdu Lillah; AAYAT-16 tells about those who claimed to be Muslims yet they were not ready to fulfill those commands of Islam that they found much trying

to them; in these the most significant was the command of QITAL against the disbelievers when the situation asked for it; there were such persons in them who listened to the Prophet PBUH attentively but when they discussed matters with persons among those who had the knowledge of Torah, they confided in them that they take these teachings as very harsh that the Prophet PBUH has provided to them and they find that they are not feasible for them to follow; the AAYAT tells that they are such hypocrites on hearts of whom, Allah has set a seal that they are unable to understand the wisdom of His commands and they follow their low desires instead of following the commands of Allah, which seem harsh to them; in comparison, AAYAT-17 tells the virtues of the sincere Muslims, "and (as for) those who follow the right path (even accepting the command of QITAL where it becomes necessary), He increases them in guidance and gives them their guarding (against evil)"; AAYAT-18 criticizes the psyche of the disbelievers that they are totally oblivious of the fact that they are here at the world to live virtuously, and if the end of the world comes in sudden manner, they would be doomed to the hell-fire; the signs of the hour (the last day of the world) have taken place but if they face it in sudden manner, what space would they have to accept the Truth; note that the Prophet PBUH was the first sign of nearing of the end of the world as he was the last of Messengers of

Allah; Al-Hamdu Lillah; the last AAYAT of the Ruku tells the Prophet PBUH that he has to remain firm on the belief in TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord) and he shall always ask Allah for protection for any of his fault that he may show at spread of His message unintentionally, and he shall ask mercy for all the believing men and for all the believing women on their faults in deeds; and Allah knows the place where he moves about outside home and the place where he dwells in inside home; so He keeps watch over the Prophet PBUH at all times and places so that nothing hinders him from the fulfillment of his liability to spread the teachings of Islam; MA'EDAH-67 tells, "O Apostle - deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the disbelieving people (who intend to trouble the Prophet PBUH)"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

QITAL-The Third Ruku

20. And those who believe say: Why has not a chapter been revealed? But when a decisive chapter is revealed, and fighting is mentioned therein you see those in

whose hearts is a disease look to you with the look of one fainting because of death. Woe to them then!

21. Obedience and gentle word (both are contrary); but when the affair becomes settled, then if they remain true to Allah it would certainly be better for them.

22. But is it expected of you that if you hold back yourselves, you make mischief in the land and cut off the ties of kinship!

23. Those it is whom Allah has cursed so He has made them deaf and blinded their eyes.

24. Do they not then reflect on the Quran? Nay, on the hearts there are locks.

25. Surely (as for) those who return on their backs after that guidance has become manifest to them, the Satan has made it a light matter to them; and He gives them respite.

26. That is because they say to those who hate what Allah has revealed: We will obey you in some of the affairs; and Allah knows their secrets.

27. But how will it be when the angels cause them to die smiting their backs.

28. That is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds.

This Ruku points out the attitude of the hypocrites towards the command of QITAL in the Quran and

indicates the consequence to that attitude for them; note that at Madinah, there were some persons who were ready to accept those Islamic commands that seemed easy to them in practice but they were not prepared to take any of such Islamic commands that seemed hard to them in practice; this had been the manner towards Torah of the Bani-Israel too at ancient times and the hypocrites did confide to them about their rejection of the command of QITAL in practice; Surah BAQARAH had also pointed out the attitude of hypocrites at its second Ruku and it does explain much of this place here at Surah QITAL; the first AAYAT of the Ruku states that all who claim to be the believers in the Quran do ask for guidance to practice the Islamic commands but when the command of QITAL comes to them by any of Surah in clear terms, then the Prophet PBUH does find such persons in them who are given to hypocrisy, and who are horrified by this as if they are fainting by fear of death that is just round the corner; that attitude would lead them only to total dismay; AAYAT-21 tells that though they claim to be Muslims yet their practice is not according to the decent claim that they pronounce; however, when the time of trial comes and they do show their commitment to fulfill the command of QITAL, that still would cause things to become better for them as during the lifetime here, there is chance to make things better by taking-up the right attitudes in issues of concern,

according to Islam; Al-Hamdu Lillah; AAYAT-22 reads, "but is it expected of you that if you hold back yourselves, you make mischief in the land and cut off the ties of kinship"; this AAYAT essentially states that mischief (FASAD) would spread and even the close relatives would not care to welfare of each other, if Muslims hold themselves back from QITAL against those disbelievers who intend to hinder the teachings of the Quran to spread and to come into practice; this certainly is not expected of them as being the force of Allah, they have to see that the teachings of the Quran spread far & wide; Al-Hamdu Lillah; AAYAAT-23 to 26 tell about the hypocrites who intend to keep away from QITAL even at necessity, that Allah has cursed them in such manner that they have become unable to hear the message of the Quran and to see the right path; they do not ponder on the teachings of the Quran so this adverse attitude to it has caused their hearts to become unable to accept its message and follow the right path; they turn their backs to the guidance that tells them to fight the disbelievers, whereas they have got its clear awareness, as the Satan has made it seem to them that it is nothing to worry if they refrain from this guidance; AAYAT-25 ends providing the info that Allah has given them respite for some period but they would see the consequence to their adverse attitude, which they are taking lightly in the following of the Satan; AAYAT-26 gives the reason to their ruin plainly

by the statement, "that is because they say to those (among the Jews living near to Madinah) who hate what Allah has revealed (i.e. the Quran)- we will obey you in some of the affairs (i.e. they would not take QITAL against adversaries to Islam); and Allah knows their secrets (even if they try to hide them as much as possible for them)"; the last two AAYAAT of the Ruku tell that the hypocrites would get utmost punishment even at the world as they die, as they followed such ways which brought displeasure of Allah to them; they refrained from asking His pleasure so their deeds, that were seemingly good, became futile to them; these AAYAAT read, "but how will it be when the angels cause them to die smiting their backs; that is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

QITAL-The Last Ruku

29. Or do those in whose hearts is a disease think that Allah will not bring forth their spite?

30. And if We please, We would have made you know them so that you would certainly have recognized them by their marks and most certainly you can recognize them by the intent of (their) speech; and Allah knows your deeds.

31. And most certainly We will try you until We have known those among you who exert themselves hard, and the patient, and made your case manifest.

32. Surely those who disbelieve and turn away from Allah's way and oppose the Apostle after that guidance has become clear to them cannot harm Allah in any way, and He will make null their deeds.

33. O you who believe! obey Allah and obey the Apostle, and do not make your deeds of no effect.

34. Surely those who disbelieve and turn away from Allah's way, then they die while they are disbelievers, Allah will by no means forgive them.

35. And be not slack so as to cry for peace and you have the upper hand, and Allah is with you, and He will not bring your deeds to naught.

36. The life of this world is only idle sport and play, and if you believe and guard (against evil) He will give you your rewards, and will not ask of you your possessions.

37. If He should ask you for it and urge you, you will be niggardly, and He will bring forth your malice.

38. Behold! you are those who are called upon to spend in Allah's way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul; and Allah is Self-sufficient and you have need (of Him), and if you turn back He will bring in your place another people, then they will not be like you.

The last Ruku of the Surah continues mentioning the hypocrites that though they do think that their negative thoughts about QITAL would remain concealed yet the fact of the matter is this that Allah would certainly bring that at fore; Allah has the authority to mention such persons by names yet it is unnecessary because the Prophet PBUH can recognize them by their speech where they present excuses to avoid QITAL; Allah would certainly try all persons who claim to be Muslims so that those manifest clearly for all to see, who are truly among those who do take-up JEHAD (in the meaning of QITAL here) and show patience (determination to fight on till they finish all FITNAH from the world) when they face the enemy; the clear info of all who claim to be Muslims would then manifest to all of Muslims for certain; whoever turns away at that trying time from the command of Allah (i.e. QITAL) and opposes the Prophet PBUH after that command is wholly manifest to him, he would remain unable to harm the word of Allah but He certainly would make all his deeds, even if seemingly good, totally null and void; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAT-33 asks the Muslims to obey the commands of Allah and of His Messenger who provides them the manner to fulfill His commands; then only they would save their doings from going to waste; they must remain fully mindful that Allah would never forgive disbelievers because they live

upon disbelief, and in addition they stop others too to accept Islam, and they die in condition of disbelief; AAYAT-35 asks the Muslims not to show any slackness as to ask for peace when the forces against Islam had come in front of them; they need to fight in the best manner they can and Allah would help them at such occasion; this QITAL would benefit them most highly as Allah would not make any of their good deeds ineffective at AKHIRAT; note that asking the enemy for some peaceful treaty that does not degrade Muslims, before their challenge to Islamic teachings at the battleground, is feasible but when the combat is on, then to ask for peace means to show such slackness that is disallowed at such occasion; they need to lead the combat to such position where the enemy finds it better to ask Muslims for peaceful solution to the matter at hand; Al-Hamdu Lillah; AAYAT-36 tells about life at the world that it is nothing but idle sport and play if a person does not care that he/she has to answer Allah, the true Lord; Allah would give good returns at AKHIRAT to only those who truly believe and live firmly by His commands; this life at the world is an examination of all persons and they need to remain mindful of this even in the expenditure of their amounts; if He had asked for whole of their possessions at extreme trying times and have pressed them for it, they would have turned niggardly trying to find ways to avoid this command though Allah would have brought

their malice to this command at fore; but He asks them to spend a fraction of their amounts in His way at life at the world upon all those that are needy, especially upon those who do fight in His way; still, there are such persons among the Muslims who turn niggardly though this attitude to hold back possessions, when that only is a fraction of that, at such trying times for the Muslims actually falls against their own selves as it would cause extreme troubles ahead; by this attitude, the enemy to Islam may find ways to affect the Muslims adversely and cause hindrance for them to practice the teachings of Islam whereas this attitude would put such niggardly person surely at troubles at AKHIRAT; Allah does not need any particular peoples to fight for His cause but all persons do need His pleasure to achieve safety from troubles at AKHIRAT; so if those who claim themselves to be Muslims, turn back and do not challenge the enemy of Islam in all manners they are able to, He will bring in their place another such people, who would not turn their backs to His command on QITAL; note that the history does show explicitly that when the Muslims did show some slackness in the defense of Islamic teachings somewhere, Allah chose another people to come to Islam from some other place and by the will of Allah, they did stand to guard those teachings with caliber; one of the best examples for this is that when the eastern wild forces from Mongolia destroyed the vast area under the control of Muslims due to their

slackness in practice of the Islamic teachings, and killed many thousands of Muslims reaching Baghdad at 1258 AD, it happened that their descendants came to Islam afterwards; this happened because though they were extremely fierce warriors yet lacked the manner to run the vast administration that they had received by wars against the Muslims and moreover, they did not have any answer to the beautiful moral teachings of Islam; also, even after their defeat, the Muslims did not endorse their wild manner of living in practice and remained firm upon Islam; so their determination to keep to the Islamic teachings did bring those fierce warriors to Islam and they did become guards to its teachings most sincerely; this last AAYAT has the message that those persons who come to Islam as newcomers would understand its true worth and they would challenge the enemy of Islam persistently till there remains no FITNAH anywhere upon the face of the earth; note that AAYAT-9 at SAFF has declared clearly, "He it is Who sent His Apostle with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse"; certainly, He only has the true authority; Al-Hamdu Lillah.

Surah FATH

(Consists of 4 Ruku; H-6)

FATH-The First Ruku

1. Surely We have given to you a clear victory
2. That Allah may forgive you your faults those which are past and those which are to follow and complete His favor to you and keep you on the right path,
3. And that Allah might help you with mighty help.
4. He it is Who sent down tranquility into the hearts of the believers that they might have more of belief added to their belief-- and Allah's are the hosts of the heavens and the earth, and Allah is Knowing, Wise--
5. That He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is grand achievement with Allah
6. And that He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell-fire for them, and evil is the resort.
7. And Allah's are the hosts of the heavens and the earth; and Allah is Mighty, Wise.
8. Surely We have sent you as witness and as bearer of good news and as warner,

9. That you may believe in Allah and His Apostle and may aid him and revere him; and that you may declare His glory, morning and evening.

10. Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore, whoever breaks his oath, he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.

At its onset, Surah FATH tells most explicitly that Allah has provided the Prophet PBUH with a clear victory in the shape of the treaty of HUDAYBIYAH (that was the place adjacent to Makkah); Quraysh, the residents of Makkah, had stopped the Prophet PBUH and his companions to enter Makkah for UMRAH though that was against the traditions of Arabia at those times; at that time, it happened that the Prophet PBUH sent UTHMAN-RA as his envoy to negotiate matters with the Quraysh and as his return to HUDAYBIYAH took more of time than was expected, rumor spread that he has been killed by the Quraysh; so the Prophet PBUH took an allegiance from all his companions there, who were about 1500 in number, to fight on till death due to the gravest nature of this matter; note that the Muslims did not have any intention to fight a war against the Quraysh yet the turn of events led them to

such intention; afterwards, when it proved to be a rumor, the Prophet PBUH made this treaty with the Quraysh; though this treaty had few clauses that were seemingly averse to Muslims and due to that, his companions were not happy with this treaty, yet this was certainly huge victory for Muslims as its very occurrence denoted that the Quraysh had accepted Muslims as such force that had come to stay and it paved way for the conquest of Khyber just after it and the conquest of Makkah later on; note that Quraysh of Makkah claimed much high status at the lands of Arabia at those times; now, because of its significance in leading to these outstanding victories, it is termed in itself as the clearest of victories; also, the period of peace that it provided to all Muslims, where the Quraysh had assured them therein that they would refrain from wars against them for ten years ahead, enabled the Prophet PBUH to spread the teachings of Islam far and wide; as this was the particular liability of the Prophet PBUH that he had to spread the significant teachings of Islam to all peoples around, so the AAYAT ahead guarantees that whatever unintentional negligence which he may have shown at this necessary task in past, Allah forgives it and not only that, but if he shows any unintentional negligence even in the future too, He does forgive that even; by the spread of the teachings of Islam in the most peaceful environment from the sixth year of HIJRAH

to the last of the Prophet's life at the world, many thousands of people came to Islam whereas Surah NASR had provided subtle indication at Makkah that there would come such period at the lifetime of the Prophet PBUH when peoples would come to Islam in huge numbers; he would then have to prepare to depart from the world as he would have done his job well which is to provide the Islamic teachings to all peoples of the world (whereas his UMMAH would take on his task ahead), and so that would be the last period of his lifetime at the world; Surah NASR reads, "when there comes the help of Allah (for the spread of Islam in practice) and the victory (of it over the satanic arguments); and you see men entering the right path of Allah in companies (at most peaceful times); then celebrate the praise of your Lord, and ask His forgiveness; surely He is oft-returning (to mercy)"; Al-Hamdu Lillah; note here that contrary to what many of the western writers, who were most hostile to Islam, have written against Islam that it had mostly spread by aggressive QITAL (one of aspects of JEHAD), the factual position is that Islam had spread far and wide rapidly at the times of peace by its TABLIGH (another aspect of JEHAD) and the period of peace that the treaty of HUDAYBIYAH brought about, amply proves it; this Surah came to the Prophet PBUH on the way back to Madinah and soothed Muslims by telling them that this was actually huge victory for them and the

time ahead clearly showed this fact for all to see; certainly, Allah only has the true authority; Al-Hamdu Lillah; now, besides the ceasefire for ten years ahead between the Muslims and the Quraysh, the treaty stated that any person who defects the Quraysh and comes to the Muslims, shall be returned to Makkah whereas if any person defects the Muslims and comes to the Quraysh, shall not be returned to them; any of tribes which intends so, may enter into pact with the Muslims and any of them which intends so, may enter into pact with the Quraysh; the Muslims would return to Madinah this year but they might come to Makkah the next year to perform UMRAH when they would not display any of weapons and stay for three days at the city whereas the Quraysh would give them the space to perform UMRAH by retiring to mounts nearby, and they would not take any person to Madinah on their return after they perform UMRAH; it also stated that none of the sides would betray the other; the second AAYAT states explicitly that this period of peace would lead to the NEMAT of Allah, that is the living manner according to Islam, to come to completion and that would consolidate the position of the Prophet PBUH to remain upon and call towards the right path; so Allah would provide him such assistance that would lead him to gain control of vast area for Islam to establish itself in practice; note that this happened clearly in the next few years ahead; note also that at MA'EDAH,

Allah tells at AAYAT-3 that is among the very last AAYAAT to come to the Prophet PBUH, "this day have I perfected for you your DEEN and completed My NEMAT on you (i.e. such favor from Allah that the true Muslims live upon the Islamic teachings by awareness of the manner to practice those teachings with integrity, for AKHIRAT) and chosen for you Islam as DEEN (the Guidance to the right path to Allah that gives the principles to practice for every issue of life and the Muslims accept them so that they get the true success at AKHIRAT)"; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAT-4 tells that Allah sent SAKINAH (tranquility) into the hearts of the believers so their belief increased that their confrontation with the disbelievers has certainly provided them the most significant victory at HUDAYBIYAH; note that SAKINAH is the acceptance inside which comes by all attention towards Allah that the condition at hand, which seemingly is averse to benefits, would transform to bring utmost advantage; Al-Hamdu Lillah; Allah has got huge number of angels at the heavens and the earth and He is totally able to punish the hypocrites and the extreme disbelievers but He intends that the Muslims show their worth against them as life at the world is an examination to all persons for certain; AAYAAT-4 to 6 read, "He it is Who sent down tranquility into the hearts of the believers that they might have more of belief added to

their belief- and Allah's are the hosts of the heavens and the earth, and Allah is Knowing (so He records all good deeds of all good Muslims that they would certainly see at AKHIRAT), Wise (so He is taking the world on towards the destination He intends); that He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is grand achievement (i.e. the true success) with Allah; and that He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah; on them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell-fire for them, and evil is the resort"; note that there are two sections of the mankind which would clearly manifest at AKHIRAT as is clear from these AAYAAT at this first Ruku of FATH; Surah TAGHABUN-2 gives the info about them clearly, "it is He Who has created you (all of the mankind); and of you are some that are disbelievers, and some that are true believers: and Allah sees well all that you do"; Surah AHZAAB also tells about these two sections of the mankind there at AKHIRAT, at its last AAYAT that one of them would be of all the disbelievers, which would comprise of hypocrites and the polytheists, both men and women, whereas the other would be of the true believers among the mankind, both men and women, to whom Allah

would show utmost forgiveness and total mercy even at AKHIRAT; this is similar to the info that AAYAAT here at FATH provide, though first it mentions the true believers and then the disbelievers; certainly, Allah only has the true authority; Al-Hamdu Lillah; AAYAT-7 points out again, "and Allah's are the hosts of the heavens and the earth; and Allah is Mighty, Wise", this tells that where necessary, He would certainly provide extreme punishment to the disbelievers by His own authority; note that this AAYAT ends by the statement that Allah is AZIZ (Mighty), HAKEEM (Wise); AZIZ means that He provides for such happenings that keep the world to His will by His authoritative measures so no one becomes able to cause such deviation at the world that leads it away from His set manner for it that causes FASAD (high difficulties to work upon the Islamic teachings) for high length of period; He destroyed by events that are named as natural calamities, many such nations that had challenged His authority and were causing FASAD at the world; Surah ANKABUT has the AAYAT (that is AAYAT-40) where Allah tells us that "each one of them We seized for his crime; so in them, against some We sent a violent tornado (with showers of stones); some were caught by blast; some We caused the earth to swallow up; and some We drowned; it was not Allah Who injured them but they injured (and oppressed) their own souls"; and HAKEEM means that He indeed cares

well that all works of all His creation affect in such way that they fulfill only His will; Al-Hamdu Lillah; AAYAAT-8 & 9 give the info that Allah has sent His last Messenger Muhammad PBUH so that he provides testimony against those at AKHIRAT who had received the message of Allah from him and yet did not take the heed to believe in that; and so that he gives good news to all those who do accept that message at life at the world that they would receive JANNAAT, the gardens of paradise, at AKHIRAT because of their good belief; and so that he gives warning to those who are not prepared to believe that message at life at the world that they would get extreme punishment of the hell-fire at AKHIRAT because of their extreme arrogance; so the virtuous attitude is that all good persons who do get the message of Allah believe in Him and His last Messenger, and aid him at difficult times and revere him when there are such people who try to debase his name without any care to see what good morality he has provided to all persons of the world; all good persons need to declare the glory of Allah, morning and evening, with all sincerity towards Him; Al-Hamdu Lillah; the last AAYAT of the Ruku reads, "surely those who swear allegiance to you, do but swear allegiance to Allah; the hand of Allah is above their hands; therefore, whoever breaks his oath, he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward"; this

refers to the allegiance, which is named as BAYTE-RIDHWAN, which the companions of the Prophet PBUH gave to him to fight till death when the rumor of the murder of UTHMAN-RA reached them; note that for some person to show allegiance to someone needs taking his right hand into his own right hand, whereas his own hand remains beneath the hand of that person to whom he gives allegiance by words of BAYT (the allegiance); as BAYTE-RIDHWAN occurred in this manner so Allah states here that though the hand of the Prophet PBUH remained above hands of his companions who gave their allegiance to him yet the hand of Allah remained even above the hand of the Prophet PBUH; he is the Messenger of Allah so the companions of the Prophet PBUH actually gave this allegiance to Allah, the true Lord; however, this does need some noting at this juncture that for the occurrence of any BAYT, taking hands of each other is not something necessary; Al-Hamdu Lillah.

FATH-The Second Ruku

11. Those of the dwellers of the desert who were left behind will say to you: Our property and our families kept us busy, so ask forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control anything for you from Allah if He intends to

do you harm or if He intends to do you good; nay, Allah is Aware of what you do:

12. Nay! you rather thought that the Apostle and the believers would not return to their families ever, and that was made fair-seeming to your hearts and you thought an evil thought and you were a people doomed to perish.

13. And whoever does not believe in Allah and His Apostle, then surely We have prepared burning fire for the disbelievers.

14. And Allah's is the kingdom of the heavens and the earth; He forgives whom He pleases and punishes whom He pleases, and Allah is Forgiving, Merciful.

15. Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us that we may follow you. They desire to change the word of Allah. Say: By no means shall you follow us; thus did Allah say before. But they will say: Nay! you are jealous of us. Nay! they do not understand but little.

16. Say to those of the dwellers of the desert who were left behind: You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, Allah will grant you a good reward; and if you turn back as you turned back before, He will punish you with a painful punishment.

17. There is no harm in the blind, nor is there any harm in the lame, nor is there any harm in the sick (if they do

not go forth to combat the enemy); and whoever obeys Allah and His Apostle, He will cause him to enter gardens beneath which rivers flow, and whoever turns back, He will punish him with a painful punishment.

This Ruku commences by providing the info beforehand about those villagers who claimed to be Muslims and who lived around Madinah; they displayed their hypocrisy and did not come to UMRAH with the Prophet PBUH though he had told them to accompany them; AAYAAT tell about them that they would make excuses as the Prophet PBUH returns to Madinah, that their properties and their families needed their attention which occupied them so they are rightful that the Prophet PBUH asks Allah to forgive them; the fact of the matter is this that they thought that the Prophet PBUH and the true Muslims that have accompanied him, would not come back to Madinah as they would lose their lives going to Makkah; they thought that the Quraysh would challenge the Muslims and they had the power to end their strength as they arrive at Makkah, even if they have no intention to fight the Quraysh; but this did not happen, rather their hypocrisy did come in open and they saw their need to make excuses; their excuses are useless for them as they would perish getting their punishment even at the world; whoever claims to be among the Muslims yet does not have

sincerity in his belief and denies to put the command of Allah in practice, then He has prepared the hell-fire for such disbelieving persons so that they get their punishment even at AKHIRAT; they had asked the Prophet PBUH to ask Allah to show mercy to them so AAYAT-14 answers them, "and Allah's is the kingdom of the heavens and the earth; He forgives whom He pleases and punishes whom He pleases, and Allah is Forgiving, Merciful"; this tells that Allah would show mercy only to those among them for whom He intends to provide even more space to show their worth for the practice of Islam but even the asking of the Prophet PBUH would not get His mercy to any such person for whom He does not intend for it; certainly, He is Forgiving so He would forgive the wrong of those among them for whom He intends and He is Merciful so He would provide the necessary space to all such persons so that they do compensate for the wrong that they had committed; AAYAT-15 tells about the response of the villagers who had shown hypocrisy, when they had been stopped from accompanying the Prophet PBUH and the true Muslims, to Khyber; though they had refused to accompany the Prophet PBUH to Makkah yet they intended to accompany him to Khyber as seeing the physical strength of Muslims, they thought that their lives are not threatened there and they would get some good share from the spoils of Khyber; it reads, "those who are left behind (when the Muslims have traveled to

Makkah) will say when you set forth for the gaining of acquisitions (at Khyber)- allow us that we may follow you; they desire to change the word of Allah (that they would not accompany the true Muslims to Khyber as Allah had told the Prophet PBUH and he told them all); say- by no means shall you follow us (to Khyber); thus did Allah say before (that they have shown such cowardice that now they would not come at this significant occasion with the true Muslims and any such occasion ahead unless there comes some evidence for them that they are sincere to Islam); but they will say (seeing it from their own erroneous perspective)- nay! you are jealous of us (i.e. the true Muslims do not want them to get any of possessions from Khyber)- nay! they do not understand but little (that even if their presence benefits their selves by some worldly assets, it may cause adverse impression on the true Muslims who had stood firm at the trying occasion when they were asked for allegiance to fight till death)"; note that only the true Muslims, who had accompanied the Prophet PBUH for UMRAH towards Makkah, accompanied him to Khyber; AAYAT-16 asks the Prophet PBUH to give them the info that very soon they would receive such occasion which would enable them to show repentance and to show that they do have sincerity for Islam; so Allah would provide the space to them to make things better for them as it would happen that they would soon be invited to fight against such

people who would have mighty prowess and the Muslims would be required to fight against them until they submit either by paying JIZYAH or by accepting Islam; this indicates the Roman empire that was highly equipped by arms of warfare with much trained personnel to fight any challenge against their empire most professionally; the Muslims arose to such status, even in the life of Muhammad PBUH, the last Messenger of Allah, that they did challenge the Roman empire by the expedition of TABUK and after him, they did end their control of the lands of Arabia and established their rule all over it effectively; the AAYAT tells that if they do show their obedience then, and do show that they do not fear the strength of the enemy where they take-up QITAL for Allah upon them against the enemy, then He would provide them good reward even at life at the world; but if they turn back when they face that enemy or/and do not accompany the true Muslims against them as they had refused at the occasion of UMRAH to Makkah, then He will punish them by the most painful punishment even at the world; certainly, He only has the true authority; Al-Hamdu Lillah; the last AAYAT of the Ruku exempts those persons from the combat against the enemy who have genuine reason to hold themselves back from it; it reads, "there is no harm in the blind, nor is there any harm in the lame, nor is there any harm in the sick (if they do not go forth to combat the enemy); and (those

who are fit to fight the enemy, so from among them) whoever obeys Allah and His Apostle (to fight on the enemy till FITNAH ends), He will cause him to enter gardens beneath which rivers flow, and whoever turns back, He will punish him with a painful punishment (not only at AKHIRAT but even at his life at the world)"; certainly, He only has the true authority; Al-Hamdu Lillah.

FATH-The Third Ruku

18. Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility on them and rewarded them with a near victory,

19. And many acquisitions which they will take; and Allah is Mighty, Wise.

20. Allah promised you many acquisitions which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on the right path.

21. And other which you have not yet been able to achieve Allah has surely encompassed it, and Allah has power over all things.

22. And if those who disbelieve fight with you, they would certainly turn (their) backs, then they would not find any protector or a helper.

23. Such has been the course of Allah that has indeed run before, and you shall not find a change in Allah's course.

24. And He it is Who held back their hands from you and your hands from them in the valley of Mecca after He had given you victory over them; and Allah is Seeing what you do.

25. It is they who disbelieved and turned you away from the Sacred Mosque and (turned off) the offering withheld from arriving at its destined place; and were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge-- so that Allah may cause to enter into His mercy whomsoever He pleases; had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment.

26. When those who disbelieved harbored in their hearts (feelings of) disdain, the disdain of (the days of) ignorance, but Allah sent down His tranquility on His Apostle and on the believers, and made them keep the word of TAQWA, and they were entitled to it and worthy of it; and Allah is Cognizant of all things.

This Ruku states the term SAKINAH (tranquility) at both its first and its last AAYAT so, with AAYAT-4 of this Surah, it occurs three times at it; note that Surah TAUBAH states this term two times that are at its AAYAT-26 (where it relates to telling of the tranquility upon the Prophet PBUH and the true Muslims at the day of battle of HUNAYN) and its AAYAT-40 (where it relates to telling of the tranquility upon the Prophet PBUH when he and his companion Abu-Bakr had taken shelter at the cave of THAUR at the time of HIJRAT to Madinah while the disbelievers were searching for them frantically); at all places, it relates to such situation where the sincere Muslims had got into severe difficulty as the disbelievers seemingly had such an edge over them that clearly threatened their lives; at all such times, Allah helped the true Muslims by His significant assistance by His angels that ultimately got them evident victory over all the disbelievers who intended to end the impression of Islam; Al-Hamdu Lillah; the term SAKINAH also comes at BAQARAH-248 when Samuel-AS, the Prophet in the Bani-Israel, had told them that the sign for the authority of TALUT (Saul) over them is that very soon, they would receive the huge trunk that they had lost in which, there is SAKINAH (here it means blessing from Allah) for them and in which, there were few relics of Moses-AS and Aaron-AS; now, those

who had that huge trunk at that time, thought that it was putting some bad spell on them and it was the reason to their ills so they put it into a cart that was dragged by bulls and the angels took it and led it to the place of the Bani-Israel by the command of Allah; the sincere warriors in the way of Allah among them, that were only about 315 against the huge number of the enemy, had made DUA (supplication) to Allah to pour SABR upon them (so that they do not care for the physical life) and to make them firm at the battleground (so that whatever comes they fight on without turning their backs) and to provide them victory over the disbelievers; after that, they did achieve victory against the enemy (JALUT i.e. Goliath and his forces) which enabled them to establish their own kingdom under the good command of TALUT; Al-Hamdu Lillah; AAYAAT-18 to 23 at the Ruku read, "certainly, Allah was well pleased with the believers when they swore allegiance (i.e. BAYTE-RIDHWAN) to you (O Prophet PBUH) under the tree (at HUDAYBIYAH), and He knew what was in their hearts (i.e. He knew that they were most sincere in their commitment to fight the disbelievers till their deaths), so He sent down SAKINAH (tranquility) on them and rewarded them with a near victory (i.e. victory at Khyber); and many acquisitions which they will take (ahead); and Allah is Mighty (so He provides for such happenings that keep the world to His will by His

authoritative measures so no one becomes able to cause such deviation at the world that leads it away from His set manner for it that may cause FASAD for high length of period), Wise (so He indeed cares well that all works of all His creation affect in such way that they fulfill only His will); Allah promised you many acquisitions which you will take, then He hastened on this one (i.e. Khyber) for you and held back the hands of men from you (that they remained unable to fight the Muslims at HUDAYBIYAH, at Khyber, at the conquest of Makkah, because of the awe that Allah has put inside them for the true Muslims), and that it may be a sign for the believers (that practicing of the Islamic commands does give amazingly good power to Muslims) and that He may guide you (i.e. He may keep the Muslims firm) on the right path (i.e. the path of Islam); and other (i.e. the victory other than the victory at Khyber which means the conquest of Makkah) which you have not yet been able to achieve (though) Allah has surely encompassed it (so the Muslims would get that at its due time), and Allah has power over all things; and if those who disbelieve fight with you, they would certainly turn (their) backs, then they would not find any protector or a helper; such has been the course of Allah that has indeed run before (so whoever combats against the true Muslims at the battleground when the Prophet PBUH is in them at command at such crucial occasion, Allah would certainly destroy them as

He has destroyed the nations before who had challenged His apostles), and you shall not find a change in Allah's course"; note that the victory at Khyber and the conquest of Makkah, both did occur without bloodshed; certainly, Allah only has the true authority; Al-Hamdu Lillah; the next AAYAT gives the info that Allah made such provision that no fight takes place at HUDAYBIYAH so that the treaty of peace between the Muslims and the disbelievers does come to take place there; so He stopped them to harm the Muslims in any manner and stopped the Muslims to harm them by combat in any manner; note that there did not occur any armed fight at HUDAYBIYAH but this AAYAT specifically refers to the incident that took place there before the occurrence of the treaty of peace, that some armed group from among the disbelievers conspired to kill the Prophet PBUH but his companions saw them and captured them; when they were presented to the Prophet PBUH, he pardoned them and set them free as he did not intend for any fight there; AAYAT-25 gives the reason explicitly why Allah provided for such situation that there occurs no fight between the Muslims and the disbelievers; it tells that there are still many of Muslims at Makkah that include both men and women, whom the Muslims coming from Madinah do not yet know; there was highest of probability that they may have inflicted death upon them without knowledge which may have led them to

some most negative consequence as to finish-off the space for any person who has shown his inclination to live upon Islam, is highly sinful whereas Allah causes to enter into His mercy whomsoever He pleases; if these both had been clearly separated one from another and the Muslims would have targeted the disbelievers only, then Allah would surely have punished those who disbelieved from among them with the most painful punishment; this would certainly have taken place because they had not only disbelieved in the authority of Allah but they had also turned the true Muslims away from the Sacred Mosque and they had caused such situation that the sacrificial animals that the Muslims had brought with them, did not come to their destined place; the last AAYAT of the Ruku reads, "when those who disbelieved harbored in their hearts (feelings of) disdain, the disdain of (the days of) ignorance, but Allah sent down His SAKINAH (i.e. tranquility from Him) on His Apostle and on the believers, and made them keep the word of TAQWA, and they were entitled to it and worthy of it; and Allah is Cognizant of all things"; note that "the disdain of ignorance" means their prejudice to erase the word AR-RAHMAN (the Most Compassionate) at the documentation of the treaty which was mentioned there, attached to the name of Allah, because they did not recognize Him by that name; they also asked to erase the phrase "the Messenger of Allah" from it that

was affixed to the name of Muhammad PBUH; as for TAQWA, note that it is the peaceful condition at inside which comes by the righteous belief in Allah and commitment of good deeds according to it; note also that "the word of TAQWA" means here to declare the glory of Allah morning & evening with belief in Him sincerely that He only is the true Lord; so it asks the Muslims to be most grateful to Allah; certainly, He only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah.

FATH-The Last Ruku

27. Certainly Allah had shown to His Apostle the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear, but He knows what you do not know, so He brought about a near victory before that.

28. He it is Who sent His Apostle with the guidance and the true path of life, that He may make it overcome the paths of life, all of them; and Allah is enough for witness.

29. Muhammad (PBUH) is the Apostle of Allah, and those with him are most harsh against the disbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace

from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Torah and their description in the INJIL; like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the disbelievers on account of them; Allah has promised those among them who believe and do good, forgiveness and great reward.

The statement given at the first AAYAT of this Ruku, needs to see that the Prophet PBUH had seen a dream that showed that he and his companions are performing UMRAH at the Sacred Mosque at Makkah in EHRAAM (the specific clothing that is worn at this noble occasion); as Allah shows only true dreams to His Prophets, so he and his companions set out for UMRAH to Makkah but we all have studied at this Surah FATH that they were stopped at the site of HUDAYBIYAH as we have read at this Surah; this led few of his companions to ask what happened that his dream did not come to take place in practice; the AAYAT answers this query that Allah has certainly shown him the dream that is true which certainly would take place though not this year but the next; note that to give the actual timing of dreams, even if they are most true ones, is quite some task and this AAYAT does declare it clearly;

however, dreams when they relate to future, they often relate to the near future; the AAYAT states, "certainly Allah had shown to His Apostle the vision (at his dream) with truth- you shall most certainly enter the Sacred Mosque, if Allah pleases (this means that He does), in security, (some) having their heads shaved and (others) having their hair cut (as both are allowed at the rituals of UMRAH), you shall not fear (i.e. the Muslims would perform it in most peaceful situation), but He knows what you do not know (that the treaty that they have managed to get from the Quraysh at this occasion, is certainly most significant), so He brought about a near victory (of Khyber instead, that consolidated their position at Madinah and places near to it) before that (which Muslims would certainly perform)"; note that the next year, the Muslims did perform UMRAH which is named as QADHA (in compensation) and it was performed in the most peaceful environment for them at the holy city of Makkah; certainly Allah only has the true authority; Al-Hamdu Lillah; the next AAYAT reads for the spread of Islam, "He it is Who sent His Apostle with the guidance and the true path of life, that He may make it overcome the paths of life, all of them; and Allah is enough for witness"; note that the part in the AAYAT - "He it is Who sent His Apostle with the guidance and the true path of life, that He may make it overcome the paths of life, all of them" - has come also at two

other places of the Holy Book Quran that are Surah TAUBAH-33 and Surah SAFF-9; note that by use of the term DEEN (the path of life) in this AAYAT for the true path of life (Islam) and for the paths of life, all of them (wrong paths), in singular at both places has the delicate indication that inside of the man does not incline to any wrongs by the nature he comes at the world (i.e. FITHRAT); it seems that though the first JAHILLIYAT (the period of extreme ignorance that was prevalent in the known world of yore) ended mostly by QITAL (the armed combat that is one of aspects of JEHAD), yet this second JAHILLIYAT that prevails at these current times all over the world, would end by the continuous effort in TABLIGH (the spread of the teachings of Islam verbally and in writing that also is one of aspects of JEHAD) insha-Allah, especially when the woman realizes the reservation that she has to adhere to, by the teachings of Islam; however, the first aspect among the three aspects of JEHAD is MUJAHIDA (living by the commands of Allah individually at any given situation as best as possible sincerely); read also the supplementary note after the note at the sixth Ruku of Surah HAJJ; Al-Hamdu Lillah; the last AAYAT of the Ruku, which also is the last AAYAT of the Surah, commences by the statement that Muhammad PBUH is the Apostle of Allah and this, Allah has stated here because the disbelievers had asked to erase the phrase "the Messenger of Allah"

from the documentation of the treaty, which was affixed to his name; so Allah declared here that even if they deny, Muhammad PBUH is certainly His last Messenger; this AAYAT also tells ahead the merits of SAHABA (the companions of the Prophet PBUH) that though they are most harsh against the disbelievers yet they are most compassionate among themselves; and they declare the glory of Allah morning & evening so they do praise Allah all the time by bowing down and prostrating to Him; the good mark of their obedience to Allah is evident at their good faces and Torah (the holy Scripture that Allah gave to Moses-AS) and INJIL (the speech of Jesus-AS that has wisdom by the blessing of Allah) both have acknowledged their merits; the SAHABA of the Prophet PBUH are like the seed-produce that is very weak at the beginning but with time, it becomes strong and stands on its stem firmly which pleases the sowers of that; this tells that from their weakness, the SAHABA-RA have risen by the practice of Islamic teachings by the blessing of Allah, to such status where they are wonderfully able to challenge the disbelievers most powerfully; the last part of the last AAYAT gives the info that Allah has promised those among them who believe and do good (and evidently, they all do have this merit), forgiveness at life at the world on their unintentional wrongs, and great reward at the Day of Judgment; most certainly, He only has the true authority; Al-Hamdu Lillah.

Surah HUIJURAAT

(Consists of 2 Ruku; H-7 & 8)

HUIJURAAT-The First Ruku

1. O you who believe! be not forward in the presence of Allah and His Apostle, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing.
2. O you who believe! do not raise your voices above the voice of the Prophet (PBUH), and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive.
3. Surely those who lower their voices before Allah's Apostle are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and great reward.
4. (As for) those who call out to you from behind the private chambers, surely most of them do not understand.
5. And if they wait patiently until you come out to them, it would certainly be better for them; and Allah is Forgiving, Merciful.
6. O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.

7. And know that among you is Allah's apostle; should he obey you in many a matter, you would surely fall into distress, but Allah has endeared the true belief to you and has made it seemly in your hearts, and He has made hateful to you, disbelief and transgression and disobedience; these it is that are the followers of the right path.

8. Due to grace from Allah and due to favor; and Allah is Knowing, Wise.

9. And if two parties among the true believers, quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably.

10. The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you.

Surah Hujuraat beautifully guides the true Muslims to the best of social values that they have to adhere to, for the sake of keeping to the Islamic manner of living collectively at the Islamic environment; Al-Hamdu Lillah; so it is all about the virtuous attitudes that the Muslims have to present at the Islamic environment so as to keep their solidarity intact; note that Hujuraat

means the private quarters where the wives of the Prophet PBUH resided and those were adjacent to the Masjid; the first AAYAT of the Surah is the basis to the true belief as the true Muslim is that person who has surrendered to Allah, the true Lord, that he/she would live his/her life according to His commands as the Quran guides him/her for which he/she would care to obey the Prophet PBUH to the best of his/her ability; in other words, the true Muslim has to see to the commands of Allah that are in the Holy Book Quran whereas the authentic Ahadith clearly show how to put them into practice; the next four AAYAAT guide the true Muslims to check how they address the Prophet PBUH as he is at such spiritual status among them, where their speech even shall unmistakably denote their utmost respect for him; and if they disrespect him by their speech, it would lead to such outcome that their virtuous deeds even, would become null & void; note that some villagers from the tribe of BANI-TAMIM visited the Prophet PBUH and generally, like other of villagers then, they also had extreme coarse manners in their speech and in their doings; when they arrived at the Masjid in afternoon, the Prophet PBUH had retired to one of the quarters there for some rest therein; they did not wait for him to come out to them but called him out by his name in their ordinary rough way with raised voices; these AAYAAT, from AAYAT-2 to AAYAT-5, warned all of the Muslims upon such crude

attitude towards the Prophet PBUH; so AAYAT-3 appreciates those who speak to the Prophet PBUH softly with necessary voice only to express their object and this also implies that they follow his direction when they get it in some concerned issue clearly, without any insistence upon their own viewpoint on that; whoever keeps check on his speech towards the Prophet PBUH, keeping his good address towards him to necessity and with necessary soft tone of voice, Allah keeps him firm on TAQWA and all such persons shall have forgiveness from Him on their wrongs and most significant of rewards; the Surah has stated in clear terms ahead at its second Ruku that the standard for the true success is to achieve TAQWA that is the attitude of the heart which asks all the Muslims to fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope towards Him that He would keep them safe from the Satan at all times and at all places; so every person needs to care to live as righteous believer in the fundamental teachings of Islam with virtuous deeds so that he/she does not lose the opportunity to show his/her worth for JANNAH at AKHIRAT and so that he/she is not put into the hell-fire as Allah would certainly fulfill His word; this good care to all attitude would lead the good person to get the pleasure of Allah, the true Lord; Al-Hamdu Lillah; these four AAYAAT read, "O you who believe! do not

raise your voices above the voice of the Prophet (PBUH), and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive; surely those who lower their voices before Allah's Apostle are they whose hearts Allah has proved for TAQWA (so when they get clear direction of the Prophet PBUH on some issue of concern, they do accept it for practice); they shall have forgiveness (on some negligence of good deeds) and great reward (on their virtuous practice of all good deeds); (as for) those who call out to you from behind the private chambers (i.e. the quarters there), surely most of them do not understand (the refined manner to address the Prophet PBUH); and if they wait patiently until you come out to them, it would certainly be better for them; and Allah is Forgiving, Merciful (for them as they naturally have this coarse manner in speech without any intention to disrespect the Prophet PBUH, though they need to control this manner with care to refine it to necessary level when they address him)"; Al-Hamdu Lillah; AAYAT-6 provides a significant ruling on such info which asks for some immediate defensive action but it does need confirmation for its authenticity, that it shall not be taken on face and the concerned people at authority shall necessarily verify it before taking any due action on that; note that the Prophet PBUH sent a man as envoy to one of such tribes that had come to Islam, for the collection of ZAKAH; as they

came to know that the Prophet PBUH has sent someone towards them for the collection of ZAKAH, they waited for him outside their town to welcome him; now, the man whom the Prophet PBUH had sent to them, was from a tribe that had enmity to this tribe at the period of ignorance and when he saw them gathered outside from some distance as he reached there, he misjudged the situation and thought that they have gathered with the planning to kill him then & there; he immediately returned to the Prophet PBUH with the info that the tribe has left Islam with the intention to challenge it; this was serious matter and the Prophet PBUH commanded Khalid ibn Waleed to take some necessary force and challenge them at the battleground; however, he wisely told Khalid-RA to assess the situation before any action that he takes by force against them; so when he reached there with his force, he saw that they had no intention to challenge Islam rather they were most prepared to pay their ZAKAH so he reported their actual position to the Prophet PBUH and the issue was settled peacefully; AAYAT-6 reads, "O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done"; note that though it was a mistake on the side of the envoy yet he is mentioned here as FASIQ (evil-doer; most sinful) due to the magnitude of his mistake and it implies that he should have cared to address it somehow, at that

very place where he saw them gathered outside their town; at these current times, the flow of communication is swift by aid of technical gadgets yet even today, it is likely that misjudgment does occur at some crucial issue that needs immediate defensive action so this ruling to verify the issue before any due action, is most valid even at these current times where the absence of it may bring amazingly huge loss of lives and property; Islam also rules clearly that there has to be extreme care that such info that relates to shameful things, is not circulated among the masses; AAYAT-19 of Surah NOOR reads, "surely (as for) those who love that shameful things should circulate respecting those who believe (by any manner that spreads info among people), they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know (that how the unchecked mention of these things even, cause these things to affect the surroundings adversely)"; so AAYAT-6 of HUKURAAT and AAYAT-19 of NOOR respectively ask Muslims to check attitudes, that fake info does not cause any injustice due to misjudgment, and nothing of any info circulates among the masses which is shameful by nature, as such presentation time & again may cause weakening in avoidance of the immoral substance in it by the masses; so this check would assist avoidance respectively at the Islamic environment, of the spread of injustice among the persons at some authority and of

the spread of shameful attitude among the masses, insha-Allah; at these current times, due to ignorance of the Islamic directions, the electronic media (which includes the TV and the social media) enhances these differences among the Muslims, knowingly & unknowingly, by their presentations that comprise of much faulty discussions; TV especially needs to care much about the Islamic rulings as many of anchors at the management of talk-shows present such questions that lead to differences and only seldom they try to get the clarification on dispute from any such participant who is capable to provide that with authenticity; this shows their low professional caliber (and their little tolerance to issues) as if they want to press their own viewpoint that carries discord towards the issue at hand rather than provide the real status of the issue at hand; they mostly do this to get a good rating in views to their talks with total disregard to the teachings of Islam; note well that all differences that arise causing much of disunity among Muslims at the religious practice or at the political scenario, are due to the ignorance of the true aim of life that only is to worship Allah, the true Lord; certainly, we all have to answer for our belief and our deeds at HASHR, the first day of AKHIRAT (the true life after this life) as the Messengers of Allah have told us clearly in accordance to the virtuous guidance that Allah provided to them; see also the supplementary note which I, MSD,

have provided just after this note; Al-Hamdu Lillah; the next two AAYAAT appreciate the Prophet PBUH upon his manner of dealing with issues at hand (and they also appreciate SAHABA, the companions of the Prophet PBUH) and though this appreciation of the Prophet PBUH is in general terms yet it is fair to take it specifically too in context of his good dealing with the issue of the misjudgment that might have caused extreme loss to lives & property of men; these couple of AAYAAT read, "and know that among you is Allah's apostle; should he obey you in many a matter, you would surely fall into distress, but Allah has endeared the true belief to you (all companions of the Prophet PBUH) and has made it seemly in your hearts (i.e. the hearts of those of his companions who are most attentive to Allah), and He has made hateful to you (all of his companions), disbelief and transgression and disobedience; these it is that are the followers of the right path, due to grace from Allah (specifically to the Prophet PBUH as He has granted him the liability to spread His message to all peoples) and due to favor (in general from Him to all sincere Muslims); and Allah is Knowing (of all doings), Wise (to see how they impress the goings around)"; Al-Hamdu Lillah; AAYAT-9 has such direction which asks the Muslims for solidarity at all times and at all places; it tells all Muslims to make peace among such factions among them who have challenged each other ignorantly; there are few

significant points to note here and that I, MSD, would take-up presently insha-Allah; the direction that the AAYAT provides to the Muslims is that - "and if two parties among the true believers, quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably" - the first of significant points to note here is that this direction asks the relevant Muslims to become arbitrators to make peace among two sides of the true Muslims who have disputed with each other, whereas both have their respective reasoning to their stance, that they present as not having anything which is against Islam; being true Muslims, though they have quarreled with each other, they would not go to war against each other unless both of them are not much significant by quantity so then even a forceful physical combat is possible among them but the direction of the AAYAT in focus, relates to such parties in the true Muslims who do have significance and then who do oppose each other though they would preferably avoid taking weapons against each other to their utmost patience; this makes clear that if these parties are not sincere to the teachings of Islam in their respective practice, even if they claim to be Muslims, the relevant Muslims in general are not liable to make peace among

them as the direction at this AAYAT does not relate to such parties at quarrel; the second point is that this direction asks the arbitrators among the Muslims to fight forcefully (even by weapons if they deem fit) against the side that rebels against the other though the rebellious side may not necessarily take weapons against the other side, yet it may cause such situation for the other side that it finds living at ease utmost difficult, with little option to answer the rebellious side fittingly to keep convenience in their own living; the third point is that this direction asks the arbitrators among the Muslims that they come to their verdict by keeping to the commands of Allah according to justice and according to care to compensation of losses of both, when peace is restored between both sides to an acceptable extent; the fourth point is that this direction asks the arbitrators among the Muslims who intervene into the dispute of these two substantial sides of Muslims that they must have the necessary martial power to answer the unjust among these two, according to the magnitude by which that unjust side may put-up any challenge to them, without any fear to cause damage to the common people who have taken no part in the ongoing dispute; the fifth of significant points to note here is that this direction asks the arbitrators among the Muslims to indicate clearly the side that is totally unjust among these two sides of Muslims in dispute, by clear reasoning in this issue

according to the teachings of Islam; Al-Hamdu Lillah; for the first point, note that Imam MAALIK has stated such words which suggest that if both sides, who claim to be Muslims, are unjust then let one of them punish the other and then the third would rise from among them, who also would be unjust, who would punish both of them; certainly, Allah only has the true authority; Al-Hamdu Lillah; the last AAYAT of the Ruku expresses beautifully that solidarity among the true Muslims is one of the most significant traits of them (as they are bothers to each other) so whereas they would see at all times and places that this is not damaged from the enemy in any manner, they would take care to their utmost capacity that it is not impaired even by doings of the Muslims themselves; it reads, "the believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you"; certainly, He only has the true authority; Al-Hamdu Lillah.

Supplementary note on Surah HUKURAAT

Note about Islam that it is the most integrated system of life (but not totalitarian) as the fulfillment of its significant commands that Allah has given to the man, leads to the highest satisfaction to the self as it is complementary to the voice inside; if the Muslims practice those Islamic commands that are its basic

practical commands especially the five pillars of Islam which the SUNNAH has explicitly asked for, they would provide good spiritual strength to all of them for certain; Al-Hamdu Lillah; these five are reciting much the name of Allah with remembrance that Allah is the only true Lord and Muhammad PBUH is His last Messenger, SALAH, ZAKAH and also other of provisions to the needy, SIYAM and HAJJ; in addition, they shall take-up in their practice all three aspects of JEHAD that are MUJAHIDA (keeping the base desires that are at inside in control by attention towards Allah with practice of the five pillars of Islam sincerely), TABLIGH (spreading the teachings of Islam far and wide by the Quran with its elaboration by SUNNAH) and QITAL (defending of the territory by martial strength where Islam has its hold so it also defends the teachings of Islam when it is challenged by the enemy); note here that it is unfeasible to take-up QITAL by attacking the disbelievers at this current era as it has such conditions for the Muslims to see that certainly are not easy for them to fulfill in this current era; see also the note at the twenty-sixth RUKU of Surah BAQARAH for AAYAT-216; the true Muslim person, both male & female, has to remain steadfast upon Islam so he/she shall have his/her total attention towards Allah with commitment to all the mentioned practice keeping to Sunnah of the Prophet PBUH whom he/she has to respect most highly; in

addition, he has to care about the edibles he takes-in, about the cleanliness of the body, about the agreements he commits to, about the limitations that he has when Allah has provided him with some authority over his people, about the field of economics (where he has to see that he avoids interest in all transactions), about the matters that relate to living by justice and by social good norms that Islam appreciates (so he has to avoid degradation of any person by his speech too as Allah would certainly hold him liable for that too); so the Islamic teachings for justice would always keep the Muslim person far-away from unjust attitudes in all matters and the Islamic teachings for morality would always keep the Muslim person far-away from shameful attitudes in all matters; living by this virtuous manner, insha-Allah he would get the true living manner of the true Muslim in the true Islamic environment; Al-Hamdu Lillah; note that Islam asks most emphatically to appreciate the social values that ask for respect of all fellow beings especially for respect of those who claim categorically that they surely are Muslims and Surah HUIJURAAT is most explicit on this issue; nobody is perfect and it is for the good law of the Islamic land to see and punish those who have taken-up crimes so those who know adversity of such persons, may provide their testimony at the court of law if they are asked for it; the problem today is that the people generally go in many fields of economic activity by intense competition

whereas Islam does not appreciate this competing attitude among the Muslims; these fields, where they compete with each other for economic activity, especially include the field of administration by the name of free democracy, the field of generating finances by the name of free manner of making transactions and the field of providing info with the aid of electronic media to the people by the name of free speech; so note about these three fields that, though democracy is much near to Islam for administration, it shall necessarily reject the two erroneous concepts at the Islamic set-up that the west has attached to democracy; these are the concept of secularism (as the Islamic administration is certainly not rightful to make any law that is repugnant to the basic teachings of Islam) and the concept that the man is but an animal (as the Islamic administration is certainly not rightful to ignore the spiritual side of the man); it shall see that no actual competition takes place among the Muslims in the making and running of the administration and so it shall conduct elections even in such way that only those Muslim persons do come at the administrative posts that are QAVI (capable for the execution of their work in the Islamic manner) and AMIN (most trustworthy by character) clearly; whatever competition that does take place at this set-up, would be in matters that are MUBAH (where taking of any side of the discussion is not against Islam); read also my writing "The Islamic

Guidelines" at the net; Al-Hamdu Lillah; in the field of economics which deals with finances, "Interest" and "Free Competition" respectively are taken to cause the stable set-up for the market due to its ability to control inflation and to cause the good quality of the product in the production of wealth; in contrast, Islam takes these both i.e. interest and the free competition in worldly finances, as the cause of the concentration of the wealth into hands of already wealthy persons and as the cause of wastage of the precious time respectively; the most notable thing here is that the man is born to care for the commands of Allah only and for no other reason; as for providing info at the electronic media, often it does not present the relevant care to facts or to good morality just because they intend to get better rating in views for their respective presentations than others in the same field; one of the authentic Ahadith mentions that the Prophet PBUH said, "it is enough for a person to become a liar that he speaks of everything that he hears"; so it is not feasible to present info that relates to some sensitive issue, without due confirmation about it, at the surroundings; this attitude of intense competition for worldly benefits is leading the Muslims to degrade other of them and so this attitude is certainly most averse to Islam which tells clearly that the Muslims are as brothers to each other (see Surah HUIJURAAT-10); note that the reform to discussions at the talk-shows

on the TV about the religious practice or/and about the political scenario, may come by the notable points ahead; the first of these notable points is that "all participants must care not to emphasize criticism among each other just because of the difference of their parties"; the second is that "all participants must care not to present unfeasible solutions to the issue at discussion just to press importance for the self, but present feasible solutions without challenging each other"; the third is that "all participants must care not to complain bitterly about the mistakes other parties have made but present their viewpoint in the most positive manner as brotherly advice to make better the stance of all participants upon the issue at discussion with total care that it does not seem insulting to anyone"; the fourth is that "all participants must care not to give any direct personal insulting remarks to each other"; the fifth is that "all participants must care not to pass insulting remarks for any person not at discussion and if that occurs by name, it is even more erroneous"; the sixth is that "all participants must care not to present themselves as infallible, rather they shall accept their mistakes"; the seventh is that "all participants must care not to raise their voices as if in anger to each other, even if they find their stance on the issue at discussion most valid"; the eighth is that "all participants must care not to present such info that might cause high differences among the viewers unless

the administration has announced its official stance for that clearly"; the ninth is that "all participants must care not to take each other as most different to each other but they must remain totally committed to the fact that all Muslims are brothers so their difference is certainly not in the principle"; Al-Hamdu Lillah; note that in the name of freedom in living, the man has led himself to such position where the Satan finds it easy to make him the slave of his base desires if he does not keep his attention to Allah, the true Lord; it is most necessary for all true Muslims to ask Allah for His mercy towards them and towards all other of Muslims and for such space that they fulfill all His significant commands in practice with total belief in all the fundamental teachings of Islam sincerely; Al-Hamdu Lillah; as I write this part of the supplementary note at the eighth day of March 2022, I would care to express that the living manner at the ancient world was permissive to slavery and those few women too, who became captives with men at battlegrounds, had to bear its hardship; it presumably was harsher on the woman than on the menfolk at those times as understandably, such woman, who was led to become slave to her master, was exploited most indecently at those times but the surroundings was permissive for that and there remained no option for her but to bear it; it is the blessing of Allah that slavery has ended yet such hardship that she had faced at the ancient world, has

not yet ended; now, at these current times, there is such indecent notion too among the living manners at the world that asks women to live by their base desires in the name of freedom in living, whereas the fact of the matter is that the women truly has no proper worth without attachment to such man who takes all her liability as his wife sincerely and cares totally for all her physical & spiritual needs; whereas at the ancient times, there were a number of women who were taken in slavery by force for their exploitation, today there are a number of women who have been lured into slavery of desires by the challenge of surroundings with the application of the simple term of freedom of choice in her living at the world; this notion does not give any care to her factual status of living, where her psyche does ask to live committed to the man she has attached herself to; note that living together of man and woman without any bondage to commit to each other, even if both sides do try their best to care for each other, does have separation between them as its ultimate result generally as there is much difference among the male and the female in the mankind; he can still live on alone making his way in life by the freedom he receives at the surroundings, to get his physical & spiritual needs yet it is just an illusion that she would make her way in life by the freedom she receives at any of surroundings she lives in; with this illusion, when the surroundings becomes permissive not to take illicit

relations to women as crime socially, though it certainly is notable crime according to Islam as it takes it as one of major sins, then this is an extreme setback to her psyche; understandably, such woman, who is led to become slave to her base desires, is exploited most indecently at these times but the surroundings is permissive for that and there remains no option for her but to bear it; in this sense, the slavery of women has not yet ended and this situation is much harsher on her than on the menfolk at these times; may Allah give insight to all good persons by character, to live by His commands sincerely so that they live on with such peace in life that makes them achieve His pleasure at AKHIRAT much easier for them; certainly, Allah only has the true authority; Al-Hamdu Lillah; note that the second Ruku of HUKURAAT presents this in most clear terms that the true Muslims have such refinement in their character that does not let them disrespect any of fellow-beings, especially other of Muslims; they would never make fun of others, never charge them with false accusations and never call them by offensive names, when they address them or talk about them at gatherings in their presence, so as to disrespect them; not only this but the refinement in their character does not let them be suspicious of intentions of others as they see the positive side of things and so they would never spy on others to find some flaw in their intentions and so they would never backbite others with

their good mindset that asks them to take all persons positively, so they would care to their respect even in their absence; if they are suspicious of others by nature, spy on others and backbite others, their manner is as if they eat of the dead body of their brother because he is unable to offer any defense to this kind of mindset against him; this Ruku tells ahead that TAQWA is the true standard to get respect at the court of Allah and it actually leads to getting His pleasure; all of the mankind have Adam-AS and Eve-AS as their parents and tribes and families are to identify persons among them; it is not the true standard to high standing as that only is TAQWA; by the context here, it expresses clearly that TAQWA asks the Muslim persons to respect fellow-beings with good intention for them that they all remain at the right path as they live on their lives at the world; Al-Hamdu Lillah; still ahead, the Ruku emphasizes the significance of TAQWA as it clarifies that the true belief that resides inside the heart, does not come only by the statement that expresses it by tongue but it needs total sincerity inside with much assistance of good deeds; with the statement to accept Islam, the person becomes Muslim and he is then liable to all rights that the Muslim person has in the Islamic environment; however, at AKHIRAT, the person needs to have the true belief with much of good deeds for safety from the hell-fire that actually is TAQWA (the good

attitude of heart which gets refinement by good deeds when they are committed with fear of Allah, with utmost care that there comes no evil in deeds that may lead to His displeasure, and with hope towards Him that He would keep safe from the Satan at all times and at all places); so whoever believes in Islam by his/her statement, then he/she does become one of Muslims and with that, as he/she develops Islam sincerely at heart with assistance of all good deeds, then he/she rises in his/her status to become the true Muslim (i.e. MOMEN); Al-Hamdu Lillah.

HUJURAAT-The Second (and its Last) Ruku

11. O you who believe! let not (one) folk laugh at (another) folk perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is (to address by) name of lewdness after (having true) belief, and whoever does not turn, these it is that are the unjust.

12. O you who believe! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful.

13. O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you who is the best in TAQWA; surely Allah is Knowing, Aware.

14. The dwellers of the desert say: we believe. Tell (them): you do not believe but say that we submit; and the true belief has not yet entered into your hearts; and if you obey Allah and His apostle, He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful.

15. The true believers are only those who believe in Allah and His apostle then they doubt not, and struggle hard with their wealth and their lives in the way of Allah; they are the truthful ones.

16. Say: Do you apprise Allah of your religion, and Allah knows what is in the heavens and what is in the earth; and Allah is Cognizant of all things.

17. They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by guiding you to the true belief if you are truthful.

18. Surely Allah knows the unseen things of the heavens and the earth; and Allah sees what you do.

The second Ruku of HUIJURAAT guides explicitly about the good social values that the true Muslims need to

adhere to; they would never make fun of others, never charge them with false accusations and never call them by offensive names, when they address them or talk about them at gatherings in their presence, so as to disrespect them; see also the supplementary note that I, MSD, have written before this note to provide general overview of Surah HUIJURAAAT; note that AAYAT-11 asks men in general manner not to laugh at other folk (men and women included) as they might be better, and asks women not to laugh at women for the same reason; it does not mean that women may at times, make fun of men but it denotes that due to the command of HEJAB that they have to observe from men which asks avoidance of mixed gathering, there is no need to put any emphases on the issue in this direction; note also the term ANFUSAKUM at this AAYAT (which means at speech "your own people" but which literally means "your own selves") as it tells proximity of the true Muslims to each other; the Holy Book Quran has used this term in this manner elsewhere too (for instance, in Surah NISAA-29 where the verse says "Do not kill ANFUSAKUM" unjustifiably and in Surah NOOR-61 where the verse says "But if you enter houses, salute ANFUSAKUM"); as for nicknames which are negative in character, the true Muslim needs strictly to avoid calling any person by such names; however, the true Muslim is not blamable if he addresses someone who is recognized by some feature

that is generally negative in nature yet he does not mind such name in his close circle as he knows well that it is just an identity to him and not anything to degrade him; the examples for this might be such when his friends identify him as the stuttering man, the lame one, the fat guy; but he must not have any objection to such identity; AAYAT-12 provides this aspect of the character of the true Muslims that they would never become suspicious of intentions of others as they see the positive side of things and so they would never spy on others to find some flaw in their intentions and so they would never backbite others with their good mindset that asks them to take all persons positively; they would certainly care to respect all persons even in their absence; if they are suspicious of others due to some flaw in their own character, spy on others and backbite others, their manner is as if they eat of the dead body of their brother because he is unable to offer any defense to this kind of mindset against him; note that backbiting is totally prohibited and if the info that the person gives by backbiting about someone, is not present in him, it would also become BUHTAN (fake accusation) so that makes the wrong twofold; however, it is well if someone discloses the negative trait of some person in front of the judge due to necessity or in front of the man who intends to tie relationship to that person by taking him as his son-in-law or his brother-in-law; it is well even in front of the business man who

intends to make some profitable deal with that person and that negative trait might become very harmful to him in the near future; AAYAT-13 of Surah HUIJURAAT provides the significant principle that "surely the most honorable of you with Allah is the one among you who is the best in TAQWA"; by context, this tells that TAQWA would come to the true Muslim person when he respects his fellow-beings whereas AAYAT-11 and AAYAT-12 have laid down the social values which he has to adhere to for it; he must have the good intention for them that they all remain at the right path as they live on their lives at the world; Al-Hamdu Lillah; AAYAAT-14 & 15 clarify that the true belief resides inside the heart so it does not come only by the statement that expresses it by tongue but it needs total sincerity inside with much assistance of good deeds; with the statement to accept Islam, the person does become Muslim and he is then liable to all rights that the Muslim person has in the Islamic environment; however, at AKHIRAT, the good Muslim person needs to have the true belief with much of good deeds for safety from the hell-fire that actually is TAQWA so he needs persistence upon the belief in Islam without any inclination to anything other than it, so then with time (as he goes on practicing Islam day & night continuously), he becomes MOMEN by the blessing of Allah; he was never one of hypocrites yet he does need good development of his belief in the Truth

after he has accepted it by his statement, to the honorable position where he truly achieves TAQWA to become true Muslim; these AAYAAT read, "the dwellers of the desert say- we believe; tell (them)- you do not believe but say that we submit; and the true belief has not yet entered into your hearts; and if you obey Allah and His apostle (persistently then it would take place firmly there and so) He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful; the true believers are only those who believe in Allah and His apostle then they doubt not, and struggle hard with their wealth and their lives in the way of Allah (which is the certain way to get the true belief inside); they are the truthful ones (as they remain committed to their claim to Islam at all situations)"; Al-Hamdu Lillah; note that there were such dwellers of the desert then, who had boasted with some arrogance that they had accepted Islam without any fights so they have some high status at the court of Allah, and so the Muslims need to appreciate them; the last AAYAAT of HUKURAAT address this issue and tell them to remain mindful that Allah has blessed them that He has brought them to Islam; now, they need to develop that to become the true belief at their insides so it is their commitment to Islam and the good deeds that they do according to that commitment that would tell if they are appreciable or not; they read, "say- do you apprise Allah of your religion, and Allah knows what is in the

heavens and what is in the earth; and Allah is Cognizant of all things; they think that they lay you under an obligation by becoming Muslims; say- lay me not under obligation by your Islam- rather Allah lays you under an obligation by guiding you to the true belief if you are truthful; surely Allah knows the unseen things of the heavens and the earth; and Allah sees what you do"; Al-Hamdu Lillah.

Surah QAAF

(Consists of 3 Ruku; MK-4)

QAAF-The First Ruku

1. QAAF; I swear by the glorious Quran (that Muhammad PBUH is the apostle of Allah)
2. Nay! they wonder that there has come to them a warner from among themselves, so the disbelievers say: This is a strange thing:
3. What! when we are dead and have become dust? That is afar (from probable) return.
4. We know indeed what the earth diminishes of them, and with Us is a writing that preserves.
5. Nay, they rejected the truth when it came to them, so they are (now) in a state of confusion.

6. Do they not then look up to heaven above them how We have made it and adorned it and it has no gaps?
7. And the earth, We have made it plain and cast in it mountains and We have made to grow therein of all beautiful kinds,
8. To give sight and as a reminder to every servant who turns frequently (to Allah).
9. And We send down from the cloud water abounding in good, then We cause to grow thereby gardens and the grain that is reaped,
10. And the tall palm-trees having spadices closely set one above another,
11. A sustenance for the servants, and We give life thereby to a dead land; thus is the rising.
12. (Others) before them rejected (Prophets): the people of Noah and the dwellers of AR-RASS and THAMUD,
13. And AAD and Pharaoh and Lot's brethren,
14. And the dwellers of the thicket and the people of TUBBA; all rejected the apostles, so My threat came to pass.
15. Were We then fatigued with the first creation? Yet are they in doubt with regard to a new creation.

This Surah starts by QAAF, the letter which is among the MUQATTA'AAT (that means the 14 disjointed letters that are among the Arabic alphabets which

come at the commencement of 29 Surah in specific combinations); there are two other Surah besides this that start by only one letter that are among the MUQATTA'AAT that are SUAD (Surah 38) and NOON (Surah 68); Al-Hamdu Lillah; note that like other of Surah that descended at Makkah, this also emphasizes to believe in the fundamental teachings of Islam; Allah swears by the glorious Quran at its beginning that Muhammad PBUH is the Messenger of Allah who is rightly guiding all towards the fact that Allah would certainly raise the dead at the certain day of HASHR (the Day of Judgment), that is the first day of AKHIRAT, so that all persons account for all their doings at life at the world and receive what they truly deserve at that true life of AKHIRAT as all persons are in examination at this life at the world; Al-Hamdu Lillah; those persons who disbelieve in that day raise objection that this is strange that when they are dead and have become dust, they would come to life again; their attitude is to ignore anything of the true guidance that Allah presents to them through the Prophet PBUH and they incite one another to ridicule him by disrespectful words and they ignore this warning too, which tells them that they shall certainly be raised from dead, and even their forefathers; Allah answers their doubts that He knows indeed what the earth diminishes of their physique, and He has such writing that preserves all that relates to them; the fact of the

matter is this that they have decided firmly to reject the Holy Book Quran as what concern they have about how it would happen; they certainly do not have any awareness to the true authority of Allah so due to such ignorance, they raise objections; the Ruku tells ahead, from the sixth AAYAT to the eleventh, that they need to observe the nearby heaven and the earth as that would provide them some insight to the total authority of Allah, the true Lord; these AAYAAT tell explicitly that Allah has adorned the nearby heaven so beautifully that it has no gaps - and Allah has made the earth plain in such manner that all find convenience in their travel to places upon it; and He has casted in it mountains so that it gets stability and He has brought forth from it all beautiful kinds of plants, flowers, trees, crops, fruits etc. which provide insight to all such persons who do observe them to come near to Allah; and this all occurs by the rain-water that falls from the nearby heaven to the earth which causes to grow thereby gardens and the grain that is reaped and the tall palm-trees, having dates set much close to each other; and this all provides sustenance to the mankind so Allah gives life by the rain-water to a dead land and thus would be the rising of the dead; Al-Hamdu Lillah; so the Quran has related the rain upon the land as an indication to raising-up of all men from the dead as the angel blows the trumpet for that by the command of Allah; AARAAF-57 relates, "and He it is Who sends

forth the winds bearing good news before His mercy, until, when they bring up a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth with it of fruits of all kinds; thus shall We bring forth the dead that you may be mindful"; HAJJ-5, 6 & 7 relate, "and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage; this is because Allah is the Truth and because He gives life to the dead and because He has power over all things; and because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves"; ROUM-50 relates, "look then at the signs of Allah's mercy, how He gives life to the earth after its death; most surely He will raise the dead to life; and He has power over all things"; Al-Hamdu Lillah; the next three AAYAAT tell about those peoples whom Allah destroyed due to their disbelief so that all persons that live currently take the heed and believe in the fundamental teachings of Islam; these were the people of Noah and the dwellers by the RASS (that means the well and these people lived by some notably huge well at those ancient times); and THAMUD and AAD and Pharaoh and the people of Lot-AS and the dwellers of the thicket (i.e. the people of SHOAIB-AS at Median) and the people of TUBBA; note that TUBBA was the title of kings of Yemen at ancient times and here, the AAYAT refers to one of them; as they all rejected the

Messengers that Allah had sent to them so He destroyed them all; Al-Hamdu Lillah; Allah tells emphatically at the last AAYAT of the Ruku, that He has not become unable to bring the mankind again to life from dead; it reads, "were We then fatigued with the first creation? Yet are they in doubt with regard to a new creation"; Al-Hamdu Lillah.

QAAF-The Second Ruku

16. And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein.

17. When the two receivers receive, sitting on the right and on the left.

18. He utters not a word but there is by him a watcher at hand.

19. And the agonizing condition of death will come in truth; that is what you were trying to escape.

20. And the trumpet shall be blown; that is the day of the threatening.

21. And every soul shall come, with it a driver and a witness.

22. Certainly you were heedless of it, but now We have removed from you your veil, so your sight today is sharp.

23. And his companion (the witness) shall say: This is what is ready with me.

24. O you both! do cast into the hell-fire every ungrateful, rebellious one,
25. Forbidder of good, exceder of limits, doubter,
26. Who sets up another god with Allah, so do cast him into severe chastisement.
27. His companion will say: Our Lord! I did not lead him into rebellion but he himself was in great error.
28. He will say: Do not quarrel in My presence, and indeed I gave you the threatening beforehand:
29. My word shall not be changed, nor am I in the least unjust to the servants.

The second Ruku of Surah QAAF starts by the statement that Allah has created the man and certainly He knows totally well whatever goes inside him; He is nearer to him than his life-vein; Al-Hamdu Lillah; AAYAAT-17 & 18 state that there are two angels who remain with each person, right and left, so that whatever he does and whatever he utters even, they record it down; note that these AAYAAT imply that though Allah is well aware of doings of all yet He has appointed two angels to each person to record all his actions and all his words at his life at the world so that they provide that record at the Day of Judgment according to His command to them; they both complement each other for the making of this record and certainly, Allah knows how to take-on matters in

the best of manners; Al-Hamdu Lillah; AAYAT-19 tells that it would happen sooner or later that the condition of death would come to all persons, though any of them may try his best to avoid it and AAYAAT ahead tell that after the end of the world then, the trumpet shall be blown for the second time to bring all persons from dead to life again; on that specific day, every person would come at the grounds of HASHR with those two angels who used to be with him at the world, one would drive him to the grounds whereas the other would assume to become witness of his wrong doings, with the record of all his life at the world; Allah would address the disbeliever that he was heedless of it, but now He has brought it in front of him so he does see most clearly that it certainly is happening; the witness to his wrong-doings would present his record that he would have in his possession and Allah would command both of these angels, the driver and the witness, to cast him into the hell-fire as he was most ungrateful to Allah and most arrogant as he denied the Day of Judgment; he used to forbid others too from doing good deeds misguiding them to remain oblivious to the coming of that day and he used to take another god with Allah that is extreme disrespect to Him; so he certainly deserves to get the most extreme chastisement at the Day of Judgment; note that Allah commands evidently both angels, the driver and the witness, to cast the arrogant disbeliever into the hell-fire as according to

the Arabic grammar, the command here is to both of them; AAYAAT from 23 to 26 read, "and his companion (the witness) shall say- this is what is ready with me; O you both! do cast into the hell-fire every ungrateful, rebellious one, forbidded of good, exceder of limits, doubter, who sets up another god with Allah, so do cast him into severe chastisement"; AAYAT-27 tells that one of those angels who had accompanied him at the world (most probably the angel who had driven him to the grounds of HASHR) would say, "Our Lord! I did not lead him into rebellion but he himself was in great error"; this statement he would present to show that he and his companion were only committed to their task of recording the doings of the person they were assigned to, strictly in accordance with the command of Allah; so then, He would address the disbelievers that now, they have nothing to offer in their defense and whatever severe punishment that they have received at the Judgment, they certainly are most liable to get that punishment; AAYAAT-28 & 29 tell, "He will say- do not quarrel in My presence, and indeed I gave you the threatening beforehand; My word shall not be changed, nor am I in the least unjust to the servants"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

QAAF-The Last Ruku

30. On the day that We will say to the hell-fire: Are you filled up? And it will say: Are there any more?

31. And the garden shall be brought near to those who guard (against evil), not far off:

32. This is what you were promised, (it is) for everyone who turns frequently (to Allah), keeps (His limits);

33. Who fears the Beneficent Allah in secret and comes with a penitent heart:

34. Enter it in peace, that is the day of abiding forever.

35. They have therein what they wish and with Us is more yet.

36. And how many a generation did We destroy before them who were mightier in prowess than they, so they went about and about in the lands. Is there a place of refuge?

37. Most surely there is a reminder in this for him who has a heart or he gives ear and is a witness.

38. And certainly We created the heavens and the earth and what is between them in six periods and there touched Us not any fatigue.

39. Therefore, be patient of what they say, and sing the praise of your Lord before the rising of the sun and before the setting.

40. And glorify Him in the night and after these prayers.

41. And listen about the day when the crier shall cry from a near place

42. The day when they shall hear the cry for certain; that is the day of coming forth.

43. Surely We give life and cause to die, and to Us is the eventual coming;

44. The day on which the earth shall cleave asunder under them, they will make haste; that is a gathering together easy to Us.

45. We know best what they say, and you are not one to compel them; therefore, remind him by means of the Quran who fears My threat.

The last Ruku of QAAF starts by the info that the hell-fire would be highly keen to receive all extreme wrong-doers inside it as Allah has set it in such manner that it wholly is the place to provide the most extreme punishment for all such wrong-doers, and it feels most satiated by it, so they would be thrown inside it at AKHIRAT most disrespectfully; as for the righteous persons, who remained most attentive to Allah at the world and cared to fulfill His commands in their practice without persisting on anything wrong as they always asked Him for His mercy upon it, He would direct them to JANNAH, the most beautiful garden, at AKHIRAT most respectfully; then, He would ask them to enter it most respectfully to live inside it forever; Al-Hamdu Lillah; AAYAT-35 tells, "they have therein what they wish (for themselves) and with Us is more

yet (for them of our splendid bounties, that they have not asked even, and so the true appreciation of that they only would get when they dwell inside that beautiful place)"; Al-Hamdu Lillah; AAYAAT-36 & 37 tell that Allah destroyed many of disbelievers who were even mightier than these at Makkah who challenge the Prophet PBUH and though they used to move about much at lands yet when their punishment fell upon them, they were unable to find any refuge from it; this guides all persons who do have inclination to the virtuous manner of living at the world to see how they do need to live here by that due manner; this includes such good person who has the heart that recognizes the Truth just as it comes at front of it; and this also includes such good person who has totally good hearing (and even totally good sight) by which he gets the fundamental teachings of Islam so even then, his heart ultimately receives the true guidance that he needs to live upon; Al-Hamdu Lillah; AAYAAT 38 to 43 tell that Allah has created all the creation in six periods and He never became tired because of it; He has set it in such manner that there is change in timings and the true Muslims have to see that they live-on by His remembrance at all times and at all places; this change is leading to that day when Allah would raise all the dead to life again and the living manner of the true Muslims needs to tell explicitly of their preparation for it; these AAYAAT read, "and certainly We created the

heavens and the earth and what is between them (i.e. all the creation) in six periods and there touched Us not any fatigue; therefore, be patient of what they say (about you disrespectfully O Prophet PBUH, as they certainly have to account for it), and sing the praise of your Lord before the rising of the sun (i.e. the Salah at FAJR) and before the setting (i.e. the Salah at ZUHR & ASR, when they are read very near to each other at late afternoon); and glorify Him in the night (i.e. Salah at MAGHRIB and then at ISHA) and after these (obligatory) prayers (i.e. by Salah named as TAHAJJUD which is read much after ISHA at late night); and listen about the day when the crier shall cry from a near place (i.e. every person who rises from dead would feel that he is being called from some place that is extremely near to him); the day when they shall hear the cry for certain; that is the day of coming forth"; note that this Ruku has named this day as the "the day of abiding forever" too at AAYAT-34; note also that TAHAJJUD was obligatory for the Prophet PBUH but it is not necessary to other of Muslims though if they read it, then it most certainly is most virtuous to them too; Al-Hamdu Lillah; the last two AAYAAT of the Surah state, "the day on which the earth shall split asunder under them (so it would bring forth all of them), they will make haste; that is a gathering together easy to Us; We know best what they say, and you are not one to compel them; therefore, remind him

by means of the Quran who fears My threat"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

Here our study from Surah SHUA'RAA to Surah QAAF and "Tafsiri-Guide to the Quran" (Third Part) ends which I, MSD, had kept to the last; so by its end, "Tafsiri-Guide to the Quran" comes to end by the blessing of Allah, the true Lord; Al-Hamdu Lillah; may Allah provide His mercy and His blessing to me on this effort to get His pleasure and to all those who study it attentively to get true benefits from it; Al-Hamdu Lillah.

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Wednesday - 10:20 AM

Ramadhan 25, 1443

April 27, 2022

"Tafsiri-Guide to the Quran"
(the Fourth Part)
(From Surah ZAARIYAAT to the last Surah)

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Al-Hamdu Lillah

Note:

Before writing of the third part of "Tafsiri-Guide", I, MSD, would insha-Allah complete the fourth part of it that commences from Surah ZAARIYAAT to the last; Al-Hamdu Lillah.

Surah ZAARIYAAT
(Consists of 3 Ruku; MK-9)

1. I swear by the wind that scatters far and wide,
2. Then those that bear the load,
3. Then those that glide easily,
4. Then those who distribute blessings by Our command;
5. What you are threatened with is most surely true,
6. And the judgment must most surely come about.
7. I swear by the heaven full of ways.
8. Most surely you are at variance with each other in what you say,
9. He is turned away from it who would be turned away.
10. Cursed be the liars,

11. That are in gulf (of ignorance) neglectful;
12. They ask: When is the Day of Judgment?
13. (It is) the day on which they shall be tried at the fire.
14. Taste your persecution; this is what you would hasten on.
15. Surely those who guard (against evil) shall be in gardens and fountains.
16. Taking what their Lord gives them; surely they were before that, the doers of good.
17. They used to sleep but little in the night.
18. And in the morning they asked forgiveness.
19. And in their property was a portion due to him who begs and to him who is denied.
20. And in the earth there are signs for those who are sure,
21. And in your own souls (too); will you not then see?
22. And in the heaven is your sustenance and what you are threatened with.
23. And by the Lord of the heaven and the earth; it is most surely the truth, just as you do speak.
24. Has there come to you, the information about the honored guests of Ibrahim?
25. When they entered upon him, they said: Peace. Peace, said he, a strange people.
26. Then he turned aside to his family secretly and brought a fat (roasted) calf,
27. So he brought it near them. He said: What - will you not eat?
28. So he conceived in his mind a fear on account of them. They said: Fear not. And they gave him the good news of a boy possessing knowledge.

29. Then his wife came up in great grief, and she struck her face and said: An old barren woman!
30. They said: Thus says your Lord: Surely He is the Wise, the Knowing.
31. He said; what is your affair then, O apostles!
32. They said: Surely we are sent to a guilty people,
33. That we may send down upon them stones of clay,
34. Sent forth with markings from your Lord for the extravagant.
35. Then We brought forth such as were therein of the believers.
36. But We did not find therein save a (single) house of those who submitted (i.e. the Muslims).
37. And We left therein a sign for those who fear the painful punishment.
38. And in Musa; when We sent him to Pharaoh with clear authority.
39. But he turned away with his forces and said: A magician or a mad man.
40. So We seized him and his hosts and hurled them into the sea and he was blamable.
41. And in AAD; when We sent upon them the destructive wind.
42. It did not leave aught on which it blew, but it made it like ashes.
43. And in THAMUD; when it was said to them: Enjoy yourselves for a while.
44. But they revolted against the commandment of their Lord, so the rumbling overtook them while they saw.

45. So they were not able to rise up, nor could they defend themselves-
46. And the people of Noah before, surely they were the most transgressing people.
47. We have built the heaven with might, and We it is Who make the vast extent (thereof).
48. And the earth, We have made it a wide extent; how well have We then spread (it) out.
49. And of everything We have created pairs that you may be mindful.
50. Therefore flee unto Allah; surely I am a plain warner to you from Him.
51. And do not set up with Allah another god; surely I am a plain warner to you from Him.
52. Thus there did not come to those before them an apostle but they said: A magician or a mad man.
53. Have they charged each other with this? Nay - they are an inordinate people.
54. Then turn your back upon them for you are not to blame;
55. And continue to remind, for surely the reminder profits the believers.
56. And I have created the jinn and the mankind, only that they should serve Me.
57. I do not desire from them any sustenance and I do not desire that they should feed Me.
58. Surely Allah is He Who bestows sustenance, the Lord of Power, the Strong.
59. So surely those who are unjust shall have portion like the portion of their companions, therefore let them not ask Me to hasten on.

60. Therefore woe to those who disbelieve because of their day which they are threatened with.

Surah ZAARIYAAT (that might be spelt as DHAARIAAT) tells most explicitly that Allah provided all ease to the mankind so that the man makes little effort for his physical sustenance and lives with all his physical safety here at life at the world; and He sent His Messengers in the mankind so that he accepts the message of Allah and lives with all his spiritual safety here at life at the world and at AKHIRAT; this is because Allah asks complete surrender from him to Allah that he believes in Him righteously and obey His commands totally so he needs to comply in the best manner to His commands as AKHIRAT only is the true life of the man; Al-Hamdu Lillah; it comprises of three Ruku in which the first Ruku has AAYAAT-1 to 23, the second Ruku has AAYAAT-24 to 46 and the last Ruku, AAYAAT-47 to 60; note that this Surah tells the only true aim of life of the mankind explicitly at AAYAT-56, "and I have created the jinn and the mankind, only that they should serve Me"; note also that all other of His creation accepts His true authority and fulfills His commands as that is the only option He has provided to them but He has given the free-will to the jinn and the mankind so He asks them specifically that they surrender to His true authority; Al-Hamdu Lillah; in the first four AAYAAT of this Surah, Allah tells about the water that He provides to the earth; He takes the oath of winds and tells about them that they scatter the water droplets within clouds; then these clouds carry all the water; and then the

winds make these clouds glide-on with ease; then finally these clouds provide this water as rainfall at different places and this all does happen by the command of Allah; Al-Hamdu Lillah; note that Allah may take the oath of any of His creation by His will though the authentic Ahadith has commanded the Muslims to take the oath of Allah only on good deeds; note also that He does not need to take oaths to present His statements yet He takes them according to the statement that He presents so as to provide strength to them; Al-Hamdu Lillah; the next two AAYAAT provide the information on which the oath is taken at the four AAYAAT at the beginning and they tell that the promise that Allah has made to all of mankind about raising them up from the dead is most true just as the rain brings out from the earth the crops from inside of it; the true Judgment for all persons would certainly take place; Al-Hamdu Lillah; at the next three AAYAAT (that are 7, 8 and 9), Allah takes the oath of the heaven that has numerous paths (by which the angels ascend and descend to keep check on the mankind by the command of Allah); the object of the oath is that as persons have shown different views about occurrence of the Judgment so only that person is turned away from believing in it who chooses himself to disbelieve in it without any care to observe the different aspects of life; AAYAT-10 to AAYAT-14 tell that cursed would be the extreme liars who are heedless most erroneously to what would affect them by such disbelief that they ask mockingly when the Day of Judgment would come; it would be such day for them when they would be tormented by the hell-fire and they would be ordered to taste this torment that they sought to hasten;

the next five AAYAAT tell about those good believers who always feared that none of their deeds bring the displeasure of Allah to them; they would be at the beautiful gardens (JANNAAT) where they would enjoy most beautiful water-fountains; these AAYAAT tell about these good believers that they would be most pleased with whatever Allah, the true Lord, provides them and they certainly were before that (at the world), the doers of all the good; there are three most significant good traits of these doers of all the good deeds that they used to sleep but little in the night, and in the early morning they used to ask forgiveness for themselves (and all good believers), and in their wealth the beggar & the deprived person both had due share; note that the deprived persons are those who are most needy persons but they do not speak out their needs, so the doers of all good deeds seek them by themselves to give necessary amounts for their extreme needs; note also that these traits lead the person to distinction in doing of good deeds though other of good Muslims, who had lived ordinary yet with good deeds, would insha-Allah get JANNAH too; Al-Hamdu Lillah; the last four AAYAAT of the first Ruku read, "and in the earth there are signs for those who are certain in their belief, and in your own souls (O persons that are certain in belief); will you not then see?; and in the heaven is your sustenance and what you are threatened with; and by the Lord of the heavens and the earth, it is most surely the truth, just as you do speak"; so all persons need to travel at the earth to observe how Allah has set it to the needs of the man (and what happened to those who challenged Allah by their living manner) and need to study their own selves to

understand about their tendencies better; note that there are two subjects that have most high significance to understand life when the Muslim person studies them with all his care to Allah; these are History and Psychology to which the Muslims gave high attention (with Astronomy) even in the times gone-by and they certainly bring near to Allah when the Muslims do study them in light of the teachings of the Holy Book Quran sincerely; Al-Hamdu Lillah; AAYAT-22 explains AAYAAT-7, 8 & 9 and it has two parts whereas the first part tells that the sustenance of the Man depends on the heaven (i.e. the sky just above the earth) and the second part tells that it also has what he is threatened with; so the first part of it means that the rain comes down from it to bring out crops and fruits out of the land (and it also has other of physical benefits to him) which suits him as his foods; and the second part of it means that angels bring the rulings of Allah from above by the numerous paths the heaven has in it which they apply at the world by the command of Allah; so in that, there is what he is promised with (mostly what he is threatened with); the narration of the incident at the Ruku ahead explains this further where the angels descended and visited Ibrahim-AS; the last AAYAT of this Ruku (AAYAT-23) tells that this is how Allah keeps the setting of the life here as it reads, "and by the Lord of the heaven and the earth; it is most surely the truth, just as you do speak"; so the angels record all the different speeches of different men and all would account for that at the Day of Judgment as the speech of every person tells about the inside of him quite well; Al-Hamdu Lillah; the next Ruku starts with the narration of the visit of angels in the

disguise of men to Ibrahim-AS that goes from AAYAT-24 to AAYAT-37; when they came to him, he thought that they were travelers passing-by but they were angels who had the task to tell Ibrahim (Abraham) about the birth of his son Isaac-AS and about the birth of his grandson Jacob-AS from Isaac; there was the custom at the ancient world that if travelers that seemed righteous persons visited some place, the good people there provided foods to them from their side; so Abraham went inside to his wife where he prepared a roasted calf for them and presented it to them; he asked them to eat from it but as angels, they had no inclination to do so and this led Abraham to guess beautifully that they were angels whom Allah has sent for some punishment to some people; note that when Allah sends angels specifically to the earth, that is to inflict punishment to some nation by His will and Ibrahim certainly was aware of this; he feared if that punishment had to do with some people at his place but the angels put him at peace by telling him that Allah gives him the good news of the birth of his son (and grandson) as Allah has not sent the angels to punish the dwellers at this site; his wife Sarah was nearby and she heard the good news about the birth of Isaac so she came out to them as she knew then that they were angels and exclaimed with wonder how that would happen when she is an old barren woman (and her respectable husband is so very old); the angels told her that it would happen as Allah has declared it; He certainly is Most Wise, Most Knowing; Al-Hamdu Lillah; as Ibrahim understood that they had descended specifically to punish some people so he asked them directly what was the actual purpose of their descent;

they told him that Allah actually has sent them to punish the filthy people of Sodom and Gomorrah that are involved in the most heinous immoral crimes; they even told him the manner of the punishment to them as "they said - surely we are sent to guilty people that we may send down upon them stones of clay that are sent forth with markings from your Lord for the wanton people" (AAYAT-32, 33 & 34); Allah tells that He saved the believers therein though there only was one house of the Muslims (that was of Lot-AS and even from there, his wife stayed behind with her nation that was punished severely) and so He made them lesson ahead that He would punish all such persons who commit any of major sins together (especially of this most shameful nature) even at the world most severely so this makes the most wrong persons to have fear to commit this heinous shameful act; see also the supplementary note at AAYAT-69 at the seventh Ruku of Surah HOODH; Al-Hamdu Lillah; the next nine AAYAAT of the Ruku (from 38 to 46) mention about the punishments that Allah gave respectively to Pharaoh and his force, AAD (the people of HOODH-AS), THAMUD (the people of SALEH-AS) and the people of Noah-AS; these AAYAAT read, "and there is lesson in (the event related about) Musa when We sent him to Pharaoh with clear authority; but he turned away with his forces and said - a magician or a mad man; so We seized him and his hosts and hurled them into the sea and he certainly was blamable; and in (the event related about) AAD when We sent upon them the destructive wind; it did not leave aught on which it blew, but it made it like ashes; and in (the event related about) THAMUD when it was said to them - enjoy yourselves for a

while; but they revolted against the commandment of their Lord, so the rumbling overtook them while they saw (that most clearly); so they were not able to rise up, nor could they defend themselves; and the people of Noah before (were punished severely), surely they were the most transgressing people"; this is to emphasize the fact that Allah does not leave the evil unchecked at the world and clears it time and again so the severe punishment that He gives to the most extreme disbelievers remains His blessing to all true believers who live-on their lives at the world with all attention towards Him; Al-Hamdu Lillah; the third Ruku starts from AAYAT-47 which emphasizes that Allah prepared everything in beautiful order for the mankind to secure his life in the physical manner; and He sent His Messengers so that all persons accept His message and get their spiritual safety too; the only aim for the mankind is to serve Allah, the true Lord, and they would not worry about getting the worldly assets in plenty by their efforts but they would try their best to get only the pleasure of Allah by committing the good virtuous deeds; Al-Hamdu Lillah; the first three AAYAAT of the last Ruku tell about the set-up of the heaven and the earth that Allah has created them most beautifully to care about the mankind; these three AAYAAT read, "We have built the heaven with might, and We it is Who make the vast extent (thereof); and the earth, We have made it a wide extent; how well have We then spread (it) out; and of everything We have created pairs that you may be mindful"; Al-Hamdu Lillah; the next couple of AAYAAT ask Muhammad PBUH to ask all of mankind to be attentive to Allah (in their deeds as AKHIRAT would certainly come) by

reminding them that surely he is plain warner to all of them from Allah (Who has made him His last Messenger) and to ask all of mankind not to take anyone equal in authority to Allah (but only believe in TAUHID firmly); Al-Hamdu Lillah; the next couple of AAYAAT that are 52 & 53 tell about the attitude of the disbelievers and AAYAAT-54 & 55 guide Muhammad PBUH to the attitude that he would take in such situation; they read, "thus there did not come to those before them an apostle but they said - a magician or a mad man; have they charged each other with this?; (that all their disbelieving descendants would say similar adverse things against any Messenger of Allah who comes in them); nay - they are an inordinate people (that are most disobedient to Allah); then (O Muhammad PBUH) turn your back upon them (and do not give any care to them) for you are not to blame (once you have provided the fundamental teachings of Islam clearly to them); and continue to remind (those who come to Islam by the Quran), for surely the reminder profits the true believers"; Al-Hamdu Lillah; note that the fundamental teachings of Islam are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path); Al-Hamdu Lillah; the next AAYAT explicitly provides the only aim of life that Allah created the jinn and the mankind so that they truly worship Him with total obedience to Him with love; note that every creation of Allah worships Him as it knows well that He only is the Creator of all, with total obedience as it has no option

but to do it; only the jinn and the mankind have the free-will and Allah tells them clearly that their aim of life too like all other of His creation, is that they would remain totally attentive to the command of Allah with the free-will that He has provided to them by His will; Al-Hamdu Lillah; the three AAYAAT that are 56, 57 & 58 read, "and I have not created the jinn and the mankind except that they should serve Me (with total belief in the Islamic fundamental teachings); I do not desire from them any sustenance and I do not desire that they should feed Me (and Allah does not need that certainly); surely Allah is He Who bestows sustenance (to all His creation), the Lord Who has all Power, the Strong"; so all among the mankind (and the jinn) would believe in the fundamental teachings of Islam by their free-will; Al-Hamdu Lillah; the last couple of AAYAAT tell clearly that the disbelievers have done their wrong deeds to extreme now and very soon, there would come such day to them even at their worldly lives that would put the most severe torment to them; they read, "so surely those who are unjust shall have portion like the portion of their companions, therefore let them not ask Me to hasten on; therefore woe to those who disbelieve because of their day which they are threatened with"; Al-Hamdu Lillah.

Surah TOOR

(Consists of 2 Ruku; MK-10)

1. I swear by the Mountain TOOR,
2. And the Book written
3. In an outstretched fine parchment,

4. And the House (KA'BAH) that is visited,
5. And the elevated canopy
6. And the swollen sea
7. Most surely the punishment of your Lord will come to pass;
8. There shall be none to avert it;
9. On the day when the heaven shall move from side to side
10. And the mountains shall pass away in the manner they have to (altogether).
11. Then woe on that day to those who reject (the Truth),
12. Those who make jests in talk of grave matters.
13. The day on which they shall be driven away to the fire of hell with violence.
14. This is the fire which you used to reject totally.
15. Is it magic then or do you not see?
16. Enter into it, then bear (it) patiently, or do not bear (it) patiently, it is the same to you; you shall be requited only (for) what you did.
17. Surely those who guard (against evil) shall be in gardens and bliss
18. Rejoicing because of what their Lord gave them, and their Lord saved them from the punishment of the burning fire.
19. Eat and drink pleasantly for what you did,
20. Reclining on thrones set in lines, and We will unite them to large-eyed beautiful ones.
21. And (as for) those who believe and their offspring follow them in belief, We will unite with them their offspring and We will not diminish to them aught of their work; every man is responsible for what he shall have wrought.
22. And We will aid them with fruit and flesh such as they desire.

23. They shall pass therein from one to another a cup wherein there shall be nothing vain nor any sin.
24. And round them shall go boys for them (at their service) as if they were hidden pearls.
25. And some of them shall advance towards others questioning each other.
26. Saying: Surely we feared before in our families:
27. But Allah has been gracious to us and He has saved us from the punishment of the hot wind:
28. Surely we called upon Him before: Surely He is the Benign, the Merciful.
29. Therefore continue to remind, for by the grace of your Lord, you are not a soothsayer, or a madman.
30. Or do they say: A poet, we wait for him the evil accidents of time.
31. Say: Wait, for surely I too with you am of those who wait.
32. Or do their understandings bid them this? Or are they an inordinate people?
33. Or do they say: He has forged it. Nay - they do not believe.
34. Then let them bring an announcement like it if they are truthful.
35. Or were they created without there being anything, or are they the creators?
36. Or did they create the heavens and the earth? Nay - they have no certainty.
37. Or have they the treasures of your Lord with them? Or have they been set in absolute authority?

38. Or have they any stairway (unto heaven) by means of which they overhear (decrees)? Then let their listener bring a clear authority.

39. Or has He daughters while you have sons?

40. Or do you ask them for a reward, so that they are overburdened by a debt?

41. Or have they the unseen so that they write (it) down?

42. Or do they desire a plot? But those who disbelieve shall be the vanquished ones in such plot.

43. Or have they a god other than Allah? Glory be to Allah from what they set up (with Him).

44. And if they should see a portion of the heaven coming down, they would say: Piled up clouds.

45. Leave them then till they meet that day of theirs wherein they shall be made to swoon (with terror):

46. The day on which their struggle shall not avail them aught, nor shall they be helped.

47. And surely those who are unjust shall have a punishment besides that (in the world), but most of them do not know.

48. And wait patiently for the judgment of your Lord, for surely you are before Our eyes, and sing the praise of your Lord when you rise;

49. And in the night, give Him glory too, and at the setting of the stars.

Surah TOOR comprises of two Ruku in which the first Ruku has 28 AAYAAT (that mostly tells about the manner of lives of the disbelievers at AKHIRAT and also of the manner of lives of the true Muslims there) and the second Ruku has 21

AAYAAT (that mostly tells about the manner of lives of the disbelievers at the world and asks Muhammad PBUH - and also all of the Muslims in his following - to go on spreading the message of Islam without any care to things that the disbelievers say here); Al-Hamdu Lillah; Allah takes the oath in the first six AAYAAT of the Surah and then the seventh AAYAT relates the object of the oath; the six AAYAAT at the beginning read, "I swear by the Mountain TOOR (that was the place where Allah spoke with Moses-AS); and the Book written (i.e. Torah), in an outstretched fine parchment (that were beautiful slabs); and the House (KA'BAH and the adjacent area i.e. HARAM where Allah provided much of the Quran, His most beautiful gift to the mankind, to Muhammad PBUH) that is (most) visited; and the elevated canopy (above this area where the beautiful birds fly splendidly, which shields it specifically from all satanic things); and the swollen sea (nearby where the beautiful fish swim splendidly)"; it is difficult to comment about the swollen sea but note that all of this oath expresses that Allah has provided the fundamental teachings of Islam to all of mankind for their spiritual safety and He has kept them physically safe to live their lives, so they need to live their lives according to the fundamental teachings of Islam and if they do not do it, they would face the most severe punishment; note also that the next three AAYAAT (i.e. 8, 9 & 10) tell about the last day of the world and the AAYAAT ahead of them tell about the first day of AKHIRAT; this also is the manner of expression at Surah TAKWIR where its first six AAYAAT relate the six events at the last day of the world (i.e. QIYAMAT) and its next eight AAYAAT relate the six events at the Day of

Judgment (the day of HASHR); this is how the Quran presents the issues related to the man and so this needs his high alertness to study it good by its context; Al-Hamdu Lillah; so the next three AAYAAT tell about that day when it would become most obvious that the punishment to the disbelievers is certain to take place so that would be the last day of the world (which is named as QIYAMAT); then the couple of AAYAAT that are 11 & 12 (and also AAYAAT ahead) tell about the Day of Judgment (the Day of HASHR) when the true placement of every person would become most obvious (which is also named as YAUMUL-QIYAMAT); the next four AAYAAT tell about the punishment of the disbelievers there, and then till last of the Ruku, all AAYAAT tell about the true believers there that how beautifully they would enjoy at JANNAAT (the gardens full of all wonderful pleasures); Al-Hamdu Lillah; AAYAAT-8, 9 & 10 read, "there shall be none to avert it (i.e. the last day of the world); on the day when the heaven shall move from side to side; and the mountains shall pass away in the manner they have to"; the Quran has depicted this day that is QIYAMAT at different places and at this place, it tells about the heaven just above the earth that it would shake and about the mountains that they would fly about; Al-Hamdu Lillah; the next couple of AAYAAT read, "then woe on that day to those who reject (the Truth i.e. the fundamental teachings of Islam); those who make jests in talk of grave matters (that bring no benefits at AKHIRAT but lead to getting sins there)"; note the word "then" at the beginning here which denotes that there is certain space between QIYAMAT (when there would be the first blow at trumpet to end all

persons that are alive at that time by the will of Allah) and the Day of Judgment (when the second blow at it would raise all from dead by the will of Allah); Surah NAZI'AAT tells about both of these blows at AAYAAT-7 & 8 that read, "the day on which the quaking one shall quake (that would be the first blow at the trumpet); what must happen afterwards shall follow it (that would be the second blow at the trumpet)"; the Judgment would take place (for all of mankind and for all of jinn) after that second blow; Al-Hamdu Lillah; AAYAAT-13 to 16 tell about the disbelievers there at AKHIRAT; these AAYAAT read, "the day on which they shall be driven away to the fire of hell with violence; this is the fire which you used to reject totally; is it magic then or do you not see?; enter into it, then bear (it) patiently, or do not bear (it) patiently, it is the same to you; you shall be requited only (for) what you did"; from AAYAT-17 to the last of the Ruku, all AAYAAT relate about the true Muslims who lived by TAQWA at the world; note that TAQWA means the attitude of the heart that comes by the true belief upon Allah with both fear and hope towards Him when he has totally thrown away all the worldly base desires and that leads to the most virtuous deeds; all persons need to remember the event that relates to Adam-AS that when Allah sent him to the world, He told him that those among his descendants would get the JANNAH, their actual dwelling place, who keep to righteousness in their belief and deeds; but those who disbelieve and reject the true guidance, they would be put into the hell-fire so all Muslims must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they

also must have such hope to Him that He would keep them safe from the Satan at all times and at all places; Al-Hamdu Lillah; the Quran tells all of the mankind that Allah made the earth as an easy ground for them all to live in and made the heaven as the roof to all of them; He sent waters from the heaven upon the earth and took out fruits of earth by that for them as edibles; this all is which they certainly see clearly so they must not take anyone equal to Him in power as He only has the ASL (true) authority; Al-Hamdu Lillah; the AAYAAT depict the living manner of the true Muslims at AKHIRAT that they would be at JANNAAT (the beautiful gardens of paradise; it is the plural of JANNAH) and would be enjoying the happiness there; they would be totally happy there because of the blessing of Allah for them and because Allah saved them from the punishment of the hell-fire; they would be allowed to eat and drink with all enjoyment there as they sit in couches that are set in rows because they had done the virtuous deeds with the true belief; and Allah would wed them to HOORS (the most beautiful women at JANNAAT) who would have the most lovely wide eyes; note about HOORS that these fairest of women would be the dwellers of JANNAAT who would be included in the blessing for the righteous men who achieve success at AKHIRAT and those righteous women too who had spent their lives in the most virtuous manner at their worldly life, would enter JANNAAT where they would be transformed to most beautiful HOORS; these all good women would have purity in every manner and the women who receive it after their success at AKHIRAT, they also would become companions to their respective husbands there with purity so if the

husband of a woman there is at the upper level, she would be raised to that level and if a woman is at the upper level there, her husband would be raised to that level so that they live-on together; note that the upright men would have more than one wife there but the upright women would remain attached to their respective husbands there; if the husband of any upright woman does not get his entry there, she would be married to one of the upright men who has received his placement there; this is due to the respective inclinations of both at their insides and Islam takes care to it not only for the life at the world here but also for the true life at AKHIRAT; Al-Hamdu Lillah; AAYAT-21 reads, "and (as for) those who believe and their offspring follow them in belief, We will unite with them their offspring and We will not diminish to them aught of their work; every man is responsible for what he shall have wrought"; so all such close relatives of the person who is at the higher level in JANNAH (the paradise), who also have achieved it though at lower level, Allah would elevate them to his level without any decrease in his status so that they live-on in the happy mode by which they had lived their virtuous lives at the world; Al-Hamdu Lillah; Allah would provide them the wonderful fruits and the most fine meat there extensively as they desire; note that consumption of the meat of birds (that have wings to fly with ease) at the world is not appreciable in Islam and note also that it most highly blames the act to put them into cages that deprives them to live at their actual habitat; Al-Hamdu Lillah; they would playfully challenge each other there by grabbing the cup of wine, but there would not be any foul talks in that nor any cause of sin; so it would be pleasant

there and there would be such boys who would be assigned to them so as to serve them and who would glow handsomely; this needs some elaboration and for that, please note that Islam gives utmost care to HEJAB (the attitude of reservation among the Muslim women) which has three aspects to it; the first aspect is that the Muslim woman must not leave her home except for some necessity (the decision about necessity would be hers, when she does care in practice about the basic teachings of Islam); the second aspect is that when she goes out of her home at some necessity and the environment is such that in general, the men care not to trouble her in any way then she might go out with her face, hands up-to wrist and feet up-to ankles uncovered though even then she would cover the whole body plus hair necessarily but if the environment is otherwise, then she would take care to cover her face too except for eyes; the third aspect is connected to the first that as soon as the necessity ends, she would return to her home without any waste of time as the basic place for her activity is her home for sure; note that JANNAH also gives the care to HEJAB where the most beautiful women would be most attentive to their respective husbands only (and would have no inclination to any other man) so for works there in general, they would command these boys who would be extremely committed to their tasks; Surah RAHMAN says, "in them will be maidens that are chaste, restraining their glances, whom no man or jinn before them has touched; then which of the favors of your Lord will you deny?--; as if they are rubies and coral-stone; then which of the favors of your Lord will you deny?" (AAYAAT-56 to 59); other of the fairest of women

there at other of JANNAH (that is higher in level than the previous) that are termed as HOORS, would enjoy their lives in seclusion at some wonderful place with their respective husbands who would certainly be most courteous to them; the relevant AAYAAT read, "in them are goodly maidens, beautiful ones; then which of the favors of your Lord will you deny?"; they are HOORS that are confined to the pavilions; then which of the favors of your Lord will you deny?" (AAYAAT-70 to 73); Al-Hamdu Lillah; the last four AAYAAT here at the first RUKU of Surah TOOR read, "and some of them shall advance towards others questioning each other (about their arrival to JANNAH); saying (about their own)-surely we feared before in our families (whether our good deeds are acceptable at the court of Allah or not); but Allah has been gracious to us and He has saved us from the punishment of the hot wind (i.e. the touch of the hell-fire); surely we called upon Him before (i.e. we always remembered, praised and asked Him only for all our safety, in all situations of our lives); surely He is the Benign, the Merciful"; Al-Hamdu Lillah; the second Ruku tells about the wrong things that the disbelievers say and it asks the Prophet PBUH not to care about their speech but go on with his work of providing the true guidance to all; the first three AAYAAT of the Ruku ask him to go on reminding all persons by the Quran that they need to comply to the commands of Allah only, as by the blessing of Allah, his true Lord, he certainly is not a soothsayer who tells future by guesswork or a madman as these disbelievers call him; also, he is not a poet who presents vague ideas and even if they have decided to wait for the accident that the time brings upon him (which means

that they had decided to wait for his death but certainly the fundamental teachings of Islam stay-on) then he would tell them explicitly that not only they would wait for accidents but he also would wait for them and very soon, they would see who gets the adverse effect of those accidents; Al-Hamdu Lillah; the next 12 AAYAAT present their speech against the true guidance that Muhammad PBUH, the last Messenger of Allah, had presented to them; 11 of these AAYAAT start by the word "UM" (that means "is it so" and here it implies as "OR") where the "U" reads as in "Up"; these AAYAAT sum up the view of the disbelievers for their rejection of the guidance that the Prophet PBUH had presented to them and these AAYAAT not only present it but also answers it where appropriate or ask them to reflect on what idiocy it is that they are saying; the first thing that these AAYAAT tell is that they are incompetent to understand the righteous matters because they are most disobedient to Allah; the second thing that these AAYAAT tell is that their disbelief has led them to such error that they speak out bluntly without any care to reasoning, that the Prophet PBUH had written the Quran himself; so why do not they prove their foolish stance by bringing something like the Quran by themselves but they would not do it as they know most clearly their incompetence to it; the third thing is that they know that they are created and they also know that they have not created their own selves so most certainly, it is Allah Who has created them; note here that the Quran presents its guidance in the most simple manner and does not even care to glance at the idiocy that the dark philosophy has argued in the discussion of such delicate

matters as the creation of the mankind; the fact of the matter is that when the mankind exists, it has been created and its Creator is Allah, the One Who has created all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; the fourth thing is that they know that they have not created the heavens and the earth but even after the knowledge of that, they do not understand that this all is not useless as Allah has placed the mankind beautifully to fulfill His commands to get his true residing place i.e. JANNAH at the Day of Judgment; the true knowledge that Allah has created the heavens and the earth would lead them to live in compliance to His commands yet they do not have that true knowledge that might affect them positively; the fifth thing is that they object that Muhammad PBUH is not a rich person among them so what argument is this because to be rich is not the requirement of being the Messenger of Allah; it is the will of Allah by which He provides more of worldly assets to some and lesser of them to others and they certainly do not control His treasures; and what idiocy it is that they want that they should decide about who would be the Messenger of Allah when the true authority belongs only to Allah; Al-Hamdu Lillah; the sixth thing is that the Prophet PBUH gets the WAHI by which he understands the true guidance and teaches that to all persons but what are their means to listen to anything they take as guidance; if they have such rich person (i.e. any of their chiefs) who claims that he has listened to it, he should present his position with some reasoning; but there is no such person among their chiefs and there is nothing but WAHI from Allah to His Messenger that

only provides the Guidance to the right path; Al-Hamdu Lillah; the seventh thing that these AAYAAT tell is that the disbelievers claim that the angels are the daughters of Allah for which they do not have any reasoning (and they consider daughters as most inferior to sons) yet they speak such heinous speech against Allah; the eighth thing is that the Prophet PBUH has not asked for any benefits from them at the world for the true guidance that he is providing to them; it is totally free of cost as Allah has asked him for that so he has the obligation to provide it to all peoples of the world and when he does not ask them for any material benefits, why do they feel irritated; the ninth thing is that there are persons in these disbelievers who think that they already have the knowledge of the unseen to keep themselves to guidance and they would write it down so they do not need any of the guidance that the Prophet PBUH is giving to them but this only is their wish without any basis and not actually the fact; the tenth thing is that they intend that some of their aggressive plot (especially some war) works against the Prophet PBUH but these disbelievers would taste the bitterness of their plots themselves (this happened in BADR where they challenged the Muslims to end their impression totally and lost that battle with heavy casualties); the eleventh thing is that they leave the worship of Allah and take different things as authority among the creation to which they attach themselves; this is their extreme error as it certainly is Allah only Who has the true authority; Al-Hamdu Lillah; they are so unconcerned to face any trial that if they find something disastrous coming upon them from the heaven, they would take it as some heavy clouds coming upon

them; so leave them on their own O Muhammad PBUH; they certainly would face the Day of Judgment when they would feel extreme dizziness due to its occurrence upon them where their plots would not benefit them and they would not be helped; even in the world, they would face extreme trials besides the extreme punishment of that Day of Judgment but many of them are most unconcerned; so you O Muhammad PBUH - do wait patiently for the judgment of your Lord and certainly, you are in the utmost care of your Lord at all times and places; note that this assurance is so wonderful that it certainly ended the worry of the Prophet PBUH if any, that the disbelievers might harm him badly (and the Muslims) in some way or other; the seventh Ruku of Surah YOUNUS also tells him not to worry about whatever the disbelievers conspire against him as they would not be able to make any such trouble that stops him from spreading the teachings of the Quran, the message of Allah that He has provided finally, and they would not be able to cause any lethal attack on him; Al-Hamdu Lillah; and praise your Lord when you stand in SALAH whenever you rise from sleep (i.e. at TAHAJJUD); and also at other times of night (i.e. MAGHRIB and ISHA), and at the setting of stars (i.e. FAJR); Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:
Muhammad Saleem Dada

Al-Hamdu Lillah

Surah NAJM

(Consists of 3 Ruku; MK-3)

1. I swear by the star when it goes down.
2. Your companion does not err, nor does he go astray;
3. Nor does he speak out of desire.
4. It is naught but revelation that is revealed,
5. Which that who has extreme might, hath taught him
6. Who is vigorous; and he grew clear to view,
7. And he is in the highest part of the horizon.
8. Then he approached and came closer
9. So he was the measure of two bows or closer still.
10. And He revealed to His servant what He revealed.
11. The heart was not untrue in (making him see) what he saw.
12. What- do you then dispute with him as to what he saw?
13. And verily he saw him yet another time,
14. At the farthest lote-tree;
15. Near which is the garden, the place that is the resort.
16. When that which covers covered the lote-tree;
17. The eye did not turn aside, nor did it exceed the limit.
18. Certainly he saw of the greatest signs of his Lord.
19. Have you then considered the Laat and the Uzza,
20. And Manat, the third, the last?
21. What- for you the males and for Him the females!
22. This indeed is an unjust division!
23. They are naught but only names which you have named, you and your fathers; Allah has not sent for them any authority. They follow naught but conjecture and the low desires which (their) souls incline to; and certainly the guidance has come to them from their Lord.

24. Or shall man have what he wishes?
25. Nay- for Allah is the hereafter and the former (life).
26. And how many an angel is there in the heavens whose intercession does not avail at all except after Allah has given permission to whom He pleases and chooses.
27. Most surely they who do not believe in the hereafter name the angels with female names.
28. And they have no knowledge of it; they do not follow anything but conjecture, and surely conjecture does not avail against the truth at all.
29. Therefore turn aside from him who turns his back upon Our reminder and does not desire anything but this world's life.
30. That is their goal of knowledge; surely your Lord knows best him who goes astray from His path and He knows best him who follows the right direction.
31. And Allah's is what is in the heavens and what is in the earth, that He may reward those who do evil according to what they do, and (that) He may reward those who do good with goodness.
32. Those who keep aloof from the great sins and the indecencies but the passing idea; surely your Lord is liberal in forgiving. He knows you best when He created you from the earth, and when you were hidden in the bellies of your mothers; therefore, do not attribute purity to your souls; He knows him best who guards (against evil).
33. Have you then seen him who turns his back?
34. And gives a little and (then) withholds.
35. Has he the knowledge of the unseen so that he can see?

36. Or, has he not been informed of what is in the scriptures of Musa?

37. And (of) Ibrahim who fulfilled (the commandments):

38. That no bearer of burden shall bear the burden of another-

39. And that man shall have nothing but what he strives for-

40. And that his striving shall soon be seen-

41. Then shall he be paid for it with the fullest payment-

42. And that to your Lord is the goal-

43. And that He it is Who makes (men) laugh and makes (them) weep;

44. And that He it is Who causes death and gives life-

45. And that He created pairs, the male and the female

46. From the small seed when it is poured

47. And that on Him is the bringing forth the second time;

48. And that He it is Who enriches and gives to hold;

49. And that He is the Lord of the Sirius;

50. And that He did destroy the AAD of old

51. And THAMUD, so He spared not

52. And the people of Noah before; surely they were most unjust and inordinate;

53. And the overthrown cities did He overthrow,

54. So there covered them that which covered.

55. Which of your Lord's benefits will you then dispute about?

56. This is the warner among the warning persons of old.

57. The near event draws nigh.

58. There shall be none besides Allah to disclose it.

59. Do you then wonder at this announcement?

60. And will you laugh and not weep?

61. While you are indulging in varieties.
62. So make obeisance to Allah and serve (Him).

Surah NAJM has three Ruku that respectively comprise of 25 and 7 and 30 AAYAAT; Al-Hamdu Lillah; the first Ruku explicitly tells that Muhammad PBUH saw the angel Gabriel-AS couple of times in his true form; Ahadith tell that the Prophet PBUH had seen him in his angelic form at the beginning when Allah chose him as His Messenger; WAHI (revelation from Allah) had ceased at that time for about 8 months or so (after the first revelation of the first five AAYAAT of Surah ALAQ and some AAYAAT of Surah QALAM) when seven initial AAYAAT of Surah MUDHDHATHIR descended; then came the first Ruku of Surah MUZZAMMIL so with these, Allah asked him to take up the task of spreading the fundamental teachings of Islam and so Allah appointed him as His last Messenger to all peoples of the world; Al-Hamdu Lillah; it was that time when he was returning from the cave AL-HIRA that the seven opening AAYAAT of MUDHDHATHIR descended and he saw Gabriel clearly in his beautiful angelic form who had filled the horizon at front extensively; the second time when he saw him was at the occasion of his ascension to heavens (MIRAJ) just a couple of years before Hijrah (his migration from Makkah to Madinah); Surah BANI-ISRAEL (also named as Surah ISRA) records this incident at its beginning, which descended at 6th to 10th year of the period of his stay at Makkah (though it relates his travel from Makkah to Jerusalem only i.e. ISRA) and Surah NAJM also mentions

MIRAJ in most clear terms (that relates his travel ahead that is his ascension to heavens); note that it is mentioned about Surah NAJM that it descended at the third year of the stay of the Prophet PBUH at Makkah (after Allah made him His Messenger with the assignment to spread the teachings of Islam) but MIRAJ relates to the 10th year or so of that stay; therefore note that it happens that some AAYAAT in a Surah relate to the later period than the period at which most of its AAYAAT had come and this seems the case here at Surah NAJM where some of the AAYAAT at its first Ruku seem to have descended at the year of MIRAJ (that are from AAYAT-13 to AAYAT-18); we know that the last AAYAT of the Quran by descent descended just few days before the passing away of the Prophet PBUH and that is AAYAT-281, the last AAYAT at the thirty-eighth Ruku of Surah BAQARAH which has forty Ruku in total; it tells all persons that they must fear that day where all would be returned to Allah to get their respective accounts of deeds; Al-Hamdu Lillah; the sequence of the recitation of the Quran as of now is according to the recitation of the Prophet PBUH so some of Surah (though only few) have AAYAAT inside them that were revealed later than other AAYAAT of it and inserted therein; keeping this detail in mind, we would go on with our study of Surah NAJM; Al-Hamdu Lillah; the first twelve AAYAAT of the first Ruku state that the Prophet PBUH guides all peoples of the world by the Quran only and they also relate the incident where the Prophet PBUH first sighted Gabriel-AS in his angelic form; these AAYAAT read, "I swear by the star (the last one of them as the light dawns) when it goes down (i.e. fades

away); your companion does not err (as Allah has provided safety to him from it in providing the message of the Quran), nor does he go astray (i.e. he does not have any inclination to change the Islamic teachings); nor does he speak out of desire (taking few teachings by choice and leaving others); it is naught but revelation (in the Quran) that is revealed which that (angel Gabriel) who has extreme might, has taught him (by the command of Allah); that angel is vigorous; and he grew clear to view (when Muhammad PBUH saw him) and he is in the highest part of the horizon (in front of him); then he approached and came closer; so he was the measure of two bows or closer still (i.e. he was very near to him physically); and he (i.e. the angel) revealed to His servant (i.e. the servant of Allah) what he revealed (i.e. the AAYAAT of Surah MUDHDAHATHIR); the heart (of Muhammad PBUH) was not untrue in what he saw (i.e. the angel in his true form); what- do you then dispute with him as to what he saw?"; these AAYAAT imply that when the final message of Allah (the Holy Book Quran) has come to all peoples of the world, all other guidance faded away; the simile to make the issue clear (without touching the most high status of the Quran) is of the light of the sun by which the stars fade away; note that when Allah takes oath of something, it is most related to the issue that He presents by that oath and though the Quran is direct in its address to mankind, yet such oaths may provide symbols that are related to the addressed issues; so this true guidance that the Quran provides is not based on whims of the Prophet PBUH but it is the message of Allah that Allah has provided to all peoples of the world by Muhammad PBUH whom He has chosen as His

last Messenger to all of them; his belief is based on his sight as he has seen Gabriel-AS in his angelic form; when even the disbelievers take him as the most truthful person among them, how do they reject his teachings (i.e. the fundamental teachings of Islam) which he provides to them by sight of the angel (and in which he has total belief without any doubts); so they undoubtedly need to revise their attitude towards the Prophet PBUH and believe in him most committedly; Al-Hamdu Lillah; AAYAAT-13 to 18 relate the incident of MIRAJ when the Prophet PBUH saw Gabriel-AS in his angelic form the second time near the lote-tree (that is the boundary at the seventh heaven from where no one is allowed entrance ahead) to where the Prophet PBUH had accompanied him; this incident happened couple of years before his migration to Madinah when in the company of Gabriel, he had gone from Makkah to the place of the mosque at Jerusalem at night that is named as ISRA and then from there, he went to heavens with him (i.e. MIRAJ) in the same night; Surah NAJM relates about MIRAJ at these AAYAAT while Surah BANI ISRAEL relates about ISRA; note that Ahadith have given much detail to MIRAJ and that was the time when Allah asked Muhammad PBUH to command the Muslims to read five SALAH daily so SALAH certainly has highest of magnificence in the worship of Allah as He gave its command to the Prophet PBUH at MIRAJ when He had called him at heavens; Al-Hamdu Lillah; though ISRA was physical in nature (i.e. travel to Jerusalem with surprising velocity in terms of those times) yet the ascension to heavens (MIRAJ) from there seems to be most amazing spiritual issue (but very real event) that is not easy to

comment upon and I, MSD, would not touch any discussion to its nature; these AAYAAT read, "and verily he (i.e. Muhammad PBUH) saw him yet another time; (that was) at the farthest lote-tree (which was much more beautiful than how it is found at the world); near which is the garden (JANNAH), the place that is the resort (perhaps that was the place where Adam-AS and Eve-AS had resided before their descent to earth); when that which covers covered the lote-tree (i.e. there were angels upon it); the eye did not turn aside (so he saw Gabriel-AS clearly in his angelic form who remained the focus to his eyes), nor did it exceed the limit (so there certainly was no disrespect in his view of Gabriel); certainly he saw of the greatest signs of his Lord (so even though he did not see Allah, he did see many of His greatest signs there at his most holy visit i.e. at MIRAJ)"; Al-Hamdu Lillah; now, from AAYAT-19 to AAYAT-25 (which is the last AAYAT of the Ruku), the Ruku discusses the attitude of the disbelievers and how the Prophet PBUH would deal with that; Al-Hamdu Lillah; these AAYAAT tell that what idiocy these disbelievers display by their worship of the idols Laat and Uzza and also Manat, the last one of them as that was the furthest idol from Makkah; note that they had given female names to these idols which they and their fore-fathers had named by their own whims; the AAYAAT tell that they appreciate male offspring for themselves and for Allah, they say even about angels that they are His daughters; it is most erroneous to believe that any of His creation is His son or His daughter but these disbelievers have taken the angels as His daughters and their evil increases even more when they take the birth of daughters to them as an insult to

themselves; these are names only which they and their forefathers have named by their own whims that Allah does not appreciate; He has not sent for them any authority about the wrongs they commit but He has given them the guidance of the Quran that guides them to their true benefits and yet they only follow their whims without any care to AKHIRAT; O Muhammad PBUH - you do have good wishes for them that they accept the true guidance by accepting the fundamental teachings of Islam and save themselves from the torments at AKHIRAT yet the man does not have all what he wishes; it is Allah Who would decide whether they are worthy of belief in the fundamental teachings of Islam or not; certainly, it is Allah only Who applies His will at AKHIRAT and even at the world; Al-Hamdu Lillah; the next Ruku starts by the statement that no one among the respectable angels even, that are in the heavens, would become so bold as to favor any person's case in front of Allah though they are so very pious with their attention towards Him, except when He allows anyone of them to speak for someone and wants to acquit that person by His own will; Al-Hamdu Lillah; note that Allah would give the right to SHAFAT (the recommendation for pardon at the Day of Judgment to Allah by any of highly good Muslim persons especially the last Prophet Muhammad PBUH and these Muslims also include the respectable angels at heavens) yet it would only be valid for those sinful persons who rise from the graves as the good believers in the fundamental teachings of Islam, whom He intends to get safety from the hell-fire; it would strictly apply there to the specific subject and the specific object in this issue and it is extreme idiocy to become uncaring to the good deeds by the

concept of SHAFAT so this concept does test the Muslim person most highly at his life at the world; Al-Hamdu Lillah; the next five AAYAT (from AAYAT-27 to AAYAT-31) tell about the inclination of disbelievers in AKHIRAT and the result that they would receive there; these AAYAT read, "most surely they who do not believe in the hereafter name the angels with female names (this is the outcome of their disbelief in AKHIRAT and certainly the angels are such creation of Allah that are not related to any gender; they obey Allah most committedly without question); and they (disbelievers) have no knowledge of it (what they are saying about angels); they do not follow anything but conjecture (that relates to their whims), and surely conjecture does not avail against the Truth (the fundamental teachings of Islam) at all; therefore (O Muhammad PBUH) turn aside from him (and leave him on his own) who turns his back upon Our reminder (the Quran) and does not desire anything but this world's life; that (achievements at their lives here) is their goal of knowledge (and they are unable to see beyond this limited view); surely your Lord knows best him who goes astray from His path (remaining oblivious to the teachings of the Quran) and He knows best him who follows the right direction (by his total preference of AKHIRAT over the worldly life with his commitment to the Quran); and Allah's is what is in the heavens and what is in the earth, that He may (ultimately) reward those who do evil according to what they do (at AKHIRAT), and that He may (ultimately) reward those who do good with goodness (at AKHIRAT)"; A-Hamdu Lillah; the last AAYAT of this Ruku tells about those who do good with total goodness that these persons are such who avoid all

major sins that relate to injustice or/and that relate to shameful activities; however Allah would forgive their minor wrongful acts (which even by their efforts, they find unavoidable due to the set-up of the environment they live-in but under protest); most certainly Allah, the true Lord, has the most extensive Mercy so He would forgive that if the Muslim person is at the height of goodness; Al-Hamdu Lillah; so if they avoid the commitment of the most heinous major sins from which Allah has most clearly demanded to keep away (by the Quran) then Allah would forgive all sinful activities that lead towards them (as they are acts that ask to tend towards major sins but practical avoidance of major sins would eliminate their impression totally; Al-Hamdu Lillah); note that based on the teachings of the Holy Book Quran and the Sunnah of the last Prophet Muhammad PBUH, Islam is the only challenger today to injustice (initiated mostly by the wrong men) and shameful activities (initiated mostly by the wrong women); with that, Islam asks to keep attention towards Allah only with the belief that He only has the true authority; Al-Hamdu Lillah; the man has to see that nothing objectionable by the Islamic values takes place by the strength he has (and that might be his official strength) that leads to the occurrence of injustice and the woman has to see keeping to HEJAB that nothing adverse to the Islamic values takes place by her natural beauty that might attract men to the occurrence of shameful behavior; the Islamic administration must give attention at the environment for both of these matters by ADL (by instructions at the law of the land) and by EHSAAN (by directions towards the natural good tendency of the man to remain within utmost decency

with leniency) respectively; Al-Hamdu Lillah; so all sins (besides the biggest sin of taking any-one as equal to Allah in authority that is called SHERK) might be divided into two categories that are injustice and shameful activities; the Quran asks to keep guard against these two category of sins at many places as for instance Surah ANKABUT-45, Surah BAQARAH- 168 & 169 (we studied them at the Ruku-21 of Surah BAQARAH), Surah NAHL-90, Surah BANI-ISRA'IL-32 & 33; there are other AAYAAT too that ask the Muslims to keep away from SHERK and from all of injustice and all of shameful activities (AAYAT-32 of Surah NAJM is also included in them); may Allah save all the true Muslims from all major sins; Al-Hamdu Lillah; this AAYAT also tells that "Allah knows you best when He created you from the earth (that is when He created Adam, the father to the mankind), and when you were hidden in the bellies of your mothers (before your birth); therefore do not attribute purity to your souls (as physically you have come to existence from the earth and then from the sperm inside the wombs of your mothers); He knows him best who guards (against evil; and that actually gives the true height to the man who actually is spiritual in nature)"; Al-Hamdu Lillah; the first couple of AAYAAT of the last Ruku tell about such persons who are disbelievers yet they sometimes do fear that they would have to face the torments of the hell-fire due to their wrongs, at AKHIRAT; due to this fear that holds them for some period, they give amounts to those who assure them that they would take care that they do not receive any punishments when they rise from dead (though they are extreme liars and such expenditure with such intention is

extreme idiocy) but as their fear fades away, they stop the payment of such amounts too; the next eight AAYAAT answer such idiocy that read, "has he the knowledge of the unseen so that he can see (such result that payment of amounts to some person would save him at the Day of Judgment)? -; or has he not been informed of what is in the scriptures of Musa? -; and of Ibrahim who fulfilled (the commandments of Allah; so even he cared to do the good deeds); that no bearer of burden shall bear the burden of another (at the Day of Judgment)-; and that man shall have nothing but what he strives for (there)-; and that his striving shall soon be seen (and he would receive what he deserves according to that)-; then shall he be paid for it with the fullest payment; and that to your Lord is the goal (that He would decide the result for every person according to his doings)"; Al-Hamdu Lillah; the next twelve AAYAAT tell about the total authority of Allah and the last eight AAYAAT of this last Ruku ask to understand that the Day of Judgment would come certainly so every person needs to worry about that before his death without raising surprises to the message of the Quran (that tells explicitly that the true Judgment would certainly take place); Al-Hamdu Lillah; the twelve AAYAAT from 43 to 54 read, "and that He it is Who makes (men) laugh and makes (them) weep (so every pleasure to them comes by His will and every trouble to them comes by His will); and that He it is Who causes death and gives life (He is the only Creator of all the creation with all authority over them); and that He created pairs, the male and the female from the sperm when it is poured; and that on Him is the bringing forth the second time (at Resurrection

when He would raise all from dead); and that He it is Who enriches (any person He wills to give plenty of assets of the world to examine his attitudes) and gives to hold (so that assets remain with him to the period He wills); and that He (also) is the Lord of the Sirius (the brightest star named as the dog-star too that is in the star-system that is the nearest to the solar system; note that some of disbelievers used to worship it at the ancient times); and that He did destroy the AAD of old (that was the nation of HOODH-AS); and THAMUD (that was the nation of SALEH-AS and that nation is sometimes named as the second AAD), so He spared not; and the people of Noah before as they surely were most unjust and inordinate (in their disobedience); and the overthrown cities (that were of Sodom and Gomorrah) did He overthrow; so there covered them that which covered (that were stones falling upon them continuously)"; Al-Hamdu Lillah; the last eight AAYAAT direct all of the mankind to worry about the Day of Judgment rather than remain most oblivious to it; they read, "which of your Lord's benefits will you then dispute about (as He has provided all peoples the space to accept the fundamental teachings of Islam that they have received by Muhammad PBUH, the last of all Messengers)? -this (Prophet PBUH) is the warner as were the warning persons (that were Prophets-AS) of old; the near event (the Day of Judgment) draws nigh; there shall be none besides Allah to disclose it; do you then wonder at this announcement? -and will you laugh (at this warning) and not weep (in the fear of it)? -while you are indulging in varieties (of amusement at life at the world); so (leave all these things

and) make obeisance to Allah and serve (Him only)"; Al-Hamdu Lillah.

Surah QAMAR

(Consists of 3 Ruku; MK-4)

1. The hour drew nigh and the moon did rend asunder.
2. And if they see a sign they turn aside and say: transient magic.
3. And they call (it) a lie, and follow their low desires; and every affair has its appointed term.
4. And certainly some narratives have come to them wherein is prevention
5. (Wherein is) consummate wisdom-- but warnings do not avail;
6. So turn (your) back on them (for) the day when the inviter shall invite them to painful task,
7. Their eyes cast down, going forth from their graves as if they were scattered locusts,
8. Hastening to the inviter. The disbelievers shall say: This is hard day.
9. Before them the people of Noah rejected; so they rejected Our servant and called (him) mad, and he was driven away.
10. Therefore he called upon his Lord: I am overcome, come Thou then to help.
11. So We opened the gates of the cloud with water pouring
12. And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained.

13. And We bore him on that which was made of planks and nails
14. Sailing, before Our eyes, a reward for him who was denied.
15. And certainly We left it as a sign, but is there anyone who will mind?
16. How (severe) was then My punishment and My warning!
17. And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?
18. AAD treated (the truth) as a lie, so how (severe) was My punishment and My warning!
19. Surely We sent on them raging wind-storm in a day of bitter ill-luck
20. Tearing men away as if they were the trunks of palm-trees torn up.
21. How (severe) was then My punishment and My warning!
22. And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?
23. THAMUD rejected the warning.
24. So they said: What! a single mortal from among us! Shall we follow him? Most surely we shall in that case be in sure error and distress:
25. Has the reminder been made to light upon him from among us? Nay- he is an insolent liar!
26. Tomorrow shall they know who the liar is, the insolent one.
27. Surely We are going to send the she-camel as a trial for them; therefore, watch them and have patience.
28. And inform them that the water is shared between them; every share of the water shall be regulated.

29. But they called their companion, so he took (the sword) and slew (her).

30. How (severe) was then My punishment and My warning!

31. Surely We sent upon them a single cry, so they were like the dry fragments of trees which the maker of an enclosure collects.

32. And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?

33. The people of Lot treated the warning as a lie.

34. Surely We sent upon them a stone-storm, except Lot's followers; We saved them a little before daybreak,

35. A favor from Us; thus do We reward him who gives thanks.

36. And certainly he warned them of Our violent seizure, but they obstinately disputed the warning.

37. And certainly they endeavored to turn him from his guests, but We blinded their eyes; so taste My chastisement and My warning.

38. And certainly a lasting chastisement overtook them in the morning.

39. So taste My chastisement and My warning.

40. And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?

41. And certainly the warnings came to Pharaoh's people.

42. They rejected all Our AAYAAT, so We overtook them in the manner of the Mighty, Powerful One.

43. Are the disbelievers of yours better than these, or is there an exemption for you in the scriptures?

44. Or do they say: We are a host allied together to help each other?

45. Soon shall the hosts be routed, and they shall turn (their) backs.
46. Nay, the hour is their promised time, and the hour shall be most grievous and bitter.
47. Surely the guilty are in error and distress.
48. On the day when they shall be dragged upon their faces into the fire; taste the touch of hell.
49. Surely We have created everything according to measure.
50. And Our command is but one, as the twinkling of eye.
51. And certainly We have already destroyed the likes of you, but is there anyone who will mind?
52. And everything they have done is in the writings.
53. And everything small and great is written down.
54. Surely those who guard (against evil) shall be in gardens and rivers,
55. In the seat of honor near to the most Powerful King.

Surah QAMAR comprises of three Ruku that have 22 & 18 & 15 AAYAAT respectively in them; the Surah focuses on providing the message for the Day of Judgment and like Surah NAJM, directs all of the mankind to worry about that most significant day rather than remain oblivious to it; Surah NAJM narrated the destruction of those peoples in brief (from AAYAT-50 to AAYAT-54) in whom the respectable Messengers of Allah came (but they showed disrespect to them) and this Surah gives some detail to that brief account to show that even in the world, the space to accept the fundamental teachings of Islam ends totally when some

nation rejects those teachings when they come to them in most explicit manner; so the rejection of the Islamic fundamental teachings not only brings the most severe punishment at AKHIRAT but it also puts the most severe punishment at the world too; it tells that the Quran presents all the necessary commands that Allah has given to the mankind and all persons need to take them with all fervor; Al-Hamdu Lillah; the Surah starts by the statement that the Hour has come very near and the Moon is torn apart; the Hour means QIYAMAT i.e. the last day of the world here but there are places at the Quran where it means the Day of Judgment and AAYAT-46 of this Surah has the term in this latter meaning; this event about the Moon took place near to MAKKAH when the Prophet PBUH was at MINA and he indicated this when the Moon was full and it seemed quite shaken at that time for few seconds as seen from the earth; note that the full moon rises just after the sunset and the people used to retire from activity early in those days so most of the people (even in Arabia) did not witness this incident that must have continued only for very few moments and though the assumption is that it split into two parts clearly but in-fact it was some very great wobble in the Moon that apparently showed it bit apart as seen from the earth and that only for a very little while; Surah QAMAR (which means the Moon) that we study, tells in the very beginning, "Near came the Hour and the Moon split" and this verse indicates this very incident so this also is one of the major signs of QAYAMAT; it is the second one as the first one is the arrival of Muhammad PBUH as the last Messenger of Allah to all peoples of the world; Al-Hamdu Lillah; the second

AAYAT calls this event as an "AAYAT" that also has the meaning of miracle yet it is better to take the meaning of it as the sign (which also is its valid meaning) that asks to believe all the persons who witnessed it to believe that the world would certainly end and then the Day of Judgment would certainly take place when Allah would raise all persons from the dead; Al-Hamdu Lillah; it is important to note that the Holy Book Quran is the only miracle of Muhammad PBUH as he is the last of Messengers of Allah to all peoples of the world and that needs such miracle for him that remains available to all peoples at all times everywhere and proves him as the Messenger of Allah; therefore please note that though there are other most amazing things like trunk of the Dates-Tree (HANNANA) that cried-out when a special seat other than it was made for the Prophet PBUH at MASJID-NABAWI and like water gushing out of his fingers and like this amazing issue (i.e. the appearance of the Moon as torn apart when he was at MINA) and other such amazing things yet they are not his miracles in the strict sense of the word; this is because Muhammad PBUH was the last of Messengers of Allah so He took the responsibility of the protection of the Quran on Him (see Surah HIJR-9) that is to remain as his only miracle to all peoples of the world from the time of its descent to this time (and to all times ahead); it is in its pure form which remains the same Guidance to the right path that was presented by all Messengers of Allah by His command; Al-Hamdu Lillah; the first eight AAYAAT of the Surah read, "the hour (the end of the world) drew nigh and the moon did rend asunder (i.e. it extremely wobbled as seen from the earth); and if they see a sign they turn aside and

say: transient magic (i.e. they mean that it has no permanent value); and they call it a lie, and follow their low desires (to care only for benefits of their lives at the world); and every affair has its appointed term (so the hour would come at the time that Allah has appointed for it); and certainly some narratives (of the previous peoples) have come to them wherein is prevention (from wrongs; wherein is) consummate wisdom (to care for the true life of AKHIRAT)-- but warnings do not avail (because the disbelievers reject them); so turn back on them (without any care to their mocking manner on your warnings about the Day of Judgment as the true message that you give them would take place); that is the day when the inviter shall invite them to painful task (i.e. to face their respective accounts of doings so then they would see that the warnings to their punishment were most true); their eyes cast down, going forth from their graves as if they were scattered locusts (as every person that ever lived at the world would rise from dead), hastening to the inviter (the angel calling to the grounds of HASHR); the disbelievers shall say that this is hard day (as they would understand then that this is the day of which they were warned time and again)"; Al-Hamdu Lillah; the next nine AAYAAT present the event about the people of Noah-AS that they were punished even in the world when they rejected the true message that the Messenger of Allah provided to them; they tell that "before them the people of Noah rejected; so they rejected Our servant and called (him) mad, and he was driven away; therefore he called upon his Lord that I am overcome, come Thou then to help; so We opened the gates of the cloud with water pouring; and We

made water to flow forth in the land in springs, so the water gathered together according to the measure already ordained; and We bore him on that which was made of planks and nails; sailing, before Our eyes, a reward for him (i.e. Noah) who was denied; and certainly We left it as a sign, but is there anyone who will mind? -how (severe) was then My punishment and My warning; and certainly We have made the Quran easy for remembrance, but is there anyone who will mind?" these AAYAAT tell how the disbelievers were punished most severely even at the world when they challenged Noah and called him names; at that time he called Allah to save him from the wrong doings of the disbelievers after most extreme patience on whatever troubles that they had caused for him; they tell how Allah accepted his plea and saved him and all those who were with him on the beautiful spacious ark that he had made with ordinary planks and nails within the necessary period of time according to the command of Allah; Al-Hamdu Lillah; so Allah took His revenge by putting extreme punishment to them by waters that filled the area (that comprised of all the ancient Mesopotamia) so the disbelievers were drowned by the most huge amount of waters that comprised of the waters from the heaven above and from the land which poured out its waters from many of places that continued to fill the land until Allah eliminated the disbelievers totally so the Quran gives the message most explicitly that those who challenge Allah are doomed to destruction; certainly, Allah only has the true authority; Al-Hamdu Lillah; all these narrations here about the most severe punishment of the four nations who rejected the Messengers of Allah end with the statement "and certainly

We have made the Quran easy for remembrance, but is there anyone who will mind?" -so this AAYAT occurs four times at Surah QAMAR to tell that all persons have the Quran with them now and they need to reflect on it most committedly to save them from all troubles at the world in the collective manner and to save them from all troubles at AKHIRAT individually; Allah certainly would take His revenge if they do not comply to His obedience as for that reason He has created them; Al-Hamdu Lillah; note that the good Muslim commentator on the Quran would interpret the Holy Book Quran by TADABBUR if he really takes up the task to interpret it (that is named as TAFSIR) with his total attention towards Allah, the true Lord; note also that there are two manners to understand the Holy Book Quran in which TADABBUR is the higher level of observation where the good Muslim person applies himself most committedly to understand the Holy Book Quran so it needs most high observation at its AAYAAT; he would know Arabic and he would know all the teachings of the Quran, Ahadith and the FIQH most highly to understand the Quran by TADABBUR; he would also know the principles related to TAFSIR (the comments on the Quran) and related to Ahadith (the authentic narrations that tell about the sayings of the Last Prophet Muhammad PBUH, his deeds, his silence over some action and in fact all that is related to that greatest of men, the last Messenger of Allah; note that the practice of these directions of Ahadith is named as SUNNAH) and related to FIQH (the study that guides to put the Islamic commands into the manifest practice in best of manners by the observation of the Quran and the SUNNAH); and most

certainly, he would be the good practicing Muslim person who has his total attention towards Allah, the true Lord; note that the other term to its study is TAZAKKUR that is to understand its message in the most simple manner as its words imply explicitly (and that is the level upon which Surah QAMAR asks in the least all of the mankind to take the Holy Book Quran and to live upon it in practice); Al-Hamdu Lillah; the last five AAYAAT of the Ruku that are from AAYAT-18 to AAYAT-22 tell that "AAD treated (the Truth) as a lie, so how (severe) was My punishment and My warning -surely We sent on them raging wind-storm in a day of bitter ill-luck; tearing men away as if they were the trunks of palm-trees torn up; how (severe) was then My punishment and My warning -and certainly We have made the Quran easy for remembrance, but is there anyone who will mind?" -Al-Hamdu Lillah; note that the nation of HOODH-AS was named as AAD and he gave them the same message as Noah-AS has given to his nation; he told them that he is the Messenger of Allah, the Lord of all the worlds, and he does care for their safety at AKHIRAT; that nation AAD lived in the area of curved sand-hills in the southern part of the Arabian peninsula and they were very strong in physique and had handsome height and looks; they also were idolaters and their total preference was for the life at the world so HOODH told them that they must show gratitude to Allah and take Him only as their true Lord; note that the Messenger of Allah has the liability to provide the message of Allah and it is not his liability to see that his people do accept it and HOODH fulfilled his liability; when it became evident that the disbelievers on HOODH would not come

towards the fundamental teachings of Islam, Allah saved HOODH and the true believers with him by His great blessing and certainly it was the most severe punishment from which Allah saved them; Surah-HAAQQAH says that this punishment was such "which Allah imposed on them for seven nights and eight days so that (O listener) you might have seen men lying overthrown, as they were hollow trunks of palm-trees" (HAAQQAH-7); their amazing strength was certainly nothing in match to which they faced as it was the punishment that Allah had given them at the world and the punishment at AKHIRAT is even more dreadful; here at Surah QAMAR too, the AAYAAT mention that the destruction that hit AAD tore them away as if they were the trunks of palm-trees torn up; Allah certainly sent upon them such punishment that was most extremely severe after they rejected the warnings of Allah to them and He certainly has all the true authority; Al-Hamdu Lillah; the day on which their punishment started is mentioned as the day of bitter ill-luck and then that punishment stayed upon them for seven nights and eight days that tore them as the hollow trunks of the torn palm trees; though there is some argument at TAFSIR about this day but it is difficult to pinpoint some specific date of the year as this specific day of bitter ill-luck though it probably is some specific date of one of the lunar months that occurs regularly each year even now; AAYAAT 15 & 16 of Surah HA-MEEM AS-SAJDAH state that "as for AAD, they were arrogant in the land without right, and they asked who is mightier than us in power? - could they not see that Allah Who created them, He is mightier than them in power? -and they denied Our

revelations; therefore We let loose on them a raging wind-storm in days of bitter ill-luck, that We might make them taste the torment of disgrace in the life of the world; and verily the doom of AKHIRAT will be more shameful, and they will not be helped"; here the Quran mentions all days of their destruction as related to bitter ill-luck and this is because that severe punishment that eliminated them totally started on that specific day that is most probably related to the bitter ill-luck in general; this seems in accordance to how the AAYAAT present it but as they are not totally explicit for it so I, MSD, would remark here the best of remarks that most certainly, Allah know better; Al-Hamdu Lillah; the next Ruku starts by the statement that THAMUD (the nation of SALEH-AS) also rejected the warnings; this also means that to reject one of the Messengers of Allah is to reject all of them because they all fundamentally gave the same message as Allah commanded them to give and that was the message of Islam; the disbelievers in THAMUD raised the same objection to SALEH that the disbelievers in other peoples had raised before that he is just an ordinary man among them who has not much of wealth and who is alone with not huge number of people to stand for him; they rejected him as the Messenger of Allah with the blame that he is not only a liar but he also is a person who has pride on himself that he is something out of ordinary among them; note that he was one of the most truthful persons and he had no arrogance in him; the disbelievers saw what was obvious to their eyes by projection that like them, this person also would be needy of the worldly goods, status and pleasures but these disbelieving men have always been (and even are) totally

unable to see the inside of those who live with their attention towards Allah only, the true Lord; Allah answered their objection that very soon, they would see who actually is the liar with arrogance inside him; He gave them the huge she-camel that came out from behind of some rock miraculously and Allah commanded them not to trouble it so that she might easily drink the water on the day assigned for it (that was every other day as one day was for it and the other was for other cattle there) as she intends; if they do otherwise, they would receive extreme punishment even at the world; but even then, their ruling elite rejected the message of Allah that SALEH provided to them and asked others too to reject it; some of their youth killed the she-camel (as they provoked them to do it) and that was the clearest disobedience to Allah from all of the disbelievers there; so Allah punished them most severely by the most painful scream to hear (that was the sound of the deadly cry of the earthquake that took hold of them); so they became like the dry fragments of trees which the maker of an enclosure of his cattle collects to save his cattle from the attacking beasts; this tells how that deadly disaster trampled them when it fell upon them; the event ends with the same message that asks all of the mankind for TAZAKKUR upon the Holy Book Quran, "and certainly We have made the Quran easy for remembrance, but is there anyone who will mind?" Al-Hamdu Lillah; the next ten AAYAT of this Ruku tell about the event that relates to the nation of Lot-AS; the people of Lot-AS lived at Sodom and Gomorrah at south of the dead sea and they were extremely filthy persons who used to commit the heinous sin of sodomy

among men; Lot who actually did not belong to that nation but had been sent to them as the Messenger of Allah, tried his best to reform them of this heinous sin but to no avail; in fact, they intended to expel him from their city just because he challenged their filth; so due to their rejection of the Truth (the fundamental teachings of Islam), and also due to their most heinous filthy acts, Allah sent the rain of stones upon them from which Allah saved only Lot and his family who believed in him, in the morning hours; note that his wife was one of the disbelievers there so she also remained there among the punished people; certainly, Allah provides safety from all the calamity to the good believing persons only, even when they have to live in the wrong-doers (under protest); however, they would call towards the right path even at such situation as that is necessary to show their gratitude to Allah and certainly, Lot-AS had told the consequence to the disbelievers of their rejection of the right path yet they made vague arguments against the warnings that Lot provided to them; they even tried to take the guests of Lot-AS (that were angels) with them to fulfill their wrong intention with them so Allah blinded their eyes (as He commanded the angels to put such extreme adversity to those who were at front there); it was an introduction to the most severe punishment of which Allah had clearly warned them by Lot-AS and it fell upon them in the morning so Allah gave those disbelievers the complete taste of their wrong-doings at the world; and they would get their lasting deadly punishment at AKHIRAT by the hell-fire; after this narration of the destruction of the people of Lot, the last AAYAT of the Ruku is familiar that asks for TAZAKKUR,

"and certainly We have made the Quran easy for remembrance, but is there anyone who will mind?" Al-Hamdu Lillah; the first couple of AAYAAT at the last Ruku mention the punishment that Allah gave to Pharaoh who rejected the fundamental teachings of Islam when Moses-AS and Aaron-AS presented them clearly to him; Moses provided such miracles to him even, that proved that he was the Messenger of Allah yet he disbelieved and the result was that Allah punished him most severely by drowning him with huge number of his men when they all were following Moses and the Bani-Israel; these AAYAAT read, "and certainly the warnings came to Pharaoh's people; they rejected all Our AAYAAT, so We overtook them in the manner of the Mighty, Powerful One"; Al-Hamdu Lillah; the next four AAYAAT ask the disbelievers that were at Makkah at the time of the descent of Surah QAMAR that they reflect upon their position and accept Islam because if they do not accept it, the outcome of their disbelief would be the same as the previous disbelievers near to their lands had received; they read, "are the disbelievers of yours (that are at Makkah) better than these (previous disbelievers that Allah eliminated by severe punishments), or is there an exemption for you in the scriptures? -or do they say that we are a host allied together to help each other? -soon shall the hosts be routed, and they shall turn (their) backs; nay, the hour is their promised time, and the hour shall be most grievous and bitter"; AAYAAT imply that these disbelievers at Makkah have got the message that Allah punished the previous disbelievers most severely by the most deadly punishments at the world; the previous scriptures too that Allah sent to

the world do not guarantee their safety in any manner as every person would get the result at AKHIRAT according to his belief and his deeds at his life here so what do they have to rely upon for their safety at the world and at AKHIRAT; if they think that they are so much powerful together that they are invincible then that is their idiocy as they would see that their power would reduce most drastically when they would run for their lives (which happened at the battle of BADR); their actual punishment would come at the hour (here it means that it would come at the day of HASHR) and that would prove the most hard day for them; AAYAT-7 & AAYAT-8 of this Surah has depicted the manner of disbelievers on that day i.e. the Day of Judgment that "their eyes cast down, going forth from their graves as if they were scattered locusts; hastening to the inviter, the disbelievers shall say that this is hard day"; certainly, Allah only has the true authority; Al-Hamdu Lillah; the last nine AAYAAT of the last Ruku relate about the Day of Judgment and about the will of Allah; they read, "Surely the guilty (who are the disbelievers in the fundamental teachings of Islam) are in error (at the world) and in distress (at AKHIRAT); on the day when they shall be dragged upon their faces (i.e. the angels would drag them by force) into the fire (and those angels would tell them) to taste the touch of hell-fire; surely We have created everything according to measure (and so Allah would see that the world gets its quantity of the mankind then the last day of the world would come as that is its appointed time); and Our command is but one (i.e. the command of KUN which means BE and that happens) as the twinkling of eye; and certainly We have already destroyed

the likes of you (which means that if these disbelievers think that they are safe from the punishment of Allah, they are in the highest of error), but is there anyone who will mind (to see plain facts)? -and everything they have done (together as nation) is in the writings (so they would face the consequence of that even at the world when Allah wills for it); and everything small and great is written down (according to which the whole universe including the earth progresses on and that certainly is the will of Allah and He certainly has the true authority; Al-Hamdu Lillah); surely those who guard (against evil) shall be in (the most beautiful) gardens and (wherein shall be the most pleasant) rivers; in the seat of honor (the place where the truthful person would live-on) near to the most Powerful King (i.e. near to Allah, the true Lord of all the creation)"; Al-Hamdu Lillah; note the words "FIZ-ZUBUR" (in the writings) and "MUSTATAR" (written down) that these AAYAAT have here at the last part of Surah QAMAR; so "writings" are the documents of deeds of all persons and where nations have erred together when they generally rejected the fundamental teachings of Islam though Allah guided them to those teachings most clearly, then Allah punished them most severely even at the world; the other AAYAT that states about what is "written down" indicates the LAUHE-MAHFUZ that tells about the will of Allah where everything that is to happen is written down; Allah guides all affairs that take place anywhere at any time beautifully to the manner that He wills for all those affairs because it is His will only that rules all of His creation even now; certainly, all praise is for Allah, the only Creator of all

the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah.

Surah RAHMAN

(Consists of 3 Ruku; MK-7)

1. The Beneficent Allah,
2. Taught the Quran.
3. He created man,
4. Taught him the mode of expression.
5. The sun and the moon follow a reckoning.
6. And the herbs and the trees do prostrate (to Him).
7. And the heaven, He raised it high, and He made the balance
8. That you may not be inordinate in respect of the balance.
9. And keep up the measure with equity and do not make the balance deficient.
10. And the earth, He has set it for living creatures;
11. Therein is fruit and palms having sheathed clusters,
12. And the grain with (its) husk and fragrance.
13. Which then of the bounties of your Lord will you deny?
14. He created the man by dry clay like earthen vessels,
15. And He created the jinn by flame of fire.
16. Which then of the bounties of your Lord will you deny?
17. Lord of the two easts and of the two wests.
18. Which then of the bounties of your Lord will you deny?
19. He has made the two seas to flow freely (so that) they meet,
20. Between them is a barrier which they cannot pass.
21. Which then of the bounties of your Lord will you deny?

22. There come forth from them pearls, both large and small.
23. Which then of the bounties of your Lord will you deny?
24. And His are the ships reared aloft in the sea like mountains.
25. Which then of the bounties of your Lord will you deny?
26. Everyone on it must pass away.
27. And there remains forever the Countenance of your Lord, Who is full of majesty and honor.
28. Which then of the bounties of your Lord will you deny?
29. All those who are in the heavens and the earth ask of Him; every moment He is in a state (of majesty and honor).
30. Which then of the bounties of your Lord will you deny?
31. Soon will We apply Ourselves to you, O you two burdened groups.
32. Which then of the bounties of your Lord will you deny?
33. O assembly of the jinn and the men! If you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through but with authority.
34. Which then of the bounties of your Lord will you deny?
35. The flames of fire and smoke will be sent on you two, then you will not be able to defend yourselves.
36. Which then of the bounties of your Lord will you deny?
37. And when the heaven is rent asunder, and then becomes red like red hide.
38. Which then of the bounties of your Lord will you deny?
39. So on that day neither man nor jinni shall be asked about his sin.
40. Which then of the bounties of your Lord will you deny?
41. The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet.

42. Which then of the bounties of your Lord will you deny?
43. This is the hell which the guilty called a lie.
44. Round about shall they go between it and hot, boiling water.
45. Which then of the bounties of your Lord will you deny?
46. And for him who fears to stand before his Lord are two gardens.
47. Which then of the bounties of your Lord will you deny?
48. Having in them various kinds.
49. Which then of the bounties of your Lord will you deny?
50. In both of them are two fountains flowing.
51. Which then of the bounties of your Lord will you deny?
52. In both of them are two pairs of every fruit.
53. Which then of the bounties of your Lord will you deny?
54. Reclining on couches, the inner coverings of which are of silk brocade; and the fruits of the two gardens shall be within reach.
55. Which then of the bounties of your Lord will you deny?
56. In them shall be those who restrained their eyes; before them neither man nor jinni shall have touched them.
57. Which then of the bounties of your Lord will you deny?
58. As though they were rubies and coral-stones.
59. Which then of the bounties of your Lord will you deny?
60. Is the reward of goodness aught but goodness?
61. Which then of the bounties of your Lord will you deny?
62. And besides these two are two (other) gardens:
63. Which then of the bounties of your Lord will you deny?
64. Both inclining to blackness.
65. Which then of the bounties of your Lord will you deny?
66. In both of them are two springs gushing forth.

67. Which then of the bounties of your Lord will you deny?
68. In both are fruits and palms and pomegranates.
69. Which then of the bounties of your Lord will you deny?
70. In them are goodly things, beautiful ones.
71. Which then of the bounties of your Lord will you deny?
72. Pure ones (HOORS) confined to the pavilions.
73. Which then of the bounties of your Lord will you deny?
74. Man has not touched them before them nor jinni.
75. Which then of the bounties of your Lord will you deny?
76. Reclining on green cushions and beautiful carpets.
77. Which then of the bounties of your Lord will you deny?
78. Blessed be the name of your Lord, Who has the majesty and the honor!

Surah RAHMAN consists of 3 Ruku which have 25 & 20 & 33 AAYAAT respectively; RAHMAN (the Beneficent) is the name of Allah and this Surah starts by it; Al-Hamdu Lillah; this Surah is unique in this matter that it addresses both the Man and the Jinn together and tells about the blessings that Allah has provided to both of them; the Surah tells of different blessings of Allah and asks both of them repeatedly about each of them that "which then of the bounties of your Lord will you deny?"; note that by grammar, Allah addresses two of His creation at this recurring AAYAT and the context shows explicitly that they are the Man and the Jinn and note also that Allah has provided the freewill to only these both whereas other of His creation worship Him without any other option; Al-Hamdu Lillah; the Surah starts by the statement that Allah has not only given life to the

Man but He also has provided him the greatest of His blessings that is the Quran; He has taught that to him so that he believes it and does his deeds according to that belief; and He has provided him the ability to present it to all other persons so these AAYAAT tell that Allah has not only created the Man but He has taught words to him due to which he is able to express himself clearly and the best manner for him to be grateful to Allah for this ability of expression is to learn the Quran with total belief and besides practicing it in total, provide its teachings to all peoples of the world as much as possible for him; Al-Hamdu Lillah; one of the most authentic Ahadith mentions that "the best among you are those who learn the Quran and teach it to others"; note that Allah has mentioned the teaching of the Quran before He has mentioned the creation of the Man so this denotes that the good spiritual value of the Man is more a blessing than the physical life he has; Al-Hamdu Lillah; note also that jinn also would follow the Quran to remain upon the true path as they also are bound to follow it; Al-Hamdu Lillah; the first AAYAT mentions Allah by His name AR-RAHMAN (the Beneficent) whereas the disbelievers at Makkah were much annoyed by this name; so it challenged them that Allah is Most Beneficent Who has cared for all peoples of the world by providing the Quran to them to save themselves from the torments of the coming true life by its acceptance; AAYAAT-5 to 12 ahead tell about some of His blessings that He has provided to the mankind which are most significant for his physical well-being as the Quran often mentions both of these blessings (spiritual and physical) together at places; Al-Hamdu Lillah; these AAYAAT tell that the sun and the

moon are doing their respective tasks remaining to calculation that Allah has set for them; AAYAT-6 tells "and the herb and the tree do prostrate (to Allah)" wherein "the herb" means all of herbs and "the tree" means all of trees; note that the word An-NAJM (the herb) also means "the star" so with connection to previous AAYAT, it also implies that like the sun and the moon, all stars too are going along their pathways which Allah has set for them and so this term applies in both ways; AAYAAT-7 & 8 & 9 tell that He not only has raised the heaven, that is near to earth, but He also has assigned its laws to it so everything in it is working in the order He has assigned to it (this includes the gravitational force among heavenly bodies); so the man (and even the jinn) would care for this balance and would not do any such thing that might cause disharmony to it; the man needs to bring harmony to life by intentional efforts according to the fundamental teachings of Islam as keeping the balance refers to care about rights of all persons around him and also to care to keep himself at the right path as the wrongs affect all environment adversely; Surah ROUM-41 states that "corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return"; in this broader manner, these AAYAAT guide the mankind about their actions to the heaven above too that the mankind would not disturb harmony there by any of actions and it is proper to comment that at these current times, these AAYAAT do seem to hit that activity even, that relates to sending different space-vehicles for the probe of heavenly bodies as that also somewhat applies to disturbing

of the balance therein; may Allah give all peoples the insight to care in all their actions about the harmony by which Allah has set the creation; these three AAYAAT read, "and the heaven, He raised it high, and He made the balance; that you may not be inordinate in respect of the balance; and keep up the measure with equity and do not make the balance deficient"; Al-Hamdu Lillah; the next three AAYAAT tell that Allah has set the earth in such manner that by getting rains from the heaven above, it brings forth fruits and especially dates that are protected by their sheath; and it brings forth grains that are protected by their husks and fragrances; so the earth brings forth fruits, pulses, vegetables and many more things in crops which provide foods for the mankind, birds, animals, insects and even jinn; so Allah has cared not only to provide the true guidance to the man and the jinn magnificently but He also has cared with all other living creatures, for their physical sustenance beautifully; this asks the man and the jinn, the only two creation of Allah who do have the freewill to actions, to live by the commands of Allah; the recurring AAYAT - "which then of the bounties of your Lord will you deny?" - at Surah RAHMAN states in the manner of question on all the physical benefits which Allah has provided to them at the world, that they need to show extreme gratitude to Allah, the true Lord, for this beautiful care to safety of their physique by living in accordance to the Quran; Al-Hamdu Lillah; AAYAAT-14 & 15 state, "He created the man by dry clay like earthen vessels; and He created the jinn by flame of fire"; the term SALSAALEN-KAL-FAKKHAAR at AAYAT-14 that means the "dry clay like earthen vessels", was the final stage of the

material by which Allah created Adam-AS; this material had passed through few stages whereas each stage had most extreme period of time by the will of Allah; see also the note at the third Ruku of Surah HIJR; Al-Hamdu Lillah; Allah created jinn much before Adam by flame of fire and they have the ability to see the human beings though the human beings are not able to see them; they are physically stronger than the man yet because of his spiritual power and because Allah has appointed angels to see to his protection, jinn avoid attacks on the man; see also the note at BAQARAH-the fourth Ruku; Al-Hamdu Lillah; the couple of AAYAAT ahead state, "(Allah is the) Lord of the two easts and of the two wests; which then of the bounties of your Lord will you deny?"; the mention of two easts and two wests at the AAYAT seems to refer to the two different points of sunrise and two different points of sunset, at two different occasions; in other words, "two easts" mean the different points of sunrise where the day is longest in summer and where the day is shortest in winter at Arabia; and "two wests" mean the different points of sunset for these two occasions there and certainly, Allah knows better; the last seven AAYAAT of the Ruku tell about the rivers and the benefits from them to the mankind; there are places where the waters of the river meets the waters of the sea yet they keep the difference between the features of their respective waters there to quite a distance; Allah mentions this difference in their waters as His blessing as both of these waters serve the mankind in their own respective manner; from these waters, the man gets beautiful pearls, both large and small; and they take big ships to different

places which serves the man in getting his financial security; each of these benefits that Allah has provided by waters of rivers and of seas, asks both the man and the jinn to show gratitude to Allah, the true Lord; the next Ruku starts by the statement that whatever is on earth would pass away and only Allah, the true Lord, would remain Who has all majesty and honor; He is HAYYE that means that He only has the true life; the AAYAT implies that even death of all righteous persons among men and among jinn, is blessing as after their death, Allah would provide life to the dead for their eternal life ahead and provide the Judgment to all of them, so He would provide the due punishment to all wrong-doers by His majesty and He would honor all righteous persons at AKHIRAT; Al-Hamdu Lillah; AAYAT-29 tells that Allah keeps everything to His will and He always sees whatever impression has occurred by doings of the peoples at the world to keep it all to His will; certainly He knows beforehand every action that anyone among the mankind and the jinn takes as He certainly is the Most Knowing of all things and the Most Well-Aware; Al-Hamdu Lillah; it also tells that everyone begs of Him for needs and so every day He is engaged in the task of seeing to their needs according to His will; so He cares for His creation due to their collective need and due to their individual need according to His will; Al-Hamdu Lillah; they need to show utmost gratitude to Allah for His blessings on them; from AYAT-31 till the last of Ruku, AAYAAT ask attention towards the Day of Judgment; Allah tells both the mankind and the jinn that very soon, He would judge all of them according to their doings; Allah addresses them as the "two burdened groups" as these two

only have the freewill to actions for which they have to account at AKHIRAT; AAYAT-33 tells that all those who have any thoughts of running away from that ultimate Judgment, they must remain mindful that they are totally unable to do it; it reads, "O assembly of the jinn and the men- if you are able to pass through the regions of the heavens and the earth (that means the whole universe), then pass through (to avoid Judgment); you cannot pass through but with authority (that only Allah has, so all among the jinn and the men have to answer for all their deeds without any option)"; Al-Hamdu Lillah; this certainly is His blessing to all righteous persons and they need to show gratitude for it; Al-Hamdu Lillah; AAYAT-35 gives the reason that no person is able to run away far in space because the flame of fire would get him there and, even if he breaks the barrier of the earth's gravity and gets further, the smoke would engulf him so he would remain unable to protect himself; Al-Hamdu Lillah; this refers especially to the jinn who are able to run to space yet they are unable to get much far in that due to the burning meteoroids racing towards the earth; see also the note at the second Ruku of HIJR; AAYAT-37 states that at the last day of the world, the heaven near to earth would become as red as the red hide (or as rosy-colored leather); and even the advent of QIYAMAT (the last day of the world) is the blessing of Allah that sets the stage for His Judgment to all peoples of the world; then on that day, the Day of Judgment, no one among the guilty men or the jinn would be asked about his most notable sin (which would be their denial of the Day of Judgment as AAYAT-43 states) because it would be there for all persons to see and these guilty

persons would be recognized by some marking on them at the grounds of HASHR; these guilty persons would see the hell-fire that they used to deny and round about shall they go between it and the boiling water; their alternate visits to these two places would occur because these two would provide the two different manners of their punishment that they would get in sequence; the last AAYAT of the Ruku that is the recurring AAYAT at Surah RAHMAN tells here that even the warning that these AAYAAT give to such guilty persons is the blessing of Allah to them at the world, so that they make themselves better here and now, before they die because when the event of their death takes place, their regret upon their wrong manner of living would be totally useless; Al-Hamdu Lillah; the last Ruku mentions two groups of the righteous believers who would be at JANNAAT (plural of JANNAH) that Surah WA'QIAH, the Surah ahead, terms as the companions of the right hand and as the foremost among them respectively; this Ruku mentions the blessed affairs of the first group from its first AAYAT to 61, and it mentions the blessed affairs of the second group from AAYAT-62 to 77; Surah WA'QIAH narrates the detail about the foremost persons in JANNAAT before the detail of the companions of the right hand; Al-Hamdu Lillah; this Ruku tells about the companions of the right hand that they always had this in mind that Allah only has the true authority and it is His will that shows in the tasks of all His creation; Al-Hamdu Lillah; note that Dr. ISRAR AHMED, who was one of the foremost commentators on the Quran at these current times, had commented about the two of JANNAAT that are mentioned here that they refer to the two different

JANNAAT for the first group among the mankind and among the jinn respectively; these would be the most beautiful gardens that would have in them various kinds of trees having wonderful branches; these would also have flowing fountains and pairs of all fruits where they would be seated upon couches that would be lined with silk brocade and the fruits of both these gardens would be near to their respective good residents; therein shall be those beautiful women of modest gaze, whom neither any man nor any jinn will have touched before them; this means that at the JANNAH of the mankind, there would be the beautiful specific women of that place (besides those who were their good wives at the world) for the mankind whom no man had ever touched before and each of them would only be caring for her husband; and at the JANNAH of the jinn, there would be the beautiful specific women of that place (besides those who were their good wives at the world) for the jinn whom no jinn had ever touched before and each of them would only be caring for her husband; these all would be such precious beauties to their respective husbands as are rubies and coral-stones; Allah would provide these all excellent eternal blessings because they had lived virtuously at the world by living by commands of Allah and surely, one good turn deserves another; Al-Hamdu Lillah; then there is the mention of affairs of the second group among the righteous persons in mankind and in the jinn that they would receive two JANNAAT so these refer to the two different JANNAAT for the second group among the mankind and among the jinn respectively; though the first group would have all excellent blessings at their JANNAAT yet this second group would get

some additional blessings as they are at the higher level than the former, the first group, as Surah WA'QIAH has termed this second group as the foremost among these two groups; they would be much nearer to Allah, the true Lord; Al-Hamdu Lillah; so they also would have all blessings at their respective JANNAH which the former would have at theirs yet the women at these JANNAAT for the second group would be HOORS who would be extremely beautiful (Surah WA'QIAH mentions them as the beautiful hidden pearls and this i.e. Surah RAHMAN mentions these fairest of women as much more confined to their beautiful spacious residences); these most spacious residences would have the most beautiful pearls at their built according to Hadith and each of the righteous persons of the second group, would have HOORS as his wives in huge number (even up-to seventy) besides those who were his good wives at the world; note that the best of women according to Islam are those who relate themselves much to their specific residences and leave their homes only for necessities with most decent of dresses and return as soon as they see to their necessities so these beautiful HOORS would have this beautiful reservation to height in their beautiful nature without asking to leave their specific spacious residences for anything; they all would remain most happy together with their own manner of living there; Al-Hamdu Lillah; note also that Islam does not suppress the natural emotion towards women that occurs in men due to their aesthetic inclination yet it asks them to channelize that firmly in the righteous manner; this mention of the second group contains AAYAT-64 which comprises of one word only that is MUDHHAMMATAAN which means that

these two gardens would be such dark green that both of them would be inclining to blackness and this would increase their beauty there; Al-Hamdu Lillah; AAYAT-78, the last AAYAT of this Ruku (and of this Surah), reads, "blessed be the name of your Lord, Who has the majesty and the honor"; this tells that at AKHIRAT, He certainly would provide the due punishment to all wrong-doers and He certainly would provide the due honor to all righteous persons; certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah WAQI'AH

(Consists of 3 Ruku; MK-5)

1. When the great event comes to pass,
2. There is no belying its coming to pass--
3. Abasing (one party), exalting (the other),
4. When the earth shall be shaken with a (severe) shaking,
5. And the mountains shall be made to crumble with (an awful) crumbling,
6. So that they shall be as scattered dust.
7. And you shall be three sorts.
8. Then (as to) the companions of the right hand; how happy are the companions of the right hand!
9. And (as to) the companions of the left hand; how wretched are the companions of the left hand!
10. And the foremost are the foremost,
11. These are they who are drawn nigh (to Allah),
12. In the gardens of bliss.
13. A numerous company from among the first,
14. And a few from among the latter.

15. On thrones decorated,
16. Reclining on them, facing one another.
17. Round about them shall go youths never altering in age,
18. With goblets and ewers and a cup of pure drink;
19. They shall not be affected with headache thereby, nor shall they get exhausted,
20. And fruits such as they choose,
21. And the flesh of fowl such as they desire.
22. And pure (HOORS), beautiful ones,
23. As if they are like the hidden pearls:
24. The reward for what they used to do.
25. They shall not hear therein vain or sinful discourse,
26. Except the word peace, peace.
27. And the companions of the right hand; how happy are the companions of the right hand!
28. Amid thorn-less lote-trees,
29. And banana-trees (with fruits), one above another.
30. And extended shade,
31. And water flowing constantly,
32. And abundant fruit,
33. Neither intercepted nor forbidden,
34. And exalted thrones.
35. Surely We have made them to grow into a (new) growth,
36. Then We have made them virgins,
37. Loving, equals in age,
38. For the sake of the companions of the right hand.
39. A numerous company from among the first,
40. And a numerous company from among the last.
41. And those of the left hand, how wretched are those of the left hand!

42. In scorching wind and boiling water,
43. And the shade of black smoke,
44. Neither cool nor honorable.
45. Surely they were before that made to live in ease and plenty.
46. And they persisted in the great violation.
47. And they used to say: What! when we die and have become dust and bones, shall we then indeed be raised?
48. Or our fathers of yore?
49. Say: The first and the last,
50. Shall most surely be gathered together for the appointed hour of a known day.
51. Then shall you, O you who err and call it a lie!
52. Most surely eat of a tree of ZAQQUM,
53. And fill (your) bellies with it;
54. Then drink over it of boiling water;
55. And drink as drinks the thirsty camel.
56. This is their entertainment on the day of requital.
57. We have created you, why do you not then assent?
58. Have you considered the seed?
59. Is it you that create it or are We the creators?
60. We have ordained death among you and We are not to be overcome,
61. In order that We may bring in your place the likes of you and make you grow into what you know not.
62. And certainly you know the first growth, why do you not then mind?
63. Have you considered what you sow?
64. Is it you that cause it to grow, or are We the causers of growth?

65. If We pleased, We should have certainly made it broken down into pieces, then would you begin to lament:
66. Surely we are burdened with debt:
67. Nay! we are deprived.
68. Have you considered the water which you drink?
69. Is it you that send it down from the clouds, or are We the senders?
70. If We pleased, We would have made it bitter; why do you not then give thanks?
71. Have you considered the fire which you strike?
72. Is it you that produce the trees for it, or are We the producers?
73. We have made it a reminder and an advantage for the wayfarers of the desert.
74. Therefore glorify the name of your Lord, the Great.
75. But nay! I swear by the setting of stars;
76. And most surely it is very great oath if you only knew;
77. Most surely it is the honored Quran,
78. In the book that is protected
79. None shall touch it save the purified ones.
80. Revelation by the Lord of the worlds.
81. Do you then hold this announcement in contempt?
82. And to commit to lies you make your means of subsistence.
83. Why is it not then that when it (soul) comes up to the throat,
84. And you at that time look on--
85. And We are nearer to it than you, but you do not see--
86. Then why is it not-- if you are not held under authority--
87. That you send it (not) back-- if you are truthful?

88. Then if he is one of those drawn nigh (to Allah),
89. Then happiness and bounty and the garden of bliss.
90. And if he is one of those that are of the right hand,
91. Then peace to you all that are among those of the right hand.
92. And if he is one of the rejecters, the erring ones,
93. He shall have an entertainment of boiling water,
94. And burning in hell.
95. Most surely this is the certain truth.
96. Therefore glorify the name of your Lord, the Great.

Like Surah RAHMAN, this Surah also describes the blessed situation of the two groups at JANNAAT and describes the wretched situation of the wrong-doers at the hell-fire; Al-Hamdu Lillah; it has three Ruku that respectively comprise of 38 AAYAAT, 36 AAYAAT and 22 AAYAAT; Al-Hamdu Lillah; the first six AAYAAT of the Surah read, "when the great event comes to pass; there is no belying its coming to pass; abasing (one party), exalting (the other); when the earth shall be shaken with a (severe) shaking; and the mountains shall be made to crumble with (an awful) crumbling; so that they shall be as scattered dust (as if they are loosened wool)"; this tells about the last day of the world and the third AAYAT here states that this day would lead to the Day of Judgment that would abase the disbelievers and that would lead the two groups of the righteous persons to highest of honor; the Quran takes the matter of the last day of the world (QIYAMAT) and the first day of AKHIRAT (that is the Day of Judgment) at places by such relation that

the latter occurs just after QIYAMAT; this is because all of mankind is dead at QIYAMAT whereas all of mankind regain life (and awareness) at the Day of Judgment though there is an extensive period of time between the two; AAYAAT ahead tell about the three groups of the mankind in which two relate to JANNAAT that are companions of the right hand and the foremost of all righteous persons who would be much nearer to Allah, the true Lord; the remaining group would be the wretched group of companions of the left hand who had spent their lives at the world as disbelievers; note that those righteous believers who get their respective documents of deeds at their right hands would be the companions of the right hand and those who get their respective documents of deeds at their left hands would be the companions of the left hand; note also that though the foremost among the righteous persons would also get their respective documents at their right hands yet they would have some additional good features that would denote their most honored status there; Al-Hamdu Lillah; all the persons who receive honor at AKHIRAT, would include the Prophets, the truthful persons, the martyrs for the Islamic cause and the righteous persons that are mentioned at NISAA-69; it reads, "And whoever obeys Allah and the apostle, these are with those upon whom Allah has bestowed favors from among the Prophets and the truthful and the martyrs and the most good persons; and good company they are"; so all those who had believed in Allah firmly and had obeyed Him and His last Messenger steadfastly, these all persons in this UMMAH would be the companions of the right hand and the foremost among the most righteous persons; Al-Hamdu Lillah; AAYAAT-7 to 11

tell about these three, "and you shall be three sorts; then (as to) the companions of the right hand - how happy are the companions of the right hand; and (as to) the companions of the left hand - how wretched are the companions of the left hand; and the foremost are the foremost; these are they who are drawn nigh (to Allah)"; Al-Hamdu Lillah; AAYAAT ahead mention that these foremost among the most righteous persons would be the dwellers of the blissful gardens; their major number would come from the early times of this UMMAH (the Muslims as whole from the times of the last Prophet Muhammad PBUH) and the rest from persons after them; note that even before Muhammad PBUH, there certainly were the foremost among the virtuous persons yet seemingly, this place refers to his UMMAH explicitly; Al-Hamdu Lillah; AAYAAT-15 to 26 tell about their blessed situation at the blissful gardens; "(they would be) on thrones decorated; reclining on them, facing one another; round about them shall go youths never altering in age; with goblets and ewers and a cup of pure drink (of wine); they shall not be affected with headache thereby (though they would enjoy it immensely), nor shall they get exhausted (by losing sense); and fruits such as they choose; and the flesh of fowl such as they desire; and pure (HOORS), beautiful ones; as if they are like the hidden pearls: the reward for what they used to do; they shall not hear therein vain or sinful discourse; except the word peace, peace"; Al-Hamdu Lillah; AAYAAT-27 to 40 relate the blessed situation of the companions of the right hand that their garden at paradise would have wonderful thorn-less lote-trees that also would beautify the place; and banana trees so very near to

each other that they would be one above another and there would be most beautiful shade extending to miles as if it is early morning at such weather that is neither cold nor hot but totally pleasant; Al-Hamdu Lillah; and there would be most clear water that would flow constantly at fountains and plenty of all fruits, neither intercepted (i.e. they would not be limited to seasons) nor forbidden (i.e. they would never end but grow on instantly according to consumption); and the couches where they would recline, that would be raised high to honor these companions of the right hand; and Allah would provide them beautiful women that would specifically be for them (besides their good wives there) who would be virgins and so much attractive to them that they would find most extreme love towards them and they all would be compatible with their youthful age; note that every man who gets his place at JANNAAT would be as if he is in early thirties (i.e. with good looks that generally are at 33 years or so) with wonderful manly fitness; and all women there, though they are those who enter there due to the virtuous lives that they had spent at the world (transformed to fairest of ladies there living together with their good husbands) or they are those specific women who are especially created at JANNAAT (HOORS and others) who would be provided as wives to the most righteous men who enter there, these all most beautiful women would also be as if they are at early thirties with highest of attraction for their husbands towards them; there also would be young boys who would be serving the foremost among the most virtuous residents of JANNAAT who would remain young at age at that beautiful place ever as AAYAT-17 of this Surah has stated (and as

Surah TOOR also has mentioned at AAYAT-24) and certainly Allah knows better; Al-Hamdu Lillah; these companions of the right hand would come in huge number from the early times of this UMMAH and also in huge number from those who come after them; Al-Hamdu Lillah; from AAYAAT-41 to AAYAT-56, all AAYAAT tell about those who would receive their document of deeds at their left hands; they would feel the scorching wind and drink the hot boiling water; the shade to them would be of black smoke that would not provide any coolness to them or any refreshment rather it would make their condition even worse; many of these disbelievers used to live in pleasures at the world remaining oblivious to the fact that they have to answer for their lives at the Day of Judgment; this was their extreme wrong and they would see its consequence; whenever they were guided to it, they mocked about it and persisted with obstinacy at their wrong belief that they would not be resurrected as they would have become dust and bones at graves and their forefathers too would not be raised from dead; Allah asks the Prophet PBUH to tell them that they all and all those of old and of later times, would certainly be raised to life from dead and gathered together for the appointed hour of the known day (i.e. the Day of Judgment); then all those who erred about it and all those who denied its upcoming, they would eat of the tree at hell-fire i.e. ZAQQUM as that only would be available to satiate their extreme hunger; and there would be boiling water over it to drink for their extreme thirst which they would drink as thirsty camels afflicted with extreme thirst, drink water; these disbelievers would face such unwelcome at that specific day; may Allah give TOFIQ to all good persons

at the world to believe in the fundamental teachings of Islam so that they save themselves from this most extreme punishment; Al-Hamdu Lillah; from AAYAT-57 to AAYAT-74, the last AAYAT of the second Ruku, Allah guides attention to those blessings that He has provided to the mankind for his physical safety; He mentions about how life occurs at the world as the man only emits the seed inside his wife but Allah shapes it at the womb at the specific period it has to remain there and then He brings it forth as one of the mankind; and Allah has ordained death so the life here is an examination for which all of the mankind would answer at the Day of Judgment; Al-Hamdu Lillah; AAYAT-60 & 61 state that nothing in His creation is able to stop Him to transfigure the man and make him in what he certainly is not aware of; Respectable Dr. ISRAR interprets this in his Tafsiri comments that the physical changes do occur even at the world in all persons yet at AKHIRAT, Allah, the true Lord, would provide another proper physique to each person there whereas every person would be fully aware of himself/herself and with that, he/she would receive his/her specific Judgment due to his/her doings at the world; Al-Hamdu Lillah; AAYAT-62 ahead states that the man does know how the life of the man takes place at the world (and though much was known about this at the ancient times yet in these current times, Physiology provides that clearly in more detail); AAYAAT ahead relate about the seed that the man sows inside the earth which Allah grows to become fruitful to the mankind and to other of His creation; so Allah not only develops the seed of the man inside the womb of his wife but He also develops the seed that he sows inside the grounds to

become edible fruits and crops for his sustenance; Al-Hamdu Lillah; if Allah willed, He verily could make it ash-particles, then the workers upon it would have persistently exclaimed that they are burdened with debts besides being deprived of all the benefits that they were to get by it; so on getting it safely, they need to show their gratitude to Allah, the true Lord; Al-Hamdu Lillah; and Allah sends from the raincloud the pleasant water that is fit to drinking; if He willed, He verily could make it bitter so at this even, they need to show their gratitude to Allah; and Allah has provided such trees to the mankind by which they kindle fire (as they struck elements from them together) which has number of physical benefits for all yet especially for those who are wayfarers at deserts; Al-Hamdu Lillah; this fire does ask them to reflect how it affects the physique when it is near to the physique so they need to avoid the hell-fire by living at the world by commands of Allah; certainly, for all these blessings, these persons, like all righteous persons, need to glorify the name of Allah, the true Lord, Who is the Most Supreme; Al-Hamdu Lillah; the last Ruku starts by answering the disbelievers that the Quran is not something ordinary as they are taking it, but it is the highest of blessings from Allah to the mankind, and it is totally safe at the most protected book (i.e. LAUHE-MAHFUZ); Allah has taken an oath on this statement that the Quran is safe at the most protected book at heavens to which only the angels among His creation, have access and Allah certainly has descended it to the world; AAYAT-75 to AAYAT-82 read, "but nay (the disbelievers have totally wrong assumptions)! I swear by placements of stars; and most surely it is very great oath if

you only knew; most surely it is the honored Quran; in the (heavenly) book that is protected; none shall touch it save the purified ones (angels at heavens; and at the world, only those Muslims are liable to touch it, who have made WUDHU i.e. ablution); revelation by the Lord of the worlds; do you then hold this announcement in contempt? (by foolishly assuming that it does not provide the true guidance because it has not descended from Allah, the true Lord or that it has not descended as Allah sent it to the Prophet PBUH) - and to commit to lies you make your means of subsistence (i.e. you try to justify your disbelief by providing such lies to your psyche)"; note that Allah has taken the oath of placements of NUJUM (stars) and has mentioned it as the most notable oath; so this whole term "MAWAQEN-NUJUM" (i.e. placements of stars) refers to the posts of angels at the sky near to earth and the AAYAT implies that the angels protect the whole pathway of the descent of the Quran at this area as the mischievous Jinn have access to this area to some extent; they would only find flames (from burning meteoroids) following them on their way back to earth to eliminate them at the space before they return to earth if they intrude to cause trouble at this descent; see also the note on the second Ruku of Surah HIJR; Al-Hamdu Lillah; so these AAYAAT tell that all such parts of the Quran that have descended to the world from the heaven, they have descended within the protection of angels to Muhammad PBUH by the command of Allah and its text was never disturbed anywhere as many angels at posts at the sky near to earth too protect its pathway to earth by the command of Allah so it is the true guidance from Allah which every person

needs to follow most firmly; Al-Hamdu Lillah; whole of the Quran is totally protected in the manner that it has reached Muhammad PBUH by the will of Allah; see also Surah SHURA-51 and Surah HIJR-9; Al-Hamdu Lillah; AAYAAT ahead tell explicitly that when someone is at the verge of his death, the people around are unable to do anything at that time as death when it does come, it is inevitable and Allah only is near to him at such time as his relation to life at the world ends whereas he finds angels around him; the Judgment is sure to come and because of it, no one is able to stop his departure from the world so even the end of life indicates that all persons that are here at the world, have their respective time to show their respective colors whereby they would get their respective judgment at the first day of AKHIRAT that is the Day of Judgment; Surah MULK-2 states, "Allah has created death and life, that He may try which of you is the best in deed: and He is the Mighty, Oft-Forgiving"; Al-Hamdu Lillah; Surah WAQIAH concludes by mentioning the three groups that it has discussed in it, two of them at JANNAAT and one of them that is the companions of the left hand, at the hell-fire; AAYAAT from 88 to 95 read, "then if he is one of those drawn nigh (that are foremost of the righteous persons near to Allah); then (for them is) happiness and bounty and the garden of bliss; and if he is one of those that are of the right hand (the companions of the right hand), then peace to you all that are among those of the right hand; and if he is one of the rejecters, the erring ones (the companions of the left hand), he shall have an entertainment (that is his unwelcome there) by boiling water and burning in hell; most

surely this is the certain truth"; the last AAYAT of the Surah asks to glorify the name of Allah, the true Lord, like its AAYAT-74 and due to this, the Muslims recite words at RUKU & SAJDAH at their Salah that fulfill this guidance; Al-Hamdu Lillah.

Surah HADID

(Consists of 4 Ruku; H-6)

1. Whatever is in the heavens and the earth declares the glory of Allah, and He is the Mighty, the Wise.
2. His is the kingdom of the heavens and the earth; He gives life and causes death; and He has power over all things.
3. He is the First and the Last and the Evident and the Immanent; and He is Cognizant of all things.
4. He is Who created the heavens and the earth in six periods, then He mounted firm at ARSH (the Throne of authority); He knows that which goes deep down into the earth and that which comes forth out of it, and that which comes down from the heaven and that which goes up into it, and He is with you wherever you are; and Allah sees what you do.
5. His is the kingdom of the heavens and the earth; and to Allah are (all) affairs returned.
6. He causes the night to enter in upon the day, and causes the day to enter in upon the night, and He is Cognizant of what is at insides.
7. Believe in Allah and His Apostle, and spend out of what He has made you successors of; for those of you who believe and spend shall have a great reward.

8. And what reason have you that you should not believe in Allah? And the Apostle calls on you that you may believe in your Lord, and indeed He has made a covenant with you if you are believers.

9. He it is who sends down clear AAYAAT upon His servant, that He may bring you forth from utter darkness into light; and most surely Allah is Kind, Merciful to you.

10. And what reason have you that you should not spend in Allah's way? And Allah's is the inheritance of the heavens and the earth; not alike among you are those who spent before the victory and fought; they are more exalted in rank than those who spent and fought afterwards; and Allah has promised good to all; and Allah is Aware of what you do.

11. Who is there that will offer to Allah a good gift so He will double it for him, and he shall have an excellent reward.

12. On that day you will see the believing men and the believing women-- their light running before them and on their right hand-- good news for you today: gardens beneath which rivers flow, to abide therein, that is the grand achievement.

13. On the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light; it shall be said: Turn back and seek light. Then separation would be brought about between them, with a wall having a door in it; (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, at this side there shall be punishment.

14. They will cry out to them: Were we not with you? They shall say: Yea! but you caused yourselves to fall into temptation, and you waited and doubted, and vain desires

deceived you till the decision of Allah came, while the deceiver deceived you about Allah.

15. So today ransom shall not be accepted from you nor from those who disbelieved; your abode is the fire; it is your friend and evil is the resort.

16. Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? And that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors.

17. Know that Allah gives life to the earth after its death; indeed, We have made the AAYAAT clear to you that you may understand.

18. Surely (as for) the charitable men and the charitable women and (those who) set apart for Allah a goodly portion, it shall be doubled for them and they shall have a noble reward.

19. And (as for) those who believe in Allah and His apostles, these it is that are the truthful and the martyrs (the true witnesses to the word of Allah) in the sight of their Lord: they shall have their reward and their light, and (as for) those who disbelieve and reject Our AAYAAT, these are the inmates of the hell-fire.

20. Know that this world's life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children, like the rain, which causing the vegetation to grow, pleases the husbandmen, then it withers away so that you will see it become yellow, then it becomes dried up and broken down; and in the hereafter is a

severe chastisement and forgiveness from Allah and (His) pleasure; and this world's life is naught but means of deception.

21. Hasten to forgiveness from your Lord and to a garden the extensiveness of which is as the extensiveness of the heaven and the earth; it is prepared for those who believe in Allah and His apostles; that is the grace of Allah: He gives it to whom He pleases, and Allah is the Lord of mighty grace.

22. No evil befalls on the earth nor in your own souls, but it is in the book before We bring it into existence; surely that is easy to Allah:

23. So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster:

24. Those who are niggardly and enjoin niggardliness on men; and whoever turns back, then surely Allah is He Who is the Self-sufficient, the Praised.

25. Certainly We sent Our apostles with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity; and We have made the iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His apostles in the secret; surely Allah is Strong, Mighty.

26. And certainly We sent Noah and Ibrahim and We made in their offspring Prophets and gave them the Book; so there are among them those who go aright, and most of them are transgressors.

27. Then We made Our apostles to follow in their footsteps, and We sent Isa son of Maryam afterwards, and We gave him the INJIL, and We put in the hearts of those who followed

him kindness and mercy; and (as for) monkhood, they innovated it-- We did not prescribe it to them-- only to seek Allah's pleasure, but they did not observe it with its due observance; so We gave to those of them who believed, their reward, and most of them are transgressors.

28. O you who believe! be careful of (your duty to) Allah and believe in His Apostle: He will give you two portions of His mercy, and make for you a light with which you will walk, and forgive you, and Allah is Forgiving, Merciful;

29. So that the followers of the Book may know that they do not control aught of the grace of Allah, and that grace is in Allah's hand, He gives it to whom He pleases; and Allah is the Lord of mighty grace.

Surah HADID comprises of four Ruku that have 10, 9, 6 & 4 AAYAAT respectively; the first six AAYAAT of the Surah mention absolute authority of Allah at all the universe whereas the first AAYAT tells that all things that are at the heavens and the earth declare His glory; Al-Hamdu Lillah; Surah HAJJ-18 states, "do you not see that Allah is He Whom obeys whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people; and many there are against whom chastisement has become necessary; and whomsoever Allah abases, there is none who can make him honorable; surely Allah does what He pleases"; so each of His creation at the universe has its own way of declaring the glory of Allah and there are only two of His creation that are the Jinn and the Man, who have freewill

to their actions, and they shall declare His glory by that freewill; Al-Hamdu Lillah; this first AAYAT tells that He is AZIZ (the Mighty) and HAKEEM (the Most Wise); note that AZIZ means that He provides for such happenings which keep the world to His will by His authoritative measures so no one becomes able to cause such deviation at the world that leads it to complete FASAD (the position where to live according to Islam becomes extremely difficult); and HAKEEM means that He shapes all things towards the way He intends even by works of the man, and when some nation challenges His authority by working against His commands which displeases Him, then some destruction strikes that nation by His command; its adverse impression ends from the world and that elimination of its adverse impression causes the peoples of the world to get the good space then and there to repent on their wrongs and to become better by accepting the true fundamental teachings of Islam, the right path to Allah; Al-Hamdu Lillah; the next AAYAT tells explicitly that all His creation is under His authority so even though the Jinn and the Man have the freewill yet Allah, the true Lord, controls them too; and to keep His control, He has given life and death to all of His creation as He only has the true life; Al-Hamdu Lillah; the third AAYAT is explicit that Allah is not bound to time and space, which reads, "He is the First and the Last and the Evident and the Immanent; and He is Cognizant of all things"; note here that Allah has told about Him here in terms for us that we understand His absolute authority; He is not bound to time so He says for us to understand that "He is the First and the Last" which means explicitly that He is not bound to time; and He is not

bound to space so He says for us to understand that "He is the Evident (as He has created His creation in such manner that the man would see that Allah only is the Creator as he ponders on its works that go on by principles) and the Immanent (that He is watching all His creation everywhere all the time and He is leading all His creation as He wills) so He is not bound to space; Al-Hamdu Lillah; certainly, He has created everything and He has assigned everything its specific work and for us, it is necessary to believe that Allah is not bound to time and space and due to our limits in understanding, we shall take it by the statement that we certainly do believe this and Allah knows better; Al-Hamdu Lillah; the next AAYAT tells that all His creation is certainly bound to time and space as it reads, "He is Who created the heavens and the earth in six periods, then He mounted firm at ARSH (the Throne of authority); He knows that which goes deep down into the earth (the seed and the rainwater) and that which comes forth out of it (plants, trees and their fruits), and that which comes down from the heaven (the rainwater, the angels, WAHI and the commands that Allah sends down according to His will) and that which goes up into it (the water particles and the angels departing from the world and the doings of all among the jinn and the mankind), and He is with you wherever you are; and Allah sees what you do"; note for the comment on this AAYAT that Surah AARAAF-54 says, "surely your Lord is Allah Who created the heavens and the earth in six periods of time, and He mounted firm at ARSH; He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command;

surely His is the creation and the command; blessed is Allah, the Lord of the worlds"; Al-Hamdu Lillah; the fifth AAYAT states that "His is the kingdom of the heavens and the earth, and to Allah are (all) affairs returned", which indicates with emphasis that He did mount the Throne of authority but He is not bound to time and space and certainly, He knows better about this glorious Throne of authority; this AAYAT also tells that all which goes up to the heaven, it includes all the doings of all the jinn and all the mankind and He has all record of that which would manifest at AKHIRAT whereas it also tells that whatever issues that need address, Allah decides about them as He wills; certainly, Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; the sixth AAYAT indicates that the progress in time affects His creation and here it especially denotes its effect on the jinn and the mankind as each of these two gets nearer to death by the progress in time so the term for each of them at the world becomes lesser to make the coming life better; and He certainly knows who believes truly in the fundamental teachings of Islam as He knows even the issues that are at insides; the AAYAT reads, "He causes the night to enter in upon the day, and causes the day to enter in upon the night, and He is Cognizant of what is at insides"; Al-Hamdu Lillah; so these six AAYAAT tell about the absolute authority of Allah and that He certainly is not bound to time and space; they also tell about His creation that they all declare His glory and they are bound to time and space; and the jinn and the man have to answer for all their doings at the world, at the Day of Judgment as Allah has the complete record of all

their doings; Al-Hamdu Lillah; from AAYAT-7 to 10, Allah addresses those Muslims who had accepted Islam yet they were weak at some commands that Allah had given to Muslims; this especially included the command to spend upon the needy in the way of Allah from whatever amounts they had; AAYAT-7 tells that these amounts were not theirs but they received these as successors to some other persons who had them and these would not remain with them as they would pass on to others, if not by their transactions then by their deaths; so they need to spend these amounts in the way of Allah when they have the space for that; Al-Hamdu Lillah; note that this command does not only relate to tangible assets but it also relates to intangible assets so it is most appreciable if some person is able to spread the knowledge of Islam he has, among his fellow beings; Al-Hamdu Lillah; care of the needy in all manner keeps away hypocrisy and all weakness in the righteous belief with time as it mends the inside of the person beautifully by keeping him away from all inclination to assets, financial in nature, of the world; so it tells to keep firm upon Islam with all sincerity and do all deeds accordingly with emphasis upon spending upon the needy and upon such cause that would consolidate the practice of the fundamental teachings of Islam; Al-Hamdu Lillah; AAYAAT ahead ask attention of the Muslims that are weak in their belief, by asking them that what stops them to believe sincerely in Allah and His last Messenger PBUH, and spend out of what He has made them successors of, when He has provided the Quran to His servant (i.e. His last Messenger Muhammad PBUH) for their Guidance to the right path to which he calls them and Allah had taken the oath

from all persons that they would believe in Him as their true Lord (see AARAAF-172); Al-Hamdu Lillah; and Allah asks them what stops them from spending in the way of Allah when the actual ownership of everything in the heavens and the earth is of Allah; AAYAT-10 that is the last AAYAT of the Ruku states, "and what reason have you that you should not spend in Allah's way? And Allah's is the inheritance of the heavens and the earth; not alike among you are those who spent before the victory (i.e. the treaty that Muslims made with the disbelievers of Makkah at HUDAYBIYA) and fought (in the way of Allah then as that was the time when the Muslims needed to fortify their position): they are more exalted in rank than those who spent and fought (the challengers to Islam) afterwards; and Allah has promised good to all (so they also would get good returns for all their good doings); and Allah is Aware of what you do"; Al-Hamdu Lillah; the first AAYAT of the next Ruku tells that Allah would provide better returns to such person at the world who cares about the needy and at AKHIRAT, he shall have an excellent reward; Al-Hamdu Lillah; the four AAYAAT ahead narrate about the Day of HASHR where the sincere Muslims would move on at the bridge (SIRAT) in darkness that is over the hell-fire and leads to JANNAH, by the light that they would receive there and it would run in front of them (due to their true belief) and also cover the right of them (due to their good deeds according to that true belief) so that certainly is the true success; the disbelievers would not have any access to SIRAT as they would become the residents of the hell-fire, except for the hypocrites who had claimed at the world that they also were Muslims so they would follow

the sincere Muslims there and they would try to move on by lights of those sincere Muslims at SIRAT (as they would not have any); they would fall behind, by the will of Allah so they would call the sincere Muslims to wait for them so that they also may cross the SIRAT with them by the lights they have but they would be told (by angels) to return (to the world if possible for them) and search for their own lights there; as that would not be possible, they would be stranded to grope for the way and ultimately fall into the hell-fire; they would plead that they were with the sincere Muslims at the world to which those Muslims would answer that their selfish care to their own selves for worldly benefits at the world has led them to this status here and Satan, the deceiver, deceived them completely at the world; today, nothing would save them from the hell-fire and that would be their ultimate destination; these AAYAAT read, "on that day you will see the believing men and the believing women-- their light running before them and on their right hand-- good news for you today (that are) gardens beneath which rivers flow, to abide therein, that is the grand achievement; on the day when the hypocritical men and the hypocritical women will say to those who believe-- wait for us, that we may have light from your light; it shall be said-- turn back and seek light; then separation would be brought about between them, with a wall having a door in it; (as for) the inside of it (i.e. at the side of Muslims), there shall be mercy in it, and (as for) the outside of it at this side (i.e. at the side of hypocrites), there shall be punishment; they will cry out to them-- were we not with you (at the world)?-- they shall say-- yea! but you caused yourselves to fall into temptation (to get all worldly

benefits), and you waited (for troubles to get the sincere Muslims) and doubted (the message of Islam), and vain desires deceived you till the decision of Allah (about your deaths) came, while the deceiver (the Satan) deceived you about Allah; so today ransom shall not be accepted from you nor from those who disbelieved; your abode is the fire (with those disbelievers); it is your friend and evil is the resort"; Al-Hamdu Lillah; AAYAAT-16 asks such Muslims who claim that they believe in Islam yet they live at the world without care to fulfill the demands of Islam, if the time has not yet come after the Quran has stated their situation at SIRAT that their hearts truly become humble for the remembrance of Allah (so that they ask Allah for mercy) and they truly accept the message of Islam as the Quran has given them; note that the Quran addresses all those who claim to believe in Islam as those persons who have believed and this includes even the hypocrites and their true status would manifest at AKHIRAT; they still have the space before their deaths to repent on their wrongs and make their doings better; if they do not care to believe in Islam truly, they would become like the people of the book (especially the Bani-Israel) who took some of the significant commands of Allah and neglected the other of those; and they kept on this without any repentance to Allah until a long period passed on them and their hearts hardened; so now many of them are most sinful persons; the last three AAYAAT of the Ruku give hopes to them that if they do repent sincerely, Allah would not only forgive them but also give them the space to make themselves better as Allah provides life to earth when it seems dead, by the rainfall upon it; so due to their sincerity to Islam, Allah would

send the heavenly rain to their hearts (that is the acceptance of the teachings of the Quran which would wash the wrongs at their insides) so they certainly would become the most righteous persons; Al-Hamdu Lillah; they would fulfill the demands of Islam with extreme fervor and they would spend amounts on the needy persons and also in such tasks by which Islam would spread to all peoples of the world; as they become true Muslims (among SALEHIN) and keep firm on the righteous belief, they would rise to become SHUHADA and even to become SIDDIQIN so they would have all these three ranks for them; note that Surah NISAA-69 tells that Allah has bestowed favors upon the Prophets and the most truthful persons (SIDDIQIN who work their lives sincerely according to the teachings provided by the Messengers even at such times where it seems difficult for them to practice Islam and among these, were those too who helped the Messengers at their respective times with all fervor) and the martyrs (SHUHADA who stand practically as witnesses to the word of Allah and these are good persons who fight the enemy at necessity, physically and verbally, in favor of the practice and the defense of the good teachings of Islam in the way of Allah) and the righteous persons (SALEHIN who remain committed to Islam and these include all Muslims who are sincere in their claim to Islam); Al-Hamdu Lillah; so the last AAYAT of this Ruku at HADID tells for all true Muslims that as they remain firm upon Islam where they would remain as SALEHIN, they would rise to SHUHADA and even to SIDDIQIN and so they would have all these three ranks as they remain most committed to Islam sincerely in belief and all their deeds; Al-Hamdu Lillah;

note that Muhammad PBUH was the last of Messengers of Allah and He chose all of them from among the most righteous persons by His will when they were coming to the world and this status is such that no one is able to achieve it by efforts; Al-Hamdu Lillah; note also that SHUHADA is such term that refers to those who testify for Islam physically by QITAL (and die for Allah in that) and verbally by TABLIGH; it also denotes that they would testify against the disbelievers at the grounds of HASHR if they are called for it, that the disbelievers had received the message of Islam at the world and they did their best there to provide it to them; this last AAYAT of the Ruku read, "and (as for) those who believe in Allah and His apostles (where they are SALEHIN i.e. the sincere Muslims), these it is that are the truthful (this means that with sincerity to Islam even at most difficult times, they would rise to the rank of SIDDIQIN) and (before that to the rank of) the martyrs (the true witnesses to the word of Allah physically by QITAL and verbally by TABLIGH) in the sight of their Lord- they shall have their reward and their light, and (as for) those who disbelieve and reject Our AAYAAT, these are the inmates of the hell-fire"; Al-Hamdu Lillah; the next Ruku starts by the AAYAT that tells the five ages of life for such persons who relate themselves totally to the life at the world; it reads, "Know that this world's life is only sport (at childhood) and play (at the teenage) and gaiety (at youth) and boasting among yourselves (as the age advances from youth to old age), and a vying in the multiplication of wealth and children (at the old age and this attitude stays till death), like the rain, which causing the vegetation to grow, pleases

the husbandmen, then it withers away so that you will see it become yellow, then it becomes dried up and broken down; and in the hereafter is a severe chastisement (for evil persons) and forgiveness from Allah and (His) pleasure (for righteous persons); and this world's life is naught but means of deception"; the duration of these ages might vary at individuals yet generally the first three stages pass as the person reaches forty; the example of vegetation divides the ages in two phases that are the first three of growth and the last two of decline; the AAYAT uses the term KUFFAR for the husbandmen whereas the Quran has used the term in the meaning of disbelievers too (as in MUMTAHINA-10 & 11 and other places) so this tells again that the context where the word is placed in the Quran has high significance to understand it; Al-Hamdu Lillah; the AAYAT starts by mentioning of "the world's life" and ends by its mention to direct towards the fact that those who have an obsession with the world without care to AKHIRAT, their lives represent these attitudes at different ages while the Man needs to care for AKHIRAT only at the world at all times as Allah has provided the space of life to him at the world only to show his true worth for that; Al-Hamdu Lillah; so AAYAT-21 tells that competition for the status at the world or the dominance in wealth and children at the world is not something to rejoice but the righteous Muslim person needs to hasten towards the forgiveness of Allah and the JANNAH that is extensive as the heaven and the earth which is prepared for the persons who believe in Allah and His Messengers; note that the Quran mentions JANNAH as extensive as the heaven and the earth which is prepared for

those who believe in Allah and His Messengers and this indicates that it already occurs at the space in the universe though it would duly come forth at the Day of Judgment; note also that Islam does not appreciate competition in matters that relate to the life at the world but it asks to compete in matters of AKHIRAT as that only would lead to stability of their lives at the world too; the AAYAT tells that no person shall have pride on his TAQWA as Allah only provides the space for all to work righteously in His way; certainly, Allah only is the true Lord Who bestows His grace to the righteous persons; Al-Hamdu Lillah; if the Muslim righteous person does not get wealth or status at the world and even loses much of that by living righteously then what?- everything is written at the book (LAUHE-MAHFUZ) and no trouble would fall on him except for what is written so he shall not feel dejection at whatever he loses and he shall not rejoice at whatever he gains; he shall provide amounts from the resources Allah has given to him so that he has no inclination towards the wealth and the status at the world; AAYAT-22, 23 and 24 read, "No evil befalls on the earth nor in your own souls, but it is in the book before We bring it into existence; surely that is easy to Allah; so that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster; those who are niggardly and enjoin niggardliness on men; and whoever turns back, then surely Allah is He Who is the Self-sufficient, the Praised"; Al-Hamdu Lillah; the last AAYAT of the third Ruku reads, "certainly We sent Our apostles with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity; and

We have made the iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His apostles in the secret; surely Allah is Strong, Mighty"; Al-Hamdu Lillah; at this AAYAT, Allah says that He sent His apostles with BAYYINAAT (the clear arguments) and sent down with them KITAB (the Book) and MIZAN (the Balance); note that BAYYINAAT means the clear reasoning to get to the true belief in Allah, the true Lord, and in the judgment at AKHIRAT especially by the observation of the previous guidance that Allah had provided to the people by all His Messengers that came previously; Al-Hamdu Lillah; and KITAB means the commands that Allah gave to the people by His Messengers and at these current times, it is most necessary to take His commands by the Holy Book Quran; Al-Hamdu Lillah; and MIZAN means that aspect of HIKMAT (i.e. the necessary wisdom) that the practicing Muslims need to see to put the commands of Allah into practice at the specific time & place so it is the caring attitude towards the people to keep them truly to Islamic commands in practice with total attention towards Allah, the true Lord; Al-Hamdu Lillah; so whereas KITAB denotes the commands of Allah, MIZAN denotes all necessary consideration about the practice of the commands of Allah as the practicing Muslims would not ignore any of His significant commands and they would not twist any of them due to hard times at hand to apply it in some irrelevant manner; so the MIZAN that Allah has mentioned here is the fixed standard for rightness that needs the best of Islamic practice to fulfill its asking at the given time & place; Al-Hamdu Lillah; so it implies that to ignore any of His significant commands or to twist any of

them to suit the whims of such persons who ask for worldly benefits (as was previously done with Torah), would lead the people to stray away from the right path; Allah sent down not only His commands through His Messengers but also the awareness of manner to apply them with HIKMAT; Al-Hamdu Lillah; Allah tells here that those who do not care to apply MIZAN in their attitudes to remain firm upon the Islamic teachings then Allah has provided HADID (i.e. the iron) as answer to them; though the weapons made from it might cause extreme pain and even injustice to the people yet in right hands, it also has the potential to punish such wrong doers who intend that imbalance occurs in attitudes where "the might" would manifest as the order of the day rather than the righteousness in attitudes; Allah has provided such weapons that have iron at their make so that the practicing Muslims show their worth by their proper usage against the challengers to Islam, so that the world conforms to the morality that Islam appreciates; Al-Hamdu Lillah; Allah states at the last part of the AAYAT that Allah only is truly Strong and truly Mighty so He would ultimately set the world to righteousness and He has the total authority to lead on the world as He wills without any need of anything; He examines the mankind so to live by His commands would provide for his own safety but the challenge to Him would only cause destruction to such challengers; He is AZIZ and He would ultimately bring the world to His rule by His absolute authority; most certainly, He only is the true Lord; Al-Hamdu Lillah; the first AAYAT of the last Ruku mentions those two Messengers of Allah in whose descendants, Allah sent His Messengers after them and they are Noah-AS and

Abraham-AS; note that before Abraham-AS, Allah had eliminated many of peoples that had rejected the Guidance to the right path (which the Messengers of Allah had presented to them); but there was not any such specific group present that comprised of high number of people which Allah had designated as chosen for the task to fulfill the status of KHALIFAH upon the earth; Allah chose the descendants of Israel (who was the grandson of Abraham) for this most respectable task at the time of Moses whom Allah provided Torah; the period between Abraham-AS and Moses-AS is near to 600 years yet as the time passed on, they showed their total incompatibility to the asking of it and so finally, at the times of Muhammad PBUH, the last of Messengers, Allah terminated their status that had stayed for about two thousand years for them; at that time, Allah gave the Muslims this honorable status to call towards the true guidance by the good assistance of the Holy Book Quran so as to gather all peoples at the world onto the fulfillment of the liabilities of the KHALIFAH upon the earth; Al-Hamdu Lillah; this AAYAT mentions that most of the persons who had received the Book (Torah) ignored its commands in practice by different ways and AAYAT-16 of this Surah had also told this; the words at both places are "and most of them are transgressors" and this relates especially to the Bani-Israel; note that this implies that the Muslims need to care for Islamic teachings in practice as the Quran has presented to them, without any negligence; AAYAT-27 also states the same "and most of them are transgressors" about those who also had received the commands of Allah in Torah but they chose to back away from the practice of those

commands leaving the normal life and this relates especially to NASAARA (the Christians); Surah HADID mentions explicitly the respective results that the disbelievers and the true believers would ultimately receive at AKHIRAT; note that the Quran has mentioned at TAGHABUN-2, "it is He Who has created you (all of the mankind); and of you are some that are disbelievers, and some that are believers: and Allah sees well all that you do"; so these are the two nations only that have remained among the mankind; all the believers would get the true success at AKHIRAT by the will of Allah as they had worked at the world for the pleasure of Allah though there would be lower and upper levels in them; these all believers are mentioned at Surah NISAA-69; Al-Hamdu Lillah; as for the disbelievers, the AAYAAT of the Holy Book Quran present them as of four major types besides SABI'EEN (that were such persons of the Babylon i.e. of the ancient Iraq who believed in TAUHID as Abraham-AS has presented there but with the passage of time, some of things that related to total disbelief had made way into their descendants); these four major types include the Jews and the NASAARA (i.e. the Christians); these both were initially on the right path by the guidance of Torah that also was the book of Allah that He had provided to Moses-AS but with the passage of time, some of things that related to extreme disbelief had made way into their descendants; the other two mentioned among the disbelievers are the pagans (those persons who worship idols and those who make partners to Allah in His authority though all authority truly belongs to Him only) and the hypocrites (those persons who claim to be the believers in Islam but they have their attitudes against

the teachings of Islam and they do show adversity to Islam often but they would clearly manifest at AKHIRAT); note that after the times of the last Prophet Muhammad PBUH, it is not allowed for the true Muslims to designate someone as hypocrite due to his evil deeds until he justifies himself on his wrongs and criticizes Islam openly; certainly, Allah would show the hypocrisy of all such persons to all, at the Day of HASHR that is the Day of Judgment; see also the supplementary note on AAYAT-62 of BAQARAH after the note on its eighth Ruku; Al-Hamdu Lillah; here, AAYAT-27 reads, "then We made Our apostles (that came in Bani-Israel) to follow in their footsteps, and We sent Isa son of Maryam afterwards, and We gave him the INJIL (that provided clarity to Torah), and We put in the hearts of those who followed him kindness and mercy; and (as for) monkhood, they innovated it-- We did not prescribe it to them--(but they took it) only to seek Allah's pleasure, but they did not observe it with its due observance; so We gave to those of them who believed their reward, and most of them are transgressors"; Al-Hamdu Lillah; note that it happened after couple of centuries of the ascension of Jesus-AS to heavens that the Christians took up RAHBANIYAT (monkhood) only to seek the pleasure of Allah but they could not fulfill its demands; they took it as protection from the troublesome persecution that they were facing at those times because of their belief in Jesus Christ; as Jesus-AS had much kindness for his fellow beings and he was most merciful towards them, his followers developed these good qualities in them; however, they felt that they are unable to fulfill the asking of Torah though the teachings of Jesus Christ guided

towards that, so they separated their selves from all issues of life and went into isolation to remain attentive to Allah, without care to living normal as they thought that they can avoid responsibility by living away from all issues of life; if it had remained temporary attitude to safety, it might have been bearable yet with time, it became the standard for being pious among the followers of Jesus Christ; the man does have such physical needs that ask for satisfaction and Allah has provided the rightful means to that satisfaction for him so Islam does not suppress such physical needs but channelizes them to remain inside the Islamic morality so that he lives on with utmost decency even though he lives at normal business of life; the problem that came with RAHBANIYAT was that with time, it not only became synonymous to refrain from the satisfaction of normal physical needs of the man but it was taken to have the higher worth when the person who took it up, tormented himself physically too; so this clearly expressed that to become righteous, the person has to avoid all physical pleasures and on the contrary, he must inflict physical pains to himself too so this led the followers of Jesus in general to think that the attention towards Allah comes by living away from normal; as it is not possible to suppress the inclination to satisfy the physical needs all the time by taking that as religious liability, it caused extreme troubles practically and the AAYAT expresses this as it says "but they did not observe it with its due observance" and the last part of it says clearly, "and most of them are transgressors"; note that TAQWA comes to the Muslim person by the fulfillment of the commands of Allah with all sincerity as he lives on normally in

the ordinary business of life; Al-Hamdu Lillah; the last couple of AAYAAT tell the people of the book (Jews and Christians) not to lose hopes as their lives at the world are yet in progress, but they need to believe truly in the last Messenger of Allah; this would provide them the mercy of Allah twofold and they would become entitled to get the light of the true guidance that would help them even at SIRAT; He would forgive their wrongs totally as they accept wholly that Muhammad PBUH, who has come from the descendants of Ishmael-AS, is truly the last Messenger of Allah and then they follow his guidance; it is the will of Allah about where He provides His grace (i.e. it is His will whom He makes His Messenger) and certainly, He only decides for this most honorable grace; certainly, He only has the true authority; Al-Hamdu Lillah.

Surah MUJADILAH

(Consists of 3 Ruku; H-6)

1. Allah indeed knows the plea of her who pleads with you about her husband and complains to Allah, and Allah knows the contentions of both of you; surely Allah is Hearing, Seeing.
2. (As for) those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are no others than those who gave them birth; and most surely they utter hateful word and falsehood and most surely Allah is Pardoning, Forgiving.
3. And (as for) those who put away their wives by likening their backs to the backs of their mothers then would recall

what they said, they should free a captive before they touch each other; to that you are admonished (to conform); and Allah is Aware of what you do.

4. But whoever has not the means, let him fast for two months successively before they touch each other; then as for him who is not able, let him feed sixty needy ones; that is in order that you may have true belief in Allah and His Apostle, and these are Allah's limits, and the disbelievers shall have a painful punishment.

5. Surely those who act in opposition to Allah and His Apostle will be abased even as those before them were abased; and indeed We have revealed clear AAYAAT, and the disbelievers shall have an abasing chastisement.

6. On the day when Allah will raise them up all together, then inform them of what they did: Allah has recorded it while they have forgotten it; and Allah is the witness of all things.

7. Do you not see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wherever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things.

8. Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Apostle, and when they come to you they greet you with a greeting with which Allah does not greet you, and they say in themselves: Why does not Allah punish us for what we

say? The hell-fire is enough for them; they shall enter it, and evil is the resort.

9. O you who believe! when you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Apostle, and give to each other counsel of decent issue and guarding (against evil); and be careful of (your duty to) Allah, to Whom you shall be gathered together.

10. Secret counsels are only (the work) of the Satan that he may cause to grieve those who truly believe, and he cannot hurt them in the least except with Allah's permission, and on Allah let the true believers rely.

11. O you who believe! when it is said to you to make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do.

12. O you who believe! when you consult the Apostle, then offer something in charity before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful.

13. Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (mercifully), then keep up prayer and pay the poor-rate and obey Allah and His Apostle; and Allah is Aware of what you do.

14. Have you not seen those who befriend a people with whom Allah is wrathful? They are neither of you nor of them, and they swear falsely while they know.

15. Allah has prepared for them a severe punishment; surely what they do is evil.

16. They make their oaths to serve as a cover so they turn away from Allah's way therefore they shall have an abasing chastisement.

17. Neither their wealth nor their children shall avail them aught against Allah; they are the inmates of the hell-fire, therein they shall abide.

18. On the day that Allah will raise them up all, then they will swear to Him as they swear to you, and they think that they have something; now surely they are the liars.

19. The Satan has gained mastery over them, so he has made them forget the remembrance of Allah; they are the Satan's party; now surely the Satan's party are the losers.

20. Surely (as for) those who are in opposition to Allah and His Apostle; they shall be among the most abased.

21. Allah has written down that I will most certainly prevail, I and My apostles; surely Allah is Strong, Mighty.

22. You shall not find the people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Apostle, even though they were their fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has impressed the true belief, and whom He has strengthened with an inspiration from Him; and He will cause them to enter gardens beneath which rivers flow, abiding therein; Allah is well-pleased with them and they are well-pleased with Him; these are Allah's party; surely the party of Allah are only the successful ones.

Surah MUJADILAH descended the same year as Surah HADID and it also discusses some of such issues that HADID has presented; it consists of three Ruku that comprise of 6, 7 and 9 AAYAAT respectively; Al-Hamdu Lillah; the first Ruku gives the ruling about ZIHAR which was the situation which occurred when a man mentioned to his wife that some of her physical part (especially her back) is like the part of his mother or sister or daughter (and that he is disallowed to view); in such situation, she became most unrelated to him and there remained no option for reconciliation; note that the words that the man utters about women has extreme significance and the marriage, divorce and revoke of divorce highly depends on this utterance; the ruling came at forth by these AAYAAT as one of SAHABA (the companions of the Prophet PBUH) AUS ibn SAMIT-RA said such words to his wife KHAWLA bint THALIBA-RA; they had children to care about and most worried, she came to the Prophet PBUH to ask about this situation; as the Prophet PBUH had no ruling then at the Quran about this, he told her that and stated that probably she has become unrelated to him according to the order of the day; on hearing this, she protested crying out loud which the Quran has termed as her quarrel to the Prophet PBUH about her husband and complained there to Allah at her plight; so at this occasion, Allah cared for her and gave the ruling about ZIHAR explicitly in the Quran to observe in practice ahead; the three AAYAAT ahead that are the second, third and fourth, state, "(as for) those of you who put away their wives by likening their backs to the backs of their mothers (and commit ZIHAR), they are not their mothers; their mothers

are no others than those who gave them birth; and most surely they utter hateful word and falsehood and most surely Allah is Pardoning, Forgiving (though from now on, all would care not to utter such words); and (as for) those who put away their wives by likening their backs to the backs of their mothers then would recall what they said (and need to compensate), they should free a captive (i.e. a slave) before they touch each other (as man and wife); to that you are admonished (to conform); and Allah is Aware of what you do; but whoever has not the means (due to his poverty or due to unavailability of slaves), let him fast for two months successively before they touch each other; then as for him who is not able (due to physical weakness or genuine burden by keeping these consecutive fasts), let him feed sixty needy ones (two times by good foods in quality and quantity at a day); that is in order that you may have true belief in Allah and His Apostle (that He cares to provide you due space for compensation at your extreme folly in words), and these are Allah's limits (for which the Muslims would care), and the disbelievers shall have a painful punishment (even at the world who do not care to practice Islamic rulings at matters so it leads them more upon disbelief)"; the last couple of AAYAAT at the Ruku tell all such men who think that because they have authority over women (or in general), they are liable to treat their subordinates in any manner that they deem fit; these AAYAAT read, "surely those who act in opposition to Allah and His Apostle will be abased even as those before them were abased; and indeed We have revealed clear AAYAAT (rulings about issues), and the disbelievers (who do not take those rulings into practice)

shall have an abasing chastisement (at AKHIRAT); on the day when Allah will raise them up all together, then inform them of what they did; Allah has recorded it while they have forgotten it; and Allah is the witness of all things"; Al-Hamdu Lillah; note that Surah NISAA-34 has indicated that though men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property yet they are disallowed to seek ways to impose their authority over them when they do fulfill their obligations; the AAYAT has mentioned that surely Allah is Most High, Great; so he must remember that though Allah has given him authority over her yet He certainly is Most Exalted and Greatest (so He would punish him on his unlawful doings against his wife who also is among His slaves); authority asks to serve the weak persons in their troubles and it does not ask to impose it on them as that would show his negativity only; most certainly, Allah only has the true authority; Al-Hamdu Lillah; the first AAYAT of the second Ruku tells about those persons who attend the gatherings of Muslims as if they also are among them though they are not truly Muslims; this whole Ruku relates the ruling about NAJWA (secret talks in low tone; whispering) and asks all true Muslims to keep it free of any of sins that would denote revolt against Allah and disobedience of the Prophet PBUH; the first AAYAT tells explicitly that Allah is Most Aware of all their activities and nothing is out of His knowledge; He certainly knows well about their secret talks against Islam when they speak with each other; the AAYAT reads, "do you not see that Allah knows whatever is in the heavens and whatever is in the earth?- nowhere is there a secret counsel

(NAJWA) between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wherever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things"; Al-Hamdu Lillah; AAYAT-8 tells about their disobedience and disrespectful attitude towards the Prophet PBUH which reads, "have you not seen those who are forbidden secret counsels (as Surah NISAA-114 had directed explicitly to avoid it), then they return to what they are forbidden (and make secret counsels), and they hold secret counsels for sin and revolt and disobedience to the Apostle (so even in those secret counsels, they oppose Islam), and when they come to you they greet you with a greeting with which Allah does not greet you (as they used to greet by such wording that sounded near to Salam yet it had negative meaning by which they intended to disrespect the Prophet PBUH), and they say in themselves- why does not Allah punish us for what we say? (as they foolishly thought that their immediate punishment only, due their disrespect of the Prophet PBUH, would prove that he truly is the Messenger of Allah); the hell-fire is enough for them; they shall enter it (at AKHIRAT), and evil is the resort"; note that Surah NISAA had descended to the Prophet PBUH at the fourth and fifth year of HIJRAH just previous to Surah MUJADILAH, where it states about the insincere persons to Islam that "there is no good in most of their secret counsels except (in his) who enjoins charity (that keeps him away too from hypocrisy) or virtuous issue (that keeps him away too from sins) or reconciliation between people (by remaining committed to obedience to the Prophet

PBUH); and whoever does this seeking Allah's pleasure, We will give him a mighty reward" (NISAA-114); Al-Hamdu Lillah; the next couple of AAYAAT guide the sincere Muslims that if they have to confer in private about some issue, they would take utmost care that their counsel never relates to any sin and revolt to Allah and disobedience to the Prophet PBUH as such counsels that have such things are the works of Satan; these AAYAAT read, "O you who believe! when you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Apostle, and give to each other counsel of decent issue (that is virtuous) and guarding (against evil); and be careful of (your duty to) Allah, to Whom you shall be gathered together (at AKHIRAT); secret counsels (of the insincere persons among the Muslims) are only (the work) of the Satan that he may cause to grieve those who truly believe, and he cannot hurt them in the least except with Allah's permission, and on Allah let the true believers rely"; AAYAT-11 gives the rule to all Muslims that at their gatherings, they shall sit with reasonable space and not too close; this measure would prevent any occasion for a sizable number of persons to make some mini gathering within the large gathering of the Muslims and so it would prevent any chance to the insincere persons that sit among the Muslims to conspire against the sincere Muslims there by NAJWA; and they all would make space for the incoming persons if they are asked for it without any grudge in the best interest of all true Muslims; so Allah would provide them much respect among all true Muslims due to their sincerity to Islam and due to their awareness of the rulings of Islam; Al-Hamdu Lillah; the last couple of AAYAAT at this

Ruku provide the necessary check on private talks with the Prophet PBUH so that the sincere Muslims fully understand the significance of their unity in the best interest of all true Muslims; Al-Hamdu Lillah; note about these two last AAYAAT of the Ruku that AAYAT-13 is taken to abrogate the command of AAYAT-12 but actually "there is no abrogation in the Quran"; see the note at the thirteenth Ruku of Surah BAQARAH for some explanation to this statement; wherever the change of some AAYAT has occurred in the Holy Book Quran by some other AAYAT, there Allah ceased some specific aspect of the command that He gave by the former AAYAT in the Holy Book Quran in coming to practice though the other aspect of it does still come to practice and the recitation of both goes on; so the change only relates to the command to practice at these very few places and that change actually tells of some modification at its practice; so these two AAYAAT rule together that the Muslims would provide some charity if they need to take some of time of the Prophet PBUH in private for consultation of something as that would be the most praiseworthy gesture; but if the consultation with the Prophet PBUH by some charity is not possible for Muslims, they can consult him without that and ask forgiveness and mercy from Allah; note that the last part of the first AAYAT provides an indication to it whereas the second one presents it explicitly; so it asks to take-up the ease noted in the first where needed and there certainly is no abrogation; note that Allah gave this command to provide SADAQAH (i.e. to give some amounts in charity) if someone needed to take some of time of the Prophet PBUH in private because there were such persons, some of them hypocrites,

who were causing trouble to the Prophet PBUH by asking for his time in private; mostly, the matters at discussion were not liable to take-up in private so the AAYAT asked the sincere Muslims to consult him only after providing some of amounts to the needy in charity if they genuinely needed such consultation; that direction related to EHSAAN; Al-Hamdu Lillah; the ruling, though at EHSAAN, did cause the end of many discussions with the Prophet PBUH in private and so it did provide him convenience in this matter just after these AAYAAT of MUJADILAH came to him; Al-Hamdu Lillah; the last Ruku commences by stating about those persons who accompanied Muslims in their gatherings yet they were most insincere to Islam where it came to practice such commands that they found difficult on them; they had their inclination to those persons who were uncaring to commands of Allah and who were most disrespectful to the Prophet PBUH and they asked the sincere Muslims too to follow their lead; so the Ruku tells about the two groups among the Muslims that in them, there is the party of the Satan and the other of them are the sincere Muslims who are the party of Allah; Al-Hamdu Lillah; at the Ruku, AAYAT-14 to AAYAT-20 read, "have you not seen those who befriend a people with whom Allah is wrathful (i.e. the Jews whom Allah had punished because of their disrespect to the apostles of Allah and because of their taking some of commands from Torah and leaving others in practice)?- they are neither of you nor of them (but they are most selfish with their attention to worldly gains), and they swear falsely while they know (that they are liars); Allah has prepared for them a severe punishment (at AKHIRAT); surely what they do is evil;

they make their oaths to serve as a cover so they turn away from Allah's way therefore they shall have an abasing chastisement (even at the world); neither their wealth nor their children shall avail them aught against Allah; they are the inmates of the hell-fire, therein they shall abide; on the day that Allah will raise them up all, then they will swear to Him as they swear to you (that they did believe in Islam), and they think that they have something (substantial as they used to live within sincere Muslims though without care to practice all asking of Islam truly); now surely they are the liars; the Satan has gained mastery over them, so he has made them forget the remembrance of Allah (by directing them to charm of the worldly status and beauty of its possessions and unworthy inclination to glamorous women); they are (in) the Satan's party; now surely the Satan's party are the losers; surely (as for) those who are in opposition to Allah and His Apostle (in which these persons are also included), they shall be among the most abased (even at the world and they would be at the extreme depth of the hell-fire at AKHIRAT as NISAA-145 has stated clearly)"; Al-Hamdu Lillah; AAYAT-21 declares that only the Truth would prevail that are the fundamental teachings of Islam; Allah has written that whatever the disbelievers do against Islam, ultimately its teachings would prevail as it has come at fore for all persons to see; so now with its clarity, it would ultimately defeat all its challengers so with the presence of these beautiful teachings at fore, the wrong persons at the world have no chance to gain the upper hand or to retain it for much time ahead; Al-Hamdu Lillah; the AAYAT reads, "Allah has written down that I will most certainly prevail, I

and My apostles; surely Allah is Strong, Mighty"; note that at HADID-25, Allah says that He sent His apostles with BAYYINAAT (the clear arguments) and sent down with them KITAB (the Book) and MIZAN (the Balance); so BAYYINAAT means the clear reasoning to get to the true belief in Allah, the true Lord, and in the judgment at AKHIRAT especially by the observation of the previous guidance that Allah had provided to the people by all His Messengers; Al-Hamdu Lillah; and KITAB means the commands that Allah gave to the people by His Messengers and MIZAN means that aspect of HIKMAT (i.e. the necessary wisdom) that the practicing Muslims need to see to put the commands of Allah into practice at the specific time & place so it is the caring attitude towards the people to keep them truly to Islamic commands in practice with total attention towards Allah, the true Lord; Al-Hamdu Lillah; there also the AAYAT ends by the statement that "surely Allah is QAVI (Strong), AZIZ (Mighty)" which implies that whatever the disbelievers do against Islam, Allah would ultimately set the world to righteousness and He has the total authority to lead on the world as He wills without any need of anything; He examines the mankind at the world with necessary check that nothing truly stops any person by doings of wrong persons, from providing the examination at the space of his life here and He has eliminated many such wrong persons from the world to eliminate their impression upon it; so to live by His commands would provide for the safety of the mankind but the challenge to Him would only cause destruction to such challengers; He is AZIZ and He would ultimately bring the world to His rule by His absolute authority; most certainly,

He only is the true Lord; Al-Hamdu Lillah; the last AAYAT of the Ruku and also of the Surah, tells about the party of Allah that they are most committed to all commands of Allah; it reads, "you shall not find the people who believe in Allah and the latter day (i.e. AKHIRAT) befriending those who act in opposition to Allah and His Apostle (by challenging the fundamental teachings of Islam), even though they (i.e. these challengers to Islam) were their fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has impressed the true belief (as they are most committed to Islam in practice), and whom He has strengthened with an inspiration from Him (that keeps them content at the world as they live with necessities to remain total attentive to Allah); and He will cause them to enter gardens (JANNAAT) beneath which rivers flow, abiding therein; Allah is well-pleased with them and they are well-pleased with Him - these are Allah's party; now surely the party of Allah are only the successful ones; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:
Muhammad Saleem Dada

Al-Hamdu Lillah

Surah HASHR

(Consists of 3 Ruku; H-5)

1. Whatever is in the heavens and whatever is in the earth declares the glory of Allah, and He is the Mighty, the Wise.
2. He it is Who caused those who disbelieved of the followers of the Book to go forth from their homes at the very first gathering; you did not think that they would go forth, while they were certain that their fortresses would defend them against Allah; but Allah came to them whence they did not expect, and cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers; so take a lesson, O you who have eyes!
3. And had it not been that Allah had decreed for them the exile, He would certainly have punished them in this world, and in the hereafter they shall have chastisement of the hell-fire.
4. That is because they acted in opposition to Allah and His Apostle, and whoever acts in opposition to Allah, then surely Allah is severe in retribution (of evil).
5. Whatever palm-tree you cut down or leave standing upon its roots, it is by Allah's command, and that He may abase the transgressors.
6. And whatever Allah restored to His Apostle from them you did not press forward against it any horse or a riding camel but Allah gives authority to His apostles against whom He pleases, and Allah has power over all things.
7. Whatever Allah has restored to His Apostle from the people of the towns, it is for Allah and for the Apostle, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back, and be

careful of (your duty to) Allah; surely Allah is severe in retribution (of evil):

8. (It is) for the poor who fled their homes and their possessions, seeking grace of Allah and (His) pleasure, and assisting Allah and His Apostle: these it is that are the truthful.

9. And those who made their abode in the city and in the true belief before them love those who have fled to them, and do not find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones.

10. And those who come after them say: Our Lord! forgive us and those of our brethren who had precedence of us in true belief, and do not allow any spite to remain in our hearts towards those who truly believe, our Lord! - surely, Thou art Kind, Merciful.

11. Have you not seen those who have become hypocrites? They say to those of their brethren who disbelieve from among the followers of the Book: If you are driven forth, we shall certainly go forth with you, and we will never obey any one concerning you, and if you are fought against, we will certainly help you, and Allah bears witness that they are most surely liars.

12. Certainly if these are driven forth, they will not go forth with them, and if they are fought against, they will not help them, and even if they help-them, they will certainly turn (their) backs, then they shall not be helped.

13. You are certainly greater in being feared in their hearts than Allah; that is because they are such people who do not understand

14. They will not fight against you together save in fortified towns or from behind walls; their fighting between them is severe, you may think them as one body, and their hearts are disunited; that is because they are a people who have no sense.

15. Like those before them shortly; they tasted the evil result of their affair, and they shall have a painful punishment.

16. Like the Satan when he says to man: Disbelieve, but when he disbelieves, he says: I am surely clear of you; surely I fear Allah, the Lord of the worlds.

17. Therefore the end of both of them is that they are both in the fire to abide therein, and that is the reward of the unjust.

18. O you who believe! be careful of (your duty to) Allah, and let every soul consider what it has sent on for the morrow, and be careful of Allah; surely Allah is Aware of what you do.

19. And be not like those who forsook Allah, so He made them forsake their own souls: these it is that are the transgressors.

20. Not alike are the inmates of the hell-fire and the dwellers of the garden: the dwellers of the garden are they that are the achievers.

21. Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect.

22. He is Allah besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful

23. He is Allah, besides Whom there is no god; the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness; Glory be to Allah from what they set up (with Him).

24. He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.

Surah HASHR consists of three Ruku which comprise of 10, 7 and 7 AAYAAT respectively; the first Ruku relates about the expulsion of Bani NADHIR from Madinah that occurred in the 4th year of HIJRAH; note that when the Prophet PBUH came to Madinah, the Muslims made a pact with the tribes of Jews that resided near to Madinah, which had the clause that if Madinah is attacked, they all would defend it together; these notable tribes of Jews were Bani QAINUQAH (they were expelled from Madinah in the 3rd year of HIJRAH due to their unresponsive attitude to the pact of Madinah as they were not happy by the authority of Muhammad PBUH at Madinah and then it happened that they molested a woman from Madinah who came for some transaction at the jewelry shop in their market and that led Muslims to fight them; their expulsion is mentioned at AAYAT-15 of this Surah HASHR); Bani NADHIR (who made conspiracy against Muslims so that the disbelievers at Makkah attack them and they also tried to kill Muhammad

PBUH, the last Messenger of Allah, so they also were expelled from Madinah in the 4th year of HIJRAH and Surah HASHR gives the account for that) and Bani QURAYZAH (whose power was totally crushed due to its assistance to the attackers, coming from Makkah and from many other places at AHZAAB who intended to end up the impression of Islam, at the 5th year of HIJRAH when SA'AD Ibn MUA'DH-RA as arbitrator to both sides decided to eliminate their adult men capable of fighting which amounted to near 400 of men, and to spare their women and children; Surah AHZAAB states, "and those of the people of the Book who backed the disbelievers, Allah brought them down from their forts and cast terror into their hearts, a group you killed, and a group you made captives; and He caused you to inherit their lands, and their houses, and their riches, and the land which you had not trodden; and Allah is Able to do all things" (AHZAAB-26 & 27); Al-Hamdu Lillah; Surah HASHR starts in the same manner as Surah HADID that "whatever is in the heavens and whatever is in the earth declares the glory of Allah, and He is the Mighty, the Wise"; at HADID, the first AAYAT did not repeat "whatever is in" for the earth; it reads, "whatever is in the heavens and the earth, declares the glory of Allah, and He is the Mighty, the Wise"; so both these Surah start in the same manner; the next three AAYAAT tell how Allah punished the Bani NADHIR as they state; "Allah it is Who caused those who disbelieved of the followers of the Book (among the tribe of Bani NADHIR) to go forth from their homes at the very first gathering (so He put such fear of Muslims in their hearts as the Muslims surrounded their fortresses that they decided to leave them

immediately to avoid death by the hands of the Muslims, when they gathered there at the beginning of siege); you did not think that they would go forth (leaving their places), while they were certain that their fortresses would defend them against Allah; but Allah came to them whence they did not expect, and cast terror (that they would ultimately meet their deaths by the siege of Muslims), into their hearts; they demolished their houses with their own hands and the hands of the believers (so they were filled with such fear that they took whatever possible for them from their places and some of Muslims assisted them in that and then they ran away from them); so take a lesson, O you who have eyes- and had it not been that Allah had decreed for them the exile, He would certainly have punished them in this world (by the punishment of death), and in the hereafter they shall have chastisement of the hell-fire; that is because they acted in opposition to Allah and His Apostle, and whoever acts in opposition to Allah, then surely Allah is severe in retribution (of evil)"; Al-Hamdu Lillah; note that AAYAT-2 tells about their gathering as AWWALEL-HASHR (the very first gathering) so this term is used in literal meaning here as the Day of HASHR where Allah would gather all persons ever born at any time or any place in the world, is the specific name for the Day of Judgment; Al-Hamdu Lillah; Allah guided the Muslims to surround their fortresses totally fast, which they had never expected though they had shown extreme challenging attitude towards the Muslims while the Muslims did not expect them to surrender at the very beginning of their attack; note that they surrendered within a week whereas these Jews at Bani NADHIR had much of wealth,

control of vast land and many of men to fight; the Muslims had shown their fighting skill at the battle of BADR and their determination for Islam at UHUD (and in both, Allah has assisted all Muslims with His mercy and blessing) so the Jews of Bani NADHIR were most fearful of them; also, on the command of the Prophet PBUH, the Muslims had killed one of their chiefs KA'AB bin ASHRAF (who had urged the disbelievers at Makkah to attack the Muslims at Madinah again and he used to say such poetic verses by which he intended to molest the Muslim women) so his killing also had intensified their fear; Allah tells that had it not been that Allah had decreed for them the exile, He would certainly have punished them in this world by death as they had challenged Allah and His last of Messengers; note that ABDULLAH ibn UBAYYE (the chief of hypocrites who used to remain among the Muslims) insisted on to show mercy towards Bani NADHIR (as they had assisted his tribe KHAZRAJ at few occasions of warfare before the advent of the Prophet PBUH) and ultimately, by the will of Allah, the Prophet PBUH allowed them to leave Madinah with whatever of their possessions they could load upon camels; these AAYAAT tell clearly that those who challenge Allah, then Allah would severely punish such persons at AKHIRAT and He would even punish them severely at the world; Al-Hamdu Lillah; to understand the fifth AAYAT, note that the Muslims had to cut many of the palm-trees that surrounded the fortresses of Bani NADHIR so as to make way to surround them efficiently and so that they come out in open to fight; also, at the fight at that situation, these trees would certainly had caused much hurdle to attack them; as

these trees had much fruits on them, the Jews objected that these Muslims had shown brutality as this is against the set standard of current warfare; the AAYAT sanctifies the act of Muslims and rules clearly that such necessity at the warfare fully justifies this act; the AAYAT reads, "whatever palm-tree you cut down or leave standing upon its roots, it is by Allah's command (as it was to fulfill the asking of JEHAD which is the command of Allah), and that He may abase the transgressors (who seek ways to challenge Him)"; Al-Hamdu Lillah; the Ruku gives the ruling for the gains (especially of lands) from the enemy when the Muslims challenge them and they surrender without any fight, from AAYAT-6 to AAYAT-10 (that is its last AAYAT); note that such gains are termed as FA'I that would go into the treasury of the Islamic state and it is not personal possession of any person as it is not distributed as GHANIMAT which are the gains that the Muslim warriors get from the enemy at grounds of the war whom they have defeated in that war and ANFAAL-41 gives its ruling; it reads, "And know that whatever thing you gain, the fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant (this means the command that Allah gave at the first AAYAT of ANFAAL which states that "the windfalls are for Allah and the Apostle") on the day of distinction (i.e. the day of BADR), the day on which the two parties met; and Allah has power over all things"; the other four parts of such gains that are in GHANIMAT is distributed among the Muslim warriors; see also the note at the fifth Ruku of Surah ANFAAL; as for FA'I, note about it that when the Prophet

PBUH was present at the world, it was wholly at his custody and he distributed it according to the ruling about it after taking the amount for his sustenance from it; so whereas the fifth of GHANIMAT was at his control, FA'I was wholly at his custody and after him, it belongs to the treasury of the Islamic state so that it provides it to its rightful persons; AAYAT-6 and 7 at this RUKU of HASHR state, "and whatever Allah restored to His Apostle from them you did not press forward against it any horse or a riding camel but Allah gives authority to His apostles against whom He pleases, and Allah has power over all things; whatever Allah has restored to His Apostle from the people of the towns, it is for Allah and for the Apostle, and for the near of kin (of the Apostle) and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retribution (of evil)"; note that AAYAT-7 states three most significant things besides others; one is that FA'I is for Allah and this actually ends the statement but the mention of others that would have their shares from it, is in explanation to this statement; so it tells that Allah has decided that the Prophet PBUH would get his share from it and all others that the AAYAT has mentioned here, under his charge; however, after the departure of the Prophet PBUH from the world, his share is no more in FA'I (and it is no more for near of kin of the Apostle) yet others mentioned would get amounts from it from the treasury under the care of the Islamic state as Allah has made these mentioned persons rightful to it; Al-

Hamdu Lillah; the second of these most significant things that this AAYAT denotes, is that the flow of finances would be from the rich to the poor in such manner that as the poor becomes well-off to some degree, his such finances that he has achieved more than his necessities, would in turn flow to the poor; so the basic economic ruling that Islam presents is that the finances would not flow among the rich but its flow would care for the poor Muslims among those who are near of kin (of the person who provides them) and the orphans and the needy and the wayfarer whereas the rich would get their finances by transactions of business that they make at the Islamic environment (and by gifts and by inheritance); note that SADAQAH to the poor is extremely important issue in the Islamic commands; Al-Hamdu Lillah; the third of these is that when the AAYAT says "and whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah" - this direction is not only for tangible things that the Prophet PBUH provides to the needy among the poor but it also relates to his commands that he gives at issues; so this AAYAT is also among those AAYAAT that ask to obey the commands of the Prophet PBUH with total care; Al-Hamdu Lillah; the last three AAYAAT of the Ruku present the merits of MUHAJIRIN (the Muslims who had come to Madinah from Makkah) and of ANSAAR (the Muslims who were the residents of Madinah); these AAYAAT tell about FA'I that besides those mentioned, "(it is preferably) for the poor who fled their homes and their possessions (i.e. MUHAJIRIN), seeking grace of Allah and (His) pleasure, and assisting Allah and His Apostle: these it is that are the truthful; and (for the poor of) those who

made their abode in the city and in the true belief before them (i.e. ANSAAR who were already living at Madinah and had believed in Islam before the MUHAJIRIN came to Madinah), love those (MUHAJIRIN) who have fled to them, and do not find in their hearts a need of what they (MUHAJIRIN) are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones; and (for the poor of) those (true Muslims) who come after them (as they) say- Our Lord! forgive us and those of our brethren who had precedence of us in true belief, and do not allow any spite to remain in our hearts towards those who truly believe; our Lord! Surely, Thou art Kind, Merciful"; Al-Hamdu Lillah; these AAYAAT tell to give preference to the poor of MUHAJIRIN and it is notable that ANSAAR at Madinah not only provided all convenience that they could to MUHAJIRIN but they also accepted their preference over them; there are such narrations that tell that they gave their foods to MUHAJIRIN taking them as their guests at such times even, when they needed that for their own selves; Al-Hamdu Lillah; the last AAYAT of the Ruku tells explicitly that FA'I and its ruling would remain the same ahead even after the departure of Muhammad PBUH from the world as those of poor among the true Muslims are rightful to it who come after MUHAJIRIN and ANSAAR and plead to Allah for His kindness and His mercy for their own selves and for all true Muslims who had departed from the world especially MUHAJIRIN and ANSAAR and not to let any grudge remain in their own hearts for them who had been the true

companions of the Prophet PBUH; Al-Hamdu Lillah; note that the differences between GHANIMAT and FA'I include this notable thing that GHANIMAT is the possessions that the Muslim warriors get from the enemy at the premises of the battleground after they defeat them decisively whereas the ruling of FA'I applies to all such lands that the Muslims receive by conquest of the army of their enemy as its invasion leads to the subjugation of huge lands around; Umar-RA, the second Caliph, wisely decided by IJTEHAD for lands that came into the control of Muslims as FA'I when the Muslim warriors invaded much of vast areas near to Arabia during his term of administration; so the lands remained into the custody of those who already had its possession and they were to pay taxes on that (without its ownership, though with rights to change hands and they would be in the ownership of all Muslims so the treasury would get amounts from its revenues); this IJTEHAD not only prevented the finances to concentrate among few peoples but also paved way for improving the status of the poor among all Muslims so that he gets his material necessities with total convenience to live firmly upon Islam; Al-Hamdu Lillah; note that IJTEHAD is the high intellectual contention of some MUJTAHID (the most learned Muslim person in Islam who is most sincere to Islam) on some issue open to debate by the Islamic teachings, to the utmost level of his capability pondering on the Holy Book Quran & the established SUNNAH of the Prophet PBUH to get its ruling by that wonderful effort for which he has the good notion that 'most probably', the practice of this ruling in this issue relates to getting the pleasure of Allah; he would have extreme love for Allah and

for His last Prophet Muhammad PBUH inside his heart; so it is the "Individual Islamic Ruling" on a debatable issue at consideration; Al-Hamdu Lillah; the next Ruku tells about the hypocrites among the Muslims especially their attitude at the invasion of Bani NADHIR; they had assured Bani NADHIR that they would stand with them and if they are expelled from Madinah, they also would accompany them; they had also assured the tribe that they would even assist them if Muslims fight against them; the Quran explicitly told that they would do nothing of what they say when trouble falls upon Bani NADHIR and that happened so; AAYAAT-11 and 12 read, "have you not seen those who have become hypocrites? - they say to those of their brethren who disbelieve from among the followers of the Book - if you are driven forth, we shall certainly go forth with you, and we will never obey any one concerning you, and if you are fought against, we will certainly help you, and Allah bears witness that they are most surely liars; certainly if these are driven forth, they will not go forth with them, and if they are fought against, they will not help them, and even if they help-them, they will certainly turn (their) backs, then they shall not be helped"; AAYAAT ahead tells about their psychological leaning that they all (hypocrites and the Jews of Bani NADHIR) both fear Muslims more than Allah and these all unjust persons would reside forever at the hell-fire; these AAYAAT read till the last of the Ruku, "you (Muslims) are certainly greater in being feared in their hearts than Allah; that is because they are such people who do not understand (how severely Allah would punish them); they will not fight against you together save in fortified towns or from behind walls (so

their intention would only be to somehow save themselves by defense); their fighting between them is severe (so they would only show their skill when they fight among themselves); you may think them as one body, and their hearts are disunited (as by character, they have to oppose each other); that is because they are such people who have no sense (as they totally relate themselves to gain of worldly possessions and do not care for AKHIRAT); like those before them shortly (that were Bani QAINUQAH who were expelled from Madinah in the 3rd year of HIJRAH and they also had sought defense at their fortresses); they tasted the evil result of their affair (at the world), and they shall have a painful punishment (at AKHIRAT); (the matter is) like the Satan when he says to man (to) disbelieve, but when he disbelieves, he says- I am surely clear of you; surely I fear Allah, the Lord of the worlds (as he knows well that Allah only is truly powerful); therefore the end of both of them (which are the hypocrites & Bani NADHIR) is that they both are in the hell-fire to abide therein, and that is the reward of the unjust (at AKHIRAT)"; note that even today, the ill-wishers of Islam trust their weaponry to fight against the true Muslims while they truly trust Allah after whatever resources they are able to gain against the ill-wishers of Islam, without putting their belief into those resources for the ultimate victory against the ill-wishers of Islam; Al-Hamdu Lillah; the last Ruku asks all Muslims to care for AKHIRAT and see what they are sending ahead for their safety; they shall never become like hypocrites or like those tribes of Jews who have totally forgotten to fulfill the commands of Allah; the punishment for this is that Allah has

made them forget their true gains that is of AKHIRAT and they are obsessed to getting profits of the life at the world; they would be in the hell-fire at AKHIRAT and the Muslims who care about the commands of Allah would be at JANNAH; certainly, these persons who achieve JANNAH, they would become truly successful; all Muslims shall follow the guidance of the Quran as it is the true guidance that would keep them on the right path; AAYAAT-18 to 21 read, "O you who believe! be careful of (your duty to) Allah, and let every soul consider what it has sent on for the morrow (i.e. for AKHIRAT), and be careful of Allah (because if anyone challenges Him, He would give all such persons most severe punishment); surely Allah is Aware of what you do; and be not like those who forsook Allah, so He made them forsake their own souls (that they are unable to understand their true benefits); these it is that are the transgressors; not alike are the inmates of the hell-fire and the dwellers of JANNAH (the garden); the dwellers of the garden are they that are the achievers (of the true success at AKHIRAT); had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect"; Al-Hamdu Lillah; note that the last AAYAT says that even a mountain is unable to bear the glory of the Quran and it would split asunder; this is to state that even mountains recognize Allah, the true Lord, and the Quran is His attribute as it is His word so the frightening glory of Allah that even a mountain recognizes inside it, would cause it to split asunder; note that the Quran has stated at BAQARAH-74, "surely there are some rocks from which

streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which fall down for fear of Allah, and Allah is not at all heedless of what you do"; so even rocks have the recognition of Allah, the true Lord, yet the disbelievers have become most oblivious to His commands which would lead them to the most severe punishment; note also that when Moses has asked Allah that he wants to see Him, Allah had told him that he is unable to see Him and then He showed only His glimpse to the mountain which crumbled just by His glimpse; this is AARAF-143 where Allah tells Moses, "you cannot (bear to) see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord manifested His glory to the mountain He made it crumble and Moses fell down in a swoon; then when he recovered, he said- Glory be to Thee, I turn to Thee, and I am the first of the believers"; Al-Hamdu Lillah; the last three AAYAAT of the Surah state 16 names of Allah (in which His name AL-AZIZ i.e. He is the Mighty, is mentioned twice); these all names of Allah relate to His attributes and these names guide towards the most fundamental teachings of Islam that all Messengers of Allah have taught explicitly that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); RISALAT (Allah had sent His Messengers to the world to provide the Guidance to the right path and after Muhammad PBUH became the Messenger of Allah, the Muslims would necessary believe too that Muhammad PBUH is the last of His Messengers); these

are the fundamental teachings of Islam from all times though in practice, Islam manifested completely at the golden times of the last Messenger Muhammad PBUH and that is what Allah stated in one of the last AAYAAT of the Holy Book Quran which reads that "this day (O Muslims) have I perfected your DEEN for you and completed My favor unto you, and have chosen for you as DEEN al-Islam" (Surah MA'EDAH-3); Al-Hamdu Lillah; these last AAYAAT of HASHR state, "He is Allah besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful; He is Allah, besides Whom there is no god; the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness; Glory be to Allah from what they set up (with Him); He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise"; Al-Hamdu Lillah.

Surah MUMTAHINA

(Consists of 2 Ruku; H-6 & ahead)

1. O you who believe! do not take My enemy and your enemy for friends: would you offer them love while they deny what has come to you of the Truth, driving out the Apostle and yourselves because you believe in Allah, your Lord? If you go forth struggling hard in My path and seeking My pleasure, would you manifest love to them? And I know what you conceal and what you manifest; and whoever of you does this, he indeed has gone astray from the straight path.

2. If they find you, they will be your enemies, and will stretch forth towards you their hands and their tongues with evil, and they ardently desire that you may disbelieve.
3. Your relationship would not profit you, nor your children on the day of resurrection; He will decide between you; and Allah sees what you do.
4. Indeed, there is for you a good example in Ibrahim and those with him when they said to their people: Surely we are clear of you and of what you serve besides Allah; we declare ourselves to be clear of you, and enmity and hatred have appeared between us and you forever until you believe in Allah alone-- but not in what Ibrahim said to his father: I would certainly ask forgiveness for you, and I do not control for you aught from Allah-- Our Lord! on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming:
5. Our Lord! do not make us a trial for those who disbelieve, and forgive us, our Lord! surely Thou art the Mighty, the Wise.
6. Certainly there is for you in them a good example, for him who fears Allah and the last day; and whoever turns back, then surely Allah is the Self-sufficient, the Praised.
7. It may be that Allah will bring about friendship between you and those whom you hold to be your enemies among them; and Allah is Powerful; and Allah is Forgiving, Merciful.
8. Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice.

9. Allah only forbids you respecting those who made war upon you on account of (your) religion, and drove you forth from your homes and backed up (others) in your expulsion, that you make friends with them, and whoever makes friends with them, these are the unjust.

10. O you who believe! when believing women come to you flying, then examine them; Allah knows best their belief; then if you find them to be believing women, do not send them back to the disbelievers, neither are these (women) lawful for them, nor are those (men) lawful for them, and give them what they have spent; and no blame attaches to you in marrying them when you give them their dowries; and hold not to the ties of marriage of disbelieving women, and ask for what you have spent, and let them ask for what they have spent. That is Allah's judgment; He judges between you, and Allah is Knowing, Wise.

11. And if anything (out of the MEHR) of your wives has passed away from you to the disbelievers then your turn comes, give those whose wives have gone away the like of what they have spent, and be careful of (your duty to) Allah in Whom you believe.

12. O Prophet! when believing women come to you giving you the pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny which they have forged of themselves, and will not disobey you in what is good, so accept their pledge, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.

13. O you who believe! do not make friends with the people with whom Allah is wroth; indeed, they despair of the hereafter as the disbelievers do despair that are in tombs.

Surah MUMTAHINA consists of 2 Ruku that have respectively 6 and 7 Ruku whereas the first Ruku guides the Muslims not to befriend the disbelievers and the second Ruku tells that Allah would make things better for the Muslims as many of the disbelievers would come to Islam; it also asks the true Muslims to examine the belief of those women who come to them from the disbelievers claiming that they have accepted Islam and it especially asks the Prophet PBUH to take oath from them that they would remain firm upon Islam and would not commit any of major sins; Al-Hamdu Lillah; note that MUMTAHINA means that which examines and here it denotes about this Surah that it is MUMTAHINA as it asks to examine the belief of the women who emigrate from Makkah to Madinah; Al-Hamdu Lillah; to understand the first Ruku, note that when the Prophet PBUH decided that the Muslims would attack the disbelievers at Makkah after they had violated the treaty of HUDAYBIYA, one of his sincere companions HATIB ibn ABI-BALTA'A who had fought at the crucial battle of BADR with him against the disbelievers, wrote a letter to some of persons at Makkah to give them the information about this intention of the Prophet PBUH; he had settled at Makkah migrating from Yemen before HIJRAT to Madinah and his family members were still at Makkah; he thought that his secret message to them would cause them to safeguard the interest of his family at

Makkah; at those times, tribal relations mattered a lot and he had no such tribe to see to the interest of his family members there; in those days, a woman who used to give performances as singer for her living, had come from Makkah to Madinah as she could not get any earnings there and she hoped that knowing the charitable nature of the Prophet PBUH, he would provide some amounts for her sustenance; the Prophet PBUH did give her some necessary amounts for her sustenance and as she was returning to Makkah, HATIB-RA gave her the letter getting the pledge of secrecy from her as she agreed to deliver it there; Allah told the Prophet PBUH about this and he sent few of his companions, including Ali-RA, behind her; they caught her at way to Makkah and demanded the letter that she had; at first, she denied having any such letter but they told her in plain terms that the Prophet PBUH had clearly told them that she had it and they would anyhow take that letter from her; hearing that, she took out the letter from her hair and they proceeded back to Madinah with it; HATIB was summoned to face the charge of betrayal to the cause of Muslims and he plainly admitted that he had written it yet with no intention to betray the Muslims at Madinah (as Allah certainly would care about them) but only to safeguard the interest of his family; as he was among those esteemed companions of the Prophet PBUH who had attended BADR, the Prophet PBUH accepted his excuse and forgave him; the first Ruku relates the ruling about befriending the disbelievers which tells explicitly that the Muslims are at war with them due to the negativity they had shown to them and with that negativity, they would not befriend them; however, note that there are levels of

relations to disbelievers for Muslims which they would care for as we have studied at the note on the third Ruku of AALE-IMRAN; Al-Hamdu Lillah; the Muslim would see to the few manners so as to deal with those rightly who are not among the Muslims; the first manner is MUWALAAT (the hearty friendship that he would not keep but with the Muslims only), MUWASAAT (the care with sympathy to those non-Muslims who do not challenge the Muslims and who also need help which the Muslim is able to provide), MUDARAAT (the customary relationship where he might act towards them as friendly in limits with the intention that they get the true looks about Islam) and MUAMLAAT (his business transactions with them that do not challenge other Muslims in any way without any hearty friendship to them); he has to furnish all persons that are not Muslims with the teachings of Islam as best as possible for him; Al-Hamdu Lillah; so except for the first that is MUWALAAT, the Muslim person would remain positive towards the non-Muslims though if they challenge Islam becoming enemy to Muslims after they have provided them the Islamic teachings (and they do not accept making any peace-treaty too with the Muslims) so as they become threat to Muslims then he would leave all positive attitude towards them and would even take-up QITAL (that is JEHAD by weaponry) against them if he is called for it; when a Muslim is fearful of them in some genuine manner if he does not show such friendship towards them that seems as MUWALAAT then he is allowed temporarily to act as if he has such high friendship to them on condition that it remains superficial only and not from his heart, so it actually would remain to MUDARAAT; it does

seem strange that the Muslim persons find much attraction to earn their livings at the countries inhabited mostly by the non-Muslims and once they get there, they live-on sometimes at those places to make them their own countries without care to return home; there even are such Muslim persons at authority in the Muslim countries who feel dignified to have status among the unworthy disbelievers that have no care to the name of Allah, the true Lord; all Muslims need to remain at notable distance from the disbelievers with utmost care without showing MUWALAAT towards them as this attitude of MUWALAAT to them is one of the most important reasons that has caused extreme disrespect to the Muslims all over the world; stranger even is that the ULAMA are not indicating the wrongs of this attitude, and slack in this issue on their part has caused much adverse attitude even among some of the Muslims against the making of the Islamic environment; may Allah give such good sense to all Muslims that relates highly to HIKMAT (wisdom to put Islam into practice) so that they do strictly keep away from MUWALAAT towards the disbelievers; Al-Hamdu Lillah; the first three AAYAAT of the first Ruku address the believers to take care of their attitudes about the disbelievers; they state, "O you who believe! do not take My enemy and your enemy for friends; would you offer them love while they deny what has come to you of the Truth (i.e. the Quran), driving out the Apostle and yourselves (from Makkah) because you believe in Allah, your Lord?- if you go forth struggling hard in My path and seeking My pleasure, would you manifest love to them?- (so when you are at war with them, you shall not show any such soft feelings for them)- and I know what you

conceal and what you manifest (as no person is able to hide from Allah whatever is inside him); and whoever of you does this (i.e. whoever befriends the disbelievers), he indeed has gone astray from the straight path; if they find you, they will be your enemies, and will stretch forth towards you their hands (to fight you all) and their tongues with evil (to slander you all), and they ardently desire that you may disbelieve; your relationship would not profit you, nor your children on the day of resurrection; He will decide between you; and Allah sees what you do"; Al-Hamdu Lillah; the last three AAYAAT of the first Ruku guide that the Muslims would take-up the same attitude as Abraham-AS and those who were with him, had taken-up against their people who were the disbelievers to the fundamental teachings of Islam; though Abraham had asked for mercy from Allah for his father yet it was only as he had given his word to his father that he would ask Allah for it when he did not know whether he would come to Islam or not; when he saw that Allah has written disbelief for him, he did not ever ask Allah for mercy to him; see Surah TAUBAH-114; these AAYAAT of the first Ruku state, "indeed, there is for you a good example in Ibrahim and those with him when they said to their people (and in them, were their near relatives too)- surely we are clear of you and of what you serve besides Allah-; we declare ourselves to be clear of you, and enmity and hatred have appeared between us and you forever until you believe in Allah alone (i.e. they declared explicitly that we certainly would never befriend any of those who are the enemies of Allah) -- but not in what Ibrahim said to his father- (as that the Muslims would not follow as he had said that)- I would

certainly ask forgiveness for you, and I do not control for you aught from Allah (as He only would decide to accept or reject that plea to Him) -- Our Lord! on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming- Our Lord! do not make us a trial for those who disbelieve (that they get such access over us that they torment us extremely), and forgive us, our Lord! surely Thou art the Mighty, the Wise; certainly there is for you in them a good example, for him who fears Allah and the last day; and whoever turns back, then surely Allah is the Self-sufficient, the Praised"; Al-Hamdu Lillah; the three initial AAYAAT of the second Ruku start by telling the Muslims that Allah would bring many of disbelievers to Islam very soon (and that happened in Ramadan of eighth year of HIJRAH at the day of the conquest of Makkah when the Prophet PBUH forgave all his enemy at Makkah and then the people there embraced Islam en-masse); Allah certainly is Most Powerful Who has the complete authority to make it happen; Al-Hamdu Lillah; they tell clearly that Allah has not stopped the Muslims to treat such disbelievers fairly who had neither fought them nor took any part in making them leave Makkah so the Muslims would deal them in just manner and even take-up EHSAAN for them where necessary; the Muslims would only remain severe to those disbelievers who have made war against them because of the true belief of those Muslims, and have been responsible to drive them forth from their homes and have assisted their enemies against them; Al-Hamdu Lillah; the next three AAYAAT of the second Ruku tell about how to treat women who had come to Madinah from Makkah after the treaty of HUDAYBIYA; note that this

treaty had the clause that any such person who defects from the QURAYSH of Makkah to Muhammad PBUH without the consent of his chief, he will have to be returned; but the Quran told clearly that the women who come to Madinah from Makkah would remain exception as when they fulfill the examination of their belief that proves them true Muslims, they would remain at Madinah; they would solemnly affirm that their arrival to Madinah is only for the cause of Islam; Al-Hamdu Lillah; the disbelievers at Makkah consented to this exception as the Quran asked the Muslim person who takes any of them into his marriage to pay back the amount of MEHR (the necessary amount given to a woman to take her into marriage) to her former husband among the disbelievers, as she had now accepted Islam; she would not return to him as their marriage had dissolved by her acceptance of Islam (and her Muslim husband would pay her another amount as MEHR too to take her into his marriage); however, the disbelievers did not comply to return the amounts of MEHR of those women who had stayed at Makkah without acceptance of Islam, to their respective former husbands who had become Muslims when they, the disbelievers, married them though that also the Quran ruled for them; the marriage of such women to their former husbands dissolved too as their former husbands had become Muslims and the Muslims are disallowed to take wives from those who disbelieve in the absolute authority of Allah; by the ruling of the Quran, each of such Muslim men was entitled to get his amounts of MEHR from the respective disbeliever who took his former wife into his marriage; but as the disbelievers did not comply to this part of the ruling of the Quran, Allah

commanded that they would be paid their lost amounts of MEHR from the amounts of GHANIMAT that comes by war against them to Muslims; besides the fulfillment of the examination of their belief, the women who had come to Madinah from Makkah, had to make the pledge that they would remain firm upon the fundamental Islamic teachings and they would refrain from committing any of the major sins; the Prophet PBUH took this pledge by reciting the AAYAT-12 and the women showed their acceptance to it whereas the Prophet PBUH never touched the hands of any woman to take this pledge that was the normal practice in those days; Al-Hamdu Lillah; these AAYAAT-10, 11 & 12 read, "O you who believe! when believing women come to you flying (i.e. migrating to Madinah from Makkah) then examine them; Allah knows best their belief; then if you find them to be (truly) believing women, do not send them back to the disbelievers (at Makkah), neither are these (Muslim women) lawful for them, nor are those (disbelieving men) lawful for them, and give them (i.e. to the disbelievers the MEHR) what they have spent; and no blame attaches to you in marrying them when you give them their dowries (i.e. their current MEHR in addition); and hold not to the ties of marriage of disbelieving women (who have stayed back at Makkah), and ask for what you have spent (i.e. the Muslims would ask the amounts from the disbelievers what those Muslims had given to their former wives as MEHR), and let them ask for what they have spent (i.e. the MEHR that those disbelievers had given to their former wives as that the Muslims have the liability to pay to them); that is Allah's judgment; He judges between you, and Allah is Knowing, Wise; and if anything (out

of the MEHR) of your wives has passed away from you to the disbelievers (as they refuse to pay that) then your turn comes (i.e. the Muslims receive GHANIMAT from the disbelievers in wars against them), give those whose wives have gone away (to disbelievers) the like of (the amounts of MEHR of their former wives) what they have spent, and be careful of (your duty to) Allah in Whom you believe; O Prophet (PBUH)! when believing women come to you giving you the pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children (as at those times, there were such parents who killed their daughters by burying them), and will not bring a calumny which they have forged of themselves (as at those times, a woman there, used to adopt a child and then she introduced him in the society as her own child whom she said that she had conceived from her husband), and will not disobey you in what is good (i.e. fully acceptable in Islam), so accept their pledge, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful"; note that to accept the SUNNAH of the Prophet PBUH is most necessary in Islam as that presents the practical application of the commands of Allah yet the AAYAT especially mentioned this in the wording of the pledge here to clarify for all at authority among the Muslims that they need to see ardently that they rule by Islam; most certainly, Allah only has the true authority; Al-Hamdu Lillah; the last AAYAT of the Surah reminds the Muslims that they shall never take hearty friendship to the disbelievers who challenge the word of Allah as that is one of the most unjust things; note that this AAYAT explicitly asks the Muslims to keep away from any

close relationship towards the Jews on whom is the wrath of Allah; this is because they took such manner of life for themselves where they completely ignored the commands of Allah in practice and as such, they are like those of disbelievers who have died; as their term to show their worth to get the pleasure of Allah has passed away due to which they are unable now to practice any of good deeds, these Jews have also taken up such manner where they have become unable to make their belief in Allah better and do any of such good deeds that might benefit them at the Day of Judgment; their manner of living is similar to disbelievers so their result would also be similar to those; Al-Hamdu Lillah; this last AAYAT reads, "O you who believe! do not make friends with the people with whom Allah is wroth; indeed, they despair of the hereafter as the disbelievers do despair that are in tombs"; most certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah SAFF

(Consists of 2 Ruku; H-7)

1. Whatever is in the heavens and whatever is in the earth declares the glory of Allah; and He is the Mighty, the Wise.
2. O you who believe! why do you say that which you do not do?
3. It is most hateful to Allah that you should say that which you do not do.
4. Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall.

5. And when Musa said to his people: O my people! why do you give me trouble? And you know indeed that I am Allah's apostle to you; but when they turned aside, Allah made their hearts turn aside, and Allah does not guide the transgressing people.

6. And when Isa son of Mariam said: O children of Israell! surely I am the apostle of Allah to you, verifying that which is before me of Torah and giving the good news of an Apostle who will come after me, his name being Ahmad, but when he came to them with clear arguments they said: This is clear magic.

7. And who is more unjust than he who forges a lie against Allah and he is invited to Islam, and Allah does not guide the unjust people.

8. They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the disbelievers may be averse.

9. He it is Who sent His Apostle with the guidance and the true path of life, that He may make it overcome the paths of life, all of them, though the polytheists may be averse.

10. O you who believe! shall I lead you to a merchandise which may deliver you from a painful chastisement?

11. You shall believe in Allah and His Apostle, and struggle hard in Allah's way with your property and your lives; that is better for you, did you but know!

12. He will forgive you your faults and cause you to enter into gardens, beneath which rivers flow, and goodly dwellings in gardens of perpetuity; that is the mighty achievement;

13. And yet another (blessing) that you love; help from Allah and the victory near at hand; and give good news to the true believers.

14. O you who believe! be helpers (in the cause) of Allah, as Isa son of Mariam said to (his) disciples: Who are my helpers in the cause of Allah? The disciples said: We are helpers (in the cause) of Allah. So a party of the children of Israel believed and another party disbelieved; then We aided those who believed against their enemy, and they became uppermost.

Surah SAFF has two Ruku which comprise of 9 and 5 AAYAAT respectively and it starts in the same way as Surah HASHR; note that AZIZ means that He provides for such happenings which keep the world to His will by His authoritative measures so no one becomes able to cause such deviation at the world that leads it to complete FASAD (the position where to live according to Islam becomes extremely difficult); and HAKEEM means that He shapes all things towards the way He intends even by works of the man; when some nation challenges His authority by working against His commands which displeases Him, then some destruction strikes that nation by His command; by that destruction, its adverse impression ends from the world and that elimination of its adverse impression causes all peoples of the world to get the good space to repent on their wrongs and to become better by accepting the Truth that is the fundamental teachings of Islam, the right path to Allah; Al-Hamdu Lillah; to the times of Moses-AS, it happened mostly that Allah put

His wrath on such nations directly who rejected the fundamental teachings of Islam (whereas He saved His Messengers and those who believed in them) yet after He chose a nation to spread His message, He gave them the opportunity to show their worth; when the Bani-Israel failed miserably to carry on this task as they took what they found easy to practice and left other of significant commands of Allah in practice (and they also disrespected many of the Prophets of Allah who came to them) then Allah disposed them of their status; He gave this very task of providing the fundamental teachings of Islam as better as they can with their own firm adherence to its practice, to the Muslims so that all peoples of the world get the awareness of Islam; they would see that the Truth is evident to all peoples of the world and as the force of Allah, they would see that none of peoples challenges the commands of Allah in such manner where the sincere believers in Islam find extreme hardship in their fulfillment; though the Muslims are liable to eliminate the adverse impression of disbelievers in Islam, by forceful measures when they bitterly challenge it, yet the Muslims are not liable to see that the disbelievers do accept the fundamental teachings of Islam; if they are unable to do this task due to their genuine weakness in weaponry against the disbelievers, to which they do show true repentance to Allah, then they would ask Allah, the true Lord, most humbly to take His revenge from such disbelievers directly; most certainly, He only has the true authority; Al-Hamdu Lillah; for Surah SAFF, note here that some Muslims had discussed between them about the deed that is most virtuous to Allah and if they get it, they would certainly take that in practice;

so AAYAAT ahead state that there are such persons in them who do talk high yet they are unable to do them practically; these AAYAAT imply that the most necessary thing for the sincere Muslims is to avoid such things that bring the displeasure of Allah towards them before they vow to practice the most good deeds; Allah tells all Muslims that He particularly takes those persons most righteous among them who fight in His way as if they all are alike most compact wall, against all such people who intend for them that they come to their manner of living that challenges Islam; this tells that to establish the word of Allah in practice at the world by all feasible efforts (especially among the sincere Muslims) is most virtuous; these all efforts relate to JEHAD which has three aspects that are MUJAHIDA, TABLIGH and QITAL; in all of its three aspects, it relates to striving hard of Muslims by the Quran in the best manner possible against all wrongs, to gain the pleasure of Allah; Al-Hamdu Lillah; JEHAD actually starts at the individual level where JEHAD has the aspect of MUJAHIDA which means to fight such desires inside at the individual level that ask the Muslim person to challenge Islam in his practice; there is provocation to wrongs inside due to satanic temptations but he resists all such temptations by his total attention towards Allah; this resistance with care to Islam relates to SABR (i.e. keeping to Islam with total patience at adverse situations) and as such, it relates most highly to MUJAHIDA that is obligatory for every Muslim to practice; Al-Hamdu Lillah; the second aspect of JEHAD is TABLIGH which means to provide the teachings of Islam to all peoples of the world by taking start of this task from the persons around; TABLIGH asks to spread the

message of Allah as much as possible to all persons with care to their inclinations, with good understanding of Islam without any intention to gain any of benefits at the world and so it relates to SHUKR (i.e. keeping to Islam by gratitude to Allah on TOFIQ of getting the true guidance); see also AAYAT-125 at Surah NAHL; Al-Hamdu Lillah; the third aspect of JEHAD is QITAL and that is the armed combat that the good Muslims fight against the enemy of Islam who intends foolishly to finish off the impression of Islam from the world by brutal force; it might be as defense from the enemy that attacks them to bring them to their ways but as the last resort, it might be to fight it forcefully by attack over it (where the conditions for attack are present) if the sincere Muslims do find it the best manner to stop them to create mischief (FITNAH) at the Islamic manner of living for all Muslims; though all these three aspects of JEHAD are the most virtuous of deeds to Allah, the last aspect i.e. QITAL, is the highest among these in the times of FITNAH where the enemy of Islam does not make the pact for peace with Muslims after it has received the awareness to the Truth, and tries hard to finish off the impression of Islam; this preference to QITAL is because AAYAT-4 uses the word that relates to QITAL; Al-Hamdu Lillah; see also the supplementary note after the note at the sixth Ruku of Surah HAJJ; AAYAAT-5 & 6 relate about Moses-AS and about Jesus Christ-AS respectively that they were sent to the Bani-Israel but even though the Bani-Israel believed in Moses as the Messenger of Allah, they did not go for JEHAD when he demanded that from them according to the command of Allah; they had also passed most negative remarks about

Moses-AS but Allah certainly kept him into His protection from all evil; see also the note at the fourth Ruku of Surah MA'EDAH; and they did not believe in Jesus Christ as the Messenger of Allah even though he presented them BAYYINAAT which they completely rejected as spells of magic; note that "BAYYINAAT" means the clear reasoning to get to the true Belief in Allah, the true Lord, and in the judgment at AKHIRAT by the observation of the previous guidance that Allah had provided to the people; Al-Hamdu Lillah; as one of the most esteemed Messengers of Allah, Jesus Christ also told them about the arrival of the last Messenger of Allah whose name would be Ahmed (that is one of the most prominent names of Muhammad PBUH) and his prophecy came into manifestation when Allah sent Muhammad PBUH, the last of His Messengers, at Arabia for the true guidance of all peoples of the world; there is no other Messenger of Allah between Jesus Christ-AS and Muhammad PBUH though the period between them is about six hundred years which is named as the period of FUTRUT (both of "U" pronounced as in but); see also AARAAF-157; Al-Hamdu Lillah; note that one of Ahadith at Tirmidhi (that is one of the most esteemed books of Ahadith of the Prophet PBUH) narrates that Allah's Messenger PBUH said, "Indeed, I have many (prominent) names; (among them is that) I am Muhammad (i.e. the person who has the most admirable qualities); I am Ahmed (i.e. the foremost among the good persons who are truly worthy of admiration); I am MAHI through whom Allah erases disbelief; and I am HASHIR behind whom people will gather at HASHR (when Allah resurrects all); and I am AAQIB after whom there is no

Prophet"; Al-Hamdu Lillah; Jesus Christ was one of the most lenient men and one of the most esteemed Messengers of Allah who lived by the manner of EHSAAN all his life at the world and never asked for QITAL against the disbelievers; but that led the Bani-Israel to become so unjust that they wanted to kill him; Allah certainly kept him into His protection from all evil and took him alive to heavens; see also the note at the twenty-second Ruku of Surah NISAA; Al-Hamdu Lillah; AAYAT-7 states that those who have forged a lie against Allah as they rejected the Messengers of Allah by their total disobedience to them or by their extreme disbelief to them, they are the most unjust persons; when such persons reach the height of unjust attitudes, Allah deprives them of accepting the true guidance; the last couple of AAYAAT of the Ruku mention that whatever the disbelievers say against the fundamental teachings of Islam or do practically, they would remain totally unable to stop its development to its most beautiful manifestation; these AAYAAT read, "they desire to put out the light of Allah (the true guidance of the Quran) with their mouths (by their negative speech and writings against that true guidance) but Allah will perfect His light, though the disbelievers (i.e. the people of the Book) may be averse; He it is Who sent His Apostle with the guidance (of the Quran) and the true path of life (i.e. Islam which is the complete code of life to practice), that He may make it overcome the paths of life, all of them (as it would manifest in practice beautifully), though the polytheists may be averse"; Al-Hamdu Lillah; I, MSD, take the pronoun "He" at AAYAT-9 where it states, "that He may make it overcome the paths of life, all of them," to

indicate Allah but it also has been taken to denote the Prophet PBUH by some commentators on the Holy Book Quran and this affects the meaning; if "He" indicates Allah then Allah might make the world better by TABLIGH that the Muslims provide to all peoples of the world that is impressive to all, which relates to EHSAAN by His will; but if the pronoun indicates the Prophet PBUH then the good change by the will of Allah, might come in this second JAHILLIYAT the same way as before; this means that the good change at the world might occur by QITAL (the war of Muslims against all disbelievers) which relates to ADL by His will as the following of the Prophet PBUH is necessary for all of us Muslims, where QITAL led the known world to betterment as at those times, the disbelievers challenged Islam all over the known world; it is the will of Allah that reigns over all His creation and He knows better; Al-Hamdu Lillah; note that JAHILLIYAT denotes the period of total ignorance of the fundamental teachings of Islam so we Muslims have to go on spreading the clear teachings of Islam according to the Holy Book Quran and the SUNNAH to get only the pleasure of Allah, and the result would come as Allah wills; Al-Hamdu Lillah; all Muslims are the UMMAH of the last Prophet Muhammad PBUH, who have this obligation of providing TABLIGH of Islam to all peoples of the world collectively after him as that is necessary, no matter how the AAYAT is interpreted for the specific pronoun; those among Muslims who take initiation of QITAL as the better option to do the job, they are not blamable if they take utmost care not to cause trouble to the innocent people, as that also is possibility due to the difference in TAFSIR of the AAYAT

of AS-SAFF quoted; the part in the AAYAT - "He it is Who sent His Apostle with the guidance and the true path of life, that He may make it overcome the paths of life, all of them" - has come also at two other places of the Holy Book Quran that are Surah Al-FATH-28 and Surah TAUBAH-33; note that by use of the term DEEN (the path of life) in this AAYAT for the true path of life (Islam) and for the paths of life, all of them (wrong paths), in singular at both places has the delicate indication that inside of the man does not incline to any wrongs by the nature he comes at the world (i.e. FITHRAT); the Quran does not use plural of DEEN anywhere in it and this is significant; the Satan had blended many wrongs he had professed with some touch of rightness in them as he is unable to impress the man by something totally wrong and he has taken the oath to misguide the people; note for instance about the concept that men and women are being punished because of the disobedience of Adam & Eve to Allah (as they ate the prohibited fruit) and only because of the sacrifice of Jesus Christ (Salam on that great man who also was one of the most respectable Messengers of Allah), have been saved; though it is true that Adam, Salam on him, and Eve, Salam on her, did eat the prohibited fruit yet they asked for mercy which Allah granted to them and the world then became a place of examination for men and women and not a place of punishment; note also that we Muslims believe that Jesus Christ was never crucified; mark the difference between the angles of view for this specific event; and note also for instance that there is another view about the man's placement that did take some grounds among the ignorant persons of the world; it is totally satanic as it argues that

man has achieved his present form through evolution coming into one form from another and takes this as necessary process for survival; this view is extreme distortion of rightness as the survival of the fittest is not valid in the physical sense but it relates to the moral sense as Islam takes it; it happened that Allah destroyed many of nations when they challenged the Truth, the fundamental teachings of Islam; Al-Hamdu Lillah; the human-beings by their creation have an affinity with each other at inside as all persons have the recognition of the Truth indeed; also, the plants resemble each other in manner and animals do have resemblance with each other but trying to prove the changing of physical form by evolution is idiocy that is not in accordance with the fundamental law of life by the Islamic viewpoint; it needs wisdom to detect the thin line of difference so that two things that differ in nature, are not taken as similar; mark that the moral fitness is changed to physical sense and affinity in one kind of creation is replaced by resemblance in all kinds just to put an argument for a foolish idea; the humankind actually is another kingdom in its own right and certainly not included in animals as is wrongly assumed in the study of taxonomy today; Al-Hamdu Lillah; may Allah guide all peoples of the world towards Islam; Al-Hamdu Lillah; note that the task of the Holy Prophet PBUH was totally related to the Holy Book Quran that was to recite it (TILAWAT), to teach it well (TA'LEEM AL-KITAB), to provide all the necessary detail related to it well for practice (TA'LEEM AL-HIKMAH), to clean the hearts from any attachment towards the world by asking to remain committed to it in all attitudes (TAZKIYAH) whereas he had

to present it to all peoples of the world; see BAQARAH-129 & 151 and AAL-IMRAN-164 and the first four AAYAAT of the next Surah JUMU'AH; Al-Hamdu Lillah; the world needs TABLIGH (the guidance to Islamic fundamental teachings) at present times as it might bring the observant persons who incline towards virtues, to Islam and it might bring the ill-wishers of Islam to make an honorable pact with Muslims to keep away from each other; this pact might provide them the time and space to understand Islam better; Al-Hamdu Lillah; the life of mankind does ask for adjustments time and again for which we Muslims need to present Islam by ADL or/and by EHSAAN, but at this moment of time, we surely have piled them up; note that ADL relates mostly to the man while EHSAAN as an attitude, relates mostly to the woman; Al-Hamdu Lillah; this current JAHILLIYAT is more dangerous than the previous as it has Satanic concepts in different walks of life that has caused extreme FITNAH for all Muslims; it presents these concepts in organized manner with statements that the man is but an animal only and that he needs to live by secularism without any care to practice the commands of Allah, the true Lord, at collective level; note that FITNAH means the prevalence of such Satanic impression in the environment that there remains little if any, chance to live according to the Islamic teachings in the collective manner; however, the continuous effort in TABLIGH (that actually is an aspect of JEHAD) would end this JAHILLIYAT insha-Allah (especially when the woman realizes the reservation that she has to adhere to, by Islam), as QITAL (that also actually is an aspect of JEHAD) ended that JAHILLIYAT that was prevalent in the known world of

yore; Al-Hamdu Lillah; the second Ruku starts by the guidance to Muslims (especially those who show weakness in practice of Islam) towards another of the most high virtues that Allah appreciates and that is to make the goodly transaction with Allah that is the best of trade which saves the person from the most painful chastisement in AKHIRAT; this beautiful trade finalizes when the Muslim person believes truly in Allah and His Apostle, and struggles hard in the way of Allah so he uses his assets and does his good efforts to make things better for his good Muslim companions and with this, he keeps away from giving-in to Satanic temptations (i.e. he lives-on by MUJAHIDA); note that even the good Muslim person needs to keep his attention towards Allah that He only would save him from all satanic temptations as he pursues even the pious person to give thoughts to the basic matters of belief even, so the Muslim person needs to ask Allah all the time to protect him all the time, with care to repeat-on that he has taken up Islam with all commitment by the blessing of Allah; Al-Hamdu Lillah; note also that though MUJAHIDA is obligatory for the Muslim person to which he would see individually for his safety from satanic temptations by the blessing of Allah, yet the other two aspects of JEHAD that are QITAL and TABLIGH are fulfilled when one group among Muslims takes any one of them and the other group of them takes the other task as Allah has asked them explicitly; Al-Hamdu Lillah; Surah TAUBAH-111 & 112 read, "surely Allah has bought of the believers their persons and their property for this, that they shall have the garden (JANNAH); they fight in Allah's way, so they slay and are slain; a promise which is binding on

Him in Torah and INJIL and the Quran; and who is more faithful to his covenant than Allah? - rejoice therefore in the pledge which you have made; and that is the mighty achievement; they who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who care for the limits of Allah (that He has told them not to cross in their practice); and give good news to the believers"; so this is the trade that truly benefits the believer when he keeps check on his unworthy leanings inside, by MUJAHIDA; Surah TAUBAH also states at AAYAT-122, "and it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people (the other of them) when they come back to them (after QITAL at battlefields) that they may be cautious?"; Al-Hamdu Lillah; AAYAAT here at SAFF tell all those who become true Muslims and put commands of Allah sincerely in practice (especially the command of JEHAD in all its aspects), without considering how hard those commands would be for them, they would surely receive JANNAAT; Allah would forgive their sins and He would give them goodly dwellings in gardens of perpetuity at AKHIRAT, which certainly is the true success; Al-Hamdu Lillah; AAYAT-13 of the Surah states, "and yet another (blessing) that you love (would come to you even at the world); help from Allah and the victory (of MAKKAH) near at hand (which the Muslims invaded in Ramadan in the eighth year of HIJRAH); and give good news to the true believers"; though this statement was

foretold for all Muslims yet this especially was provided to soothe those Muslims who were weak in practice and feared to take part in QITAL against the disbelievers; this was clear note to them specially, that they need to become staunch upon Islam; Al-Hamdu Lillah; the last AAYAT asks all Muslims to remain staunch upon Islam and leads the attention to the disciples of Jesus Christ-AS who were very weak among the Bani-Israel especially after the ascension of Jesus to heavens, yet they managed to survive in those conditions by TABLIGH of the Truth winning many of persons from among the Bani-Israel to their side, and so they ultimately saved their belief; with the arrival of Muhammad PBUH to the world as the last Messenger of Allah, the fundamental teachings of Islam manifested most beautifully everywhere; so in spite of all opposition of disbelievers, the Truth held its grounds and rose to height as AAYAT-8 had foretold explicitly; Al-Hamdu Lillah; insha-Allah this would happen again that the Truth would eliminate this current JAHILLIYAT when Muslims remain most committed to Islam in practice and spread the fundamental teachings of Islam in all peoples of the world; all good persons who live upon the right path, certainly they only would remain uppermost even at the world; Al-Hamdu Lillah; the AAYAT reads, "O you who believe! be helpers (in the cause) of Allah, as Isa son of Mariam said to (his) disciples - who are my helpers in the cause of Allah? - the disciples said- we are helpers (in the cause) of Allah; so a party of the children of Israel believed and another party disbelieved; then We aided those who believed against their enemy, and they became uppermost";

most certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah JUMU'AH

(Consists of 2 Ruku; H-7)

1. Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the King, the Holy, the Mighty, the Wise.
2. He it is Who raised among the unlearned people an Apostle from among themselves, who recites to them His AAYAAT and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error,
3. And others from among them who have not yet joined them; and He is the Mighty, the Wise.
4. That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace.
5. The likeness of those who were charged with Torah, then they did not observe it, is as the likeness of the ass bearing books, evil is the likeness of the people who reject the AAYAAT of Allah; and Allah does not guide the unjust people.
6. Say: O you who are Jews, if you think that you are the favorites of Allah to the exclusion of other people, then invoke death if you are truthful.
7. And they will never invoke it because of what their hands have sent before; and Allah is Cognizant of the unjust.
8. Say: (As for) the death from which you flee, that will surely overtake you, then you shall be sent back to the Knower of the unseen and the seen, and He will inform you of that which you did.

9. O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know.

10. But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful.

11. And when they see merchandise or sport they break up for it, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers.

Surah JUMU'AH has two Ruku which comprise of 8 and 3 AAYAAT respectively and it starts by the mention of Allah's names that denote His attributes; note that the most important oath is the promise that the Man has made to Allah at the world of spirits that he would believe in Him only, as the Creator of all Who always has all His attributes as QADEEM, ASL and LA-MEHDUD (see the note on Surah FATIHA) and he would take Him as the only true Lord to obey because the obedience of any other among His creation is subject to the condition that he does not command anything against His commands; this is the message of the first AAYAT of the Holy Book Quran that reads "Al-Hamdu Lillah RABBEL-AALAMIN" (this is the belief in TAUHID); His obedience leads to the belief that everyone is answerable to Him at the particular day ahead (this is the belief in AKHIRAT); His obedience also leads to the belief that Muhammad PBUH is the last Messenger of Allah who provided His message to all the known world at his time (this

is the belief in RISALAT); now, this the Muslims have to tell most clearly to all, that the Muslims do obey Allah only, the only Creator of all the creation and He always has all His attributes and He only is the true Lord Whom all must obey; Al-Hamdu Lillah; the first AAYAT of this Surah states that all the creation of Allah declares the glory of Allah; but as the Jinn and the Man need guidance so the next AAYAAT tell that Allah has provided the Guidance to the right path to Muhammad PBUH so that he gives it to the jinn and the man, all of those that are at his time and after him, so that they take it and save themselves from the hell-fire; they also tell that the Quran is the true guidance for all peoples of the world, at all times and places; Al-Hamdu Lillah; in this manner, these AAYAAT also elucidate the mentioned attributes of Allah; as Allah is MALIK (the King) and QUDDUS (the Holy) so He cares for the jinn and the man because they also are among His creation, and so He has provided them with the true guidance to accept and save themselves from the torments at AKHIRAT and He chose the most worthy person in the people having the most high worth for the task of providing that guidance to all; Al-Hamdu Lillah; as He is AZIZ (Mighty) so He provides for such happenings that keep the world to His will by His authoritative measures so no one becomes able to cause such deviation at the world that leads it away from His set manner for it that causes FASAD (high difficulties to work upon the Islamic teachings) for high length of period; Al-Hamdu Lillah; Surah ANKABUT says, "each one of them We seized for his crime; so in them, against some We sent a violent tornado (with showers of stones); some were caught by blast; some

We caused the earth to swallow up; and some We drowned; it was not Allah Who injured them but they injured (and oppressed) their own souls" (Surah ANKABUT-40); Al-Hamdu Lillah; and Allah is HAKEEM (Truly Wise) too so He is shaping all things towards the way He intends (even by works of the man) and it takes many years sometimes for us to see how things have turned favorably for Islam practically; Allah particularly keeps the jinn and the man under His view as they have the freewill; He let them intend only for what He intends them to intend and keeps the impression of whatever they do upon the world at such limits that everything goes on according to His will; Surah TAKWIR reports that "And you do not will even, unless (it be) that Allah wills, the Lord of all the worlds" (Surah TAKWIR-29); Al-Hamdu Lillah; so the next three AAYAAT of this first Ruku, that are 2-3-4, read, "He it is Who raised among the unlearned people an Apostle from among themselves, who recites to them His AAYAAT and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error; and others from among them who have not yet joined them (the coming generations of all peoples as Muhammad PBUH is the last Messenger of Allah); and He is the Mighty, the Wise; that is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace"; see also the note at the fifteenth Ruku of Surah BAQARAH; Al-Hamdu Lillah; this is the honorable task of Muhammad PBUH (to recite the AAYAAT of the Quran that is the Book of Allah, and to teach it to all peoples of the world and to teach the manner of its application by wisdom and to purify them of all base worldly desires by its beautiful teachings); after his

departure from the world, we all Muslims are liable to do this in the best possible manner for us all; Al-Hamdu Lillah; AAYAT-5 ahead tell about the Bani-Israel that they did not give Torah the respect that they needed to have given it because it had provided the message of Allah explicitly in its five books to them; they put it into different sheets so as to decide what they present at fore and what they hide (that is much of it); the part in the AAYAT "then they (i.e. the Bani-Israel) did not observe it (i.e. Torah)" means that they decided by their own what they would take from it and what they would ignore due to the hardship which it caused to their status and due to the manifest losses which it caused to their wealth; taking some of its significant teachings and ignoring others of it, amounts to the rejection of Torah; without the practice of all its basic commands, it is as if an ass has taken the load of many of good books so without the practice of their good teachings, it would not receive any benefit of them; so the rejection of Torah led, and would lead, these ignorant people to highly troublesome situation; those who have wholly chosen the wrong path for themselves, Allah certainly would not guide such unjust people to the right path; Al-Hamdu Lillah; note that the unlearned people cared for the basic teachings of the Quran as they had the worth to practice it due to the development of care to AKHIRAT, yet the ignorant people did not comply to the teachings of Torah in practice because of their base desires relating to the life at the world; the next couple of AAYAAT ask Muhammad PBUH to ask the Bani-Israel to long for death if they really are near to Allah, having the concept that He would not give them any punishment on their wrong-doings;

with that, these AAYAAT also tell the result of such query; they read, "say- O you who are Jews, if you think that you are the favorites of Allah to the exclusion of other people, then invoke death if you are truthful- and they will never invoke it because of what their hands have sent before; and Allah is Cognizant of the unjust"; Al-Hamdu Lillah; the last AAYAT of the Ruku states that their death would certainly get them wherever they are when the time comes, even if they live for quite a period, and they would be returned unto the Knower of all unseen and the seen, and He will certainly tell them about all wrongs which they used to do at the world; certainly, Allah only has the true authority; Al-Hamdu Lillah; the next Ruku comprises of AAYAAT that descended due to specific event (though its ruling is surely general); it happened once on Friday that the Prophet PBUH was delivering the sermon (which is the part of SALAH on Friday) that he used to give after SALAH (but after this event, he used to give it before it); note that the Muslims read SALAH on Friday at the time for ZUHR and it has special significance so the Muslims attend it in huge number at different vast mosques; Al-Hamdu Lillah; as the Prophet PBUH was delivering the KHUTBAH (the sermon), a caravan reached Madinah that had brought much of foodstuffs and other items to trade and as was the custom, persons at Madinah welcomed it by DAFF (the small beautiful drum handled by one hand and beaten by other); this raised commotion at the gathering around the Prophet PBUH and many among the gathering there abandoned the KHUTBAH and went away to attend to the trade-caravan; AAYAAT at this Ruku express the ruling most clearly that when there is

task for AKHIRAT at hand, the Muslims would not take-up any work for the benefit of the world though even in that benefit, it is necessary to care for the commands of Allah; He has provided Muhammad PBUH the Holy Book Quran because Arabs, as they accept Islam, had the beautiful potential to respect it and to put it into practice well; they shall commit themselves to it and shall not ignore it in any manner; at this ruling, the Muslims who had left the KHUTBAH of the Prophet PBUH at that time, checked their attitude and at the occasion of the conquest of Makkah (and even at the expedition for TABUK where the danger to their life was extreme), all stood with him in the most praiseworthy manner; Al-Hamdu Lillah; the three AAYAAT at the Ruku read, "O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know; but when the prayer is ended (with its KHUTBAH), then disperse abroad in the land and seek of Allah's grace (by business, trade and services), and remember Allah much (even in that), that you may be successful; and when they see merchandise (for trading) or sport (screaming with unworthy din by playing DAFF), they break up for it, and leave you standing; say- what is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers"; Al-Hamdu Lillah; note about music that there is no issue in tolerating the soft music at the Islamic environment when it is presented by a male or a female person singly at the Radio or by a male person at the Television when all persons that relate to the music, care for its necessary conditions that especially include that the wording of songs shall not

challenge the Islamic morality, the singers and the performers therein and the players of instruments shall not be professionals, the songs shall be soft in nature (and not a din of some manner) and only two instruments at maximum shall be used therein to give its beautiful rhythm to it though addition in its music by clapping or whistling even is fine; Al-Hamdu Lillah.

Surah MUNAFIQUN

(Consists of 2 Ruku; H-6)

1. When the hypocrites come to you, they say: We bear witness that you are most surely Allah's Apostle; and Allah knows that you are most surely His Apostle, and Allah bears witness that the hypocrites are surely liars.
2. They make their oaths a shelter, and thus turn away from Allah's way; surely evil is that which they do.
3. That is because they believe, then disbelieve, so a seal is set upon their hearts so that they do not understand.
4. And when you see them, their persons will please you, and if they speak, you will listen to their speech; (they are) as if they were big pieces of wood clad with garments; they think every cry to be against them. They are the enemy, therefore beware of them; may Allah destroy them, whence are they turned back?
5. And when it is said to them: Come, the Apostle of Allah will ask forgiveness for you, they turn back their heads and you may see them turning away while they are big with pride.

6. It is alike to them whether you beg forgiveness for them or do not beg forgiveness for them; Allah will never forgive them; surely Allah does not guide the transgressing people.

7. They it is who say: Do not spend upon those who are with the Apostle of Allah until they break up. And Allah's are the treasures of the heavens and the earth, but the hypocrites do not understand.

8. They say: If we return to Madinah, the mighty will surely drive out the meaner therefrom; and to Allah belongs the might and to His Apostle and to the believers, but the hypocrites do not know.

9. O you who believe! let not your wealth, or your children, divert you from the remembrance of Allah; and whoever does that, these are the losers.

10. And spend out of what We have given you before death comes to one of you, so that he should say: My Lord! why didst Thou not respite me to a near term, so that I should have given alms and been of the doers of good deeds?

11. And Allah does not respite a soul when its appointed term has come, and Allah is Aware of what you do.

Surah MUNAFIQUN has two Ruku which like Surah JUMU'AH, comprise of 8 and 3 AAYAAT respectively; it tells about the hypocrites who resided among the true Muslims and always were looking for a chance to cause some break in the integrity of the true Muslims; note that MUNAFIQIN (hypocrites) have two kinds; one of them gets the teachings of Islam and disbelieves it from the beginning knowingly but remains within the true Muslims and acts as if he is one of

them by fibs to get worldly benefits therefrom, but this kind of MUNAFIQIN were only at the era of the Prophet PBUH; the other kind of them are those who are antagonists to the virtuous deeds that Islam teaches because they are much trying to them and they not only avoid them but also justify their adverse attitude even by taking oaths so they too are fibbers; note that those Muslims who do not fulfill the demands of some significant Islamic teachings due to their weakness yet accept their fault with remorse, they actually are not hypocrites but are among the weak Muslims; however, these second kind of hypocrites manifest at this current era too; at this Surah, the first kind of hypocrites are mentioned whose chief was ABDULLAH ibn UBAYYE whereas the first AAYAT tells that when they come to the Prophet PBUH, they take oath that he certainly is the Messenger of Allah but as they are not true in their statement due to disbelief at their inside, Allah refutes their statement beautifully; He tells that though their statement is right in essence yet Allah bears witness that they are liars due to their disbelief inside; the AAYAT reads, "when the hypocrites come to you, they say- we bear witness that you are most surely Allah's Apostle; and Allah knows that you are most surely His Apostle, and Allah bears witness that the hypocrites are surely liars"; note that Allah says for their statement that "He knows" to express that their statement is true in essence and says for their selves that "He bears witness (against them)" to express that they do not truly believe what they state; Al-Hamdu Lillah; this AAYAT points out explicitly that the manifest trait of hypocrites is that they are liars and this also implies that when they are trusted

upon something, they prove unworthy for that trust and when they take oath on something, they prove unworthy to that even; this is reported about them in one of authentic Ahadith; AAYAAT ahead further provide those of their attitudes which also manifest due to their inclination to fibs that they stop people to come to Islam by trying to give it a bad name so this is one of their most evil acts; this happened because they accepted Islam manifestly yet disbelieved it at inside so their hearts were sealed to get any acceptance for Islam now; these AAYAAT tell that though their built at physique is surprising and it affects even the Prophet PBUH as he will listen to their speech yet they remain totally dependent on someone for their standing at the world without any efforts of their own to provide for their sustenance; and they take whatever trying command that Allah provides to all Muslims, as addressed especially to them; so whatever they may say manifestly, they actually are enemies to all true Muslims as they intend by their mannerism to put weakness inside the Muslims to affect negatively their commitment upon Islam; may Allah put His curse upon them; when they are asked to come to the Prophet PBUH so that he asks Allah for His mercy to them, they show arrogance and persuade even the Muslims to leave some of its commands; they undoubtedly consider themselves most high among all persons though they actually have no worth; Al-Hamdu Lillah; so even if the Prophet PBUH asks Allah to have mercy on them, Allah would not accept that plea for them; He never gives TOFIQ to accept the true guidance to such extremely sinful persons; see also the note at the tenth Ruku of Surah TAUBAH; now, for the last couple of

AAYAAT of the Ruku, note that at return from the battle of Bani-MUSTALLAQ, there occurred an unpleasant incident whereas at one side, a faction of ANSAAR and at other side, a faction of MUHAJIR came in front of each other due to quarrel among two persons from the respective sides; this challenge may have intensified but the Prophet PBUH came timely at the spot and settled the matter with the assistance of prominent persons of both sides, both sides forgiving each other; however, as ABDULLAH ibn UBAYYE, the chief of hypocrites, heard of it, he took the opportunity to make mischief by telling ANSAAR that they had done goodness to MUHAJIREEN and now they are getting the upper hand at Madinah; he spoke out to the old citizens of Madinah (ANSAAR) not to spend anything on any of Muslims who has arrived from Makkah (MUHAJIR) so that they all lose their sustenance and disperse away from Madinah; as this he said due to his arrogance by which the hypocrites considered that it is the wealth of ANSAAR that gives the MUHAJIREEN their standing so AAYAT-7 expresses clearly that it is Allah Who provides for sustenance to all persons and He has all treasures of the heavens and the earth; He would give all of them (ANSAAR and MUHAJIREEN) their sustenance too and huge wealth too by any source, if He wills; certainly, Allah only has the true authority but the hypocrites do not understand this as their minds do not get beyond what they see and they are totally unable to understand any of the spiritual issues; Al-Hamdu Lillah; he also arrogantly said that when we reach Madinah, the reputable side would expel the disreputable side; Allah answers to this that "and to Allah belongs the might (the true respect) and to His Apostle and

to the believers, but the hypocrites do not know"; when the hypocrite had said it, ZAID ibn ARQAM-RA, who was a young man at that time, had heard this statement and he had informed the Prophet PBUH; when the Prophet PBUH summoned him to clarify, he took an oath that ZAID has lied and he has not said any such thing; however, when the Quran confirmed that he did say it, that soothed the grief of ZAID and extremely humiliated the hypocrite in all persons; he was told to ask pardon at the court of Muhammad PBUH but his arrogance prevented him from that; moreover, his son, who also was named Abdullah and was a staunch Muslim, stopped him at the entrance to Madinah when the procession reached there, and asked him exclusively to say that he actually is disreputable otherwise he shall not enter Madinah as he would kill him then & there; it was only when he said so, that his son Abdullah-RA left him alone; certainly, Allah only has the true authority and His will not only reigns at all heavens but it also reigns at all the earth; Al-Hamdu Lillah; the last Ruku of the Surah starts by guidance to the Muslims that expenditure on worldly issues without care for the true life at AKHIRAT is most erroneous attitude; it is the unplaced love for gathering more of amounts at the world and unplaced love to provide unnecessary security to children that ask for this expenditure; note that we studied at Surah NAHL-90 that INFAAQ (expenditure) upon the needy is the best remedy to NIFAAQ (hypocrisy) and the Quran gives the same message here; the true Muslims need to spend their amounts in the way of Allah from what He has provided them and also provide the message of Allah to all peoples of the world as better as they can; that would show their

indifference for accumulation of wealth at the world and also their indifference to taking themselves more than ordinary; that certainly would keep them away from hypocrisy; if they care to accumulate wealth and keep guidance about righteousness to their own selves, they would get the touch of hypocrisy and would certainly face extreme trouble at AKHIRAT; Al-Hamdu Lillah; when death approaches, it happens that a person feels the guilt of not providing benefits to the needy at life by the resources that he had at hand, but then it is too late; note that the words at AAYAT-10 imply that without providing benefits to the needy by wealth or by knowledge, the person would not truly be among the doers of good deeds; note also that the Quran includes hypocrites too at its address to the Muslims, where the context permits, when it says "O you who believe"; the remorse at that time is useless as when the appointed time for the end of life does come finally, Allah does not delay it; these three AAYAAT read, "O you who believe! let not your wealth, or your children, divert you from the remembrance of Allah (that you forget to fulfill His commands in the unplaced love of these both); and whoever does that, these are the losers (at AKHIRAT); and spend out of what We have given you (tangible or intangible) before death comes to one of you, so that he should say- my Lord! why didst Thou not respite me to a near term, so that I should have given alms (and should have provided the message of the Quran to all peoples) and been of the doers of good deeds?; and Allah does not respite a soul when its appointed term has come (so avail the opportunity and do good deeds now), and Allah is Aware of what you do"; Al-Hamdu Lillah.

Surah TAGHABUN

(Consists of 2 Ruku; H-7)

1. Whatever is in the heavens and whatever is in the earth declares the glory of Allah; to Him belongs the kingdom, and to Him is due (all) praise, and He has power over all things.

2. He it is Who created you, but one of you is a disbeliever and another of you is a believer; and Allah sees what you do.

3. He created the heavens and the earth with truth, and He formed you, then made goodly your forms, and to Him is the ultimate resort.

4. He knows what is in the heavens and the earth, and He knows what you hide and what you manifest; and Allah is Cognizant of what is in the hearts.

5. Has there not come to you the story of those who disbelieved before, then tasted the evil result of their conduct, and they had a painful punishment?

6. That is because there came to them their apostles with clear arguments, but they said: Shall mortals guide us? So they disbelieved and turned back, and Allah does not stand in need (of anything), and Allah is Self-sufficient, Praised.

7. Those who disbelieve think that they shall never be raised. Say: Aye! by my Lord! you shall most certainly be raised, then you shall most certainly be informed of what you did; and that is easy to Allah.

8. Therefore, believe in Allah and His Apostle and the Light which We have revealed; and Allah is Aware of what you do.

9. On the day that He will gather you for the day of gathering, that is the day of loss and gain; and whoever

believes in Allah and does good, He will remove from him his evil and cause him to enter gardens beneath which rivers flow, to abide therein forever; that is the great achievement.

10. And (as for) those who disbelieve and reject Our AAYAAT, they are the inmates of the hell-fire, to abide therein and evil is the resort.

11. No affliction comes about but by Allah's permission; and whoever believes in Allah, He guides aright his heart; and Allah is Cognizant of all things.

12. And obey Allah and obey the Apostle, but if you turn back, then upon Our Apostle devolves only the clear delivery (of the message).

13. Allah, there is no god but He; and upon Allah, then, let the believers rely.

14. O you who believe! surely from among your wives and your children there is an enemy to you; therefore, beware of them; and if you pardon and forbear and forgive, then surely Allah is Forgiving, Merciful.

15. Your possessions and your children are only a trial, and Allah it is with Whom is a great reward.

16. Therefore, be careful of (your duty to) Allah as much as you can, and hear and obey and spend, it is better for your souls; and whoever is saved from the greediness of his soul, these it is that are the successful.

17. If you set apart for Allah a goodly portion, He will double it for you and forgive you; and Allah is the Multiplier (of rewards), Forbearing,

18. The Knower of the unseen and the seen, the Mighty, the Wise.

Surah TAGHABUN has two Ruku that comprise of 10 AAYAAT and 8 AAYAAT respectively; the first Ruku guides attention to the fundamental teachings of Islam that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); Al-Hamdu Lillah; like Surah JUMU'AH, the first AAYAT of this Surah starts with "YUSABBEHU" that states that all creation of Allah at the heavens and at the earth, declares the glory of Allah; He has created them all and they recognize Him as the true Lord; but He has given the freewill only to the jinn and the man, and has asked all of them, especially the mankind, to believe in Him and obey Him totally by their freewill as He only is their Creator and He only has all true authority; He has beautified the heavens above and provided all things necessary to the mankind at the earth and made it such that it provides edibles for the mankind by the command of Allah; He has formed the man into beautiful shape as animals are unable to compete with his physique because he is most proportionally built; Al-Hamdu Lillah; He has made his physique complementary to get benefits from the surroundings by his placement and He has provided all sustenance to him because He intends to examine all of the mankind how better they live their lives with total attention towards Allah, the true Lord; He is well aware of their doings and He certainly would present them their respective

documents of deeds at AKHIRAT; it is the Day when the true failure and the true success would manifest so it is YAUMUT-TAGHABUN (the day of loss & gain); losses and gains at the world have no worth but those who do achieve gains at that day, they truly are successful; Al-Hamdu Lillah; the Surah presents the fact that Allah has all awareness of everything He has created and He has total authority over everything He has created; certainly, He only is the Creator of everything and He only has all the true authority; Al-Hamdu Lillah; the first four AAYAAT of the Surah read, "whatever is in the heavens and whatever is in the earth declares the glory of Allah; to Him belongs the kingdom, and to Him is due (all) praise, and He has power over all things (He certainly is the true Lord); He it is Who created you, but one of you is a disbeliever and another of you is a believer; and Allah sees what you do (so He does not let the world go out of the framework inside which He always keeps matters); He created the heavens and the earth with truth (i.e. by principles so that they remain beneficial to the mankind), and He formed you, then made goodly your forms (with such beauty that animals are unable to match), and to Him is the ultimate resort (and He would see then all doings of all persons); He knows what is in the heavens and the earth, and He knows what you hide and what you manifest; and Allah is Cognizant of what is in the hearts"; note that the fourth AAYAT expresses the knowledge of Allah in three manners; one is that He knows all what is in the heavens and the earth which means all creation at the universe; then it focuses on the man that he is unable to hide any of his deeds from Him; then it focuses on intentions of the man that he is unable to

hide those even from Allah as He is fully Aware of them; Al-Hamdu Lillah; AAYAAT-5, 6 & 7 tell how the disbelievers had rejected the Messengers of Allah at ancient times with argument that how would a man guide them righteously as some angel should have guided them; with that foolish argument, they also thought that they are not answerable to anything that they do; they had thought that they never would be raised from the dead so AAYAT asks the Prophet PBUH to tell the disbelievers who live at his times that they sure would be raised from the dead and they sure would be told about their doings, as they also have this same thought; and this raising up of all the dead and this disclosing of all deeds of all, is most easy for Allah; certainly He only is the true Lord; Al-Hamdu Lillah; AAYAT-8 clearly states that the disbelievers must avail the opportunity to accept the Truth (the fundamental teachings of Islam) while they are alive; when Allah ends the times of their lives at the world, they would have no way to escape the day that would decide for loss to many persons and for gain to many; certainly, Allah only has the true authority; this AAYAT and AAYAAT-9 & 10 of the Surah read, "therefore, believe in Allah and His Apostle and the Light (the Holy Book Quran) which We have revealed; and Allah is Aware of what you do (and He would tell all your doings at the Day of Judgment); on the day that He will gather you for the day of gathering, that is the day of loss and gain (TAGHABUN); and whoever believes in Allah and does good (at the world), He will remove from him his evil (of disbelief that he had previously) and cause him to enter gardens beneath which rivers flow, to abide therein forever; that is the great achievement; and (as for) those who

disbelieve and reject Our AAYAAT (and do not come towards the Truth at their lives at the world), they are the inmates of the hell-fire, to abide therein and evil is the resort"; Al-Hamdu Lillah; the second Ruku starts by guiding the attention towards the fact that everything is bound to the will of Allah; whoever truly believes in Allah, his heart remains content that all matters would ultimately result in betterment as Allah truly guides them; certainly, Allah is fully aware of all matters; the only thing the believers have to do is that they have to obey the commands of Allah and the guidance that the Prophet PBUH provides according to those commands; the Prophet PBUH has to provide all the true guidance to all peoples but he is not bound to bring them to Islam necessarily; Allah certainly is the only Creator of all and He only has the true authority so the true believers in Him must trust Him totally that all matters, individual or collective, would ultimately result in all betterment as they keep to Islam totally; Al-Hamdu Lillah; the last five AAYAAT of the Surah that are from 14 to 18, tell the Muslims from where Allah examines them mostly; it is from their wives, from their children and from the wealth they have; they also tell about the best manner to deal with these and also about the attributes of Allah to which the Surah specially asks attention; these AAYAAT read, "O you who believe! surely from among your wives and your children there is an enemy to you; therefore, beware of them (that their love do not lead you to ignore the Islamic teachings in issues of life); and if you pardon (their wrongs) and forbear (by attitude of ignorance on their wrongs at times) and forgive (after guidance that clarifies their wrongs), then surely Allah is

Forgiving, Merciful (to you all and He would provide space to make things better); your possessions and your children are only a trial (as the life at the world is an examination to all), and Allah it is with Whom is great reward (so you have to keep alert that whatever you invest for your wealth and for your children with intentions for gains at the world, has no true worth but care to AKHIRAT only leads to the true gains); therefore, be careful of (your duty to) Allah as much as you can, and hear and obey (His commands so your children also follow this way of Allah) and spend (from your wealth so that this saves you from any inclination to love for it), it is better for your souls (which includes the betterment of your near ones too; the term used is ANFUSEKUM which denotes the self and those also who are near to self) and whoever is saved from the greediness of his soul (and keeps away from accumulation of wealth at the world and keeps to his necessities here and spends from his wealth whatever is possible for him), these it is that are the successful (at AKHIRAT, the success of which is the true success); if you set apart for Allah a goodly portion, He will double it for you (so you would get your sustenance conveniently at the world and your reward at AKHIRAT would be most wonderful) and forgive you (so that you do achieve the true success); and Allah is the Multiplier (of rewards), Forbearing; the Knower of the unseen and the seen, the Mighty, the Wise"; note about the attributes of Allah that the last AAYAAT of the Surah present that Allah is "SHAKOOR" (Multiplier of all good deeds -and better translation is that He is Appreciative of all good deeds) so He provides rewards for that, both at the world and at AKHIRAT; He is "Forbearing" so He gives

ample space to all at the world to make themselves better; the "Knower of the unseen and the seen" so no one is able to hide anything from Him; the "Mighty" so He keeps the world to the path He has settled for it by His direct command as He wills, the "Wise" so He keeps the world to the path He has settled for it even by the doings of mankind as He wills; the most notable thing is that the Surah presents the fact that Allah has all awareness of everything He has created and He has total authority over everything He has created; so it ends by the mention of His attributes that guide attention to this; certainly, Allah only is the Creator of everything and certainly, He only has the true authority over all His creation; Al-Hamdu Lillah.

Surah TALAQ

(Consists of 2 Ruku; H-6)

1. O Prophet! when you divorce women, divorce them for their prescribed time, and calculate the number of the days prescribed, and be careful of (your duty to) Allah, your Lord. Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency; and these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. You do not know that Allah may after that bring about reunion.

2. So when they have reached their prescribed time, then retain them with kindness or separate them with kindness, and call to witness two men of justice from among you, and give upright testimony for Allah. With that is admonished he

who believes in Allah and the latter day; and whoever is careful of (his duty to) Allah, He will make for him an outlet,

3. And give him sustenance from whence he thinks not; and whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for everything.

4. And (as for) those of your women who have despaired of menstruation, if you have doubt, their prescribed time shall be three months, and of those too who have not had their courses; and (as for) the pregnant women, their prescribed time is that they lay down their burden; and whoever is careful of (his duty to) Allah He will make easy for him his affair.

5. That is the command of Allah which He has revealed to you, and whoever is careful of (his duty to) Allah, He will remove from him his evil and give him a big reward.

6. Lodge them where you lodge according to your means, and do not injure them in order that you may straiten them; and if they are pregnant, spend on them until they lay down their burden; then if they suckle for you, give them their recompense and enjoin one another among you to do good; and if you disagree, another (woman) shall suckle for him.

7. Let him who has abundance spend out of his abundance and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has given him; Allah does not lay on any soul a burden except to the extent to which He has granted it; Allah brings about ease after difficulty.

8. And how many a town which rebelled against the commandment of its Lord and His apostles, so We called it to

account severely and We chastised it (with) a stern chastisement.

9. So it tasted the evil result of its conduct, and the end of its affair was perdition.

10. Allah has prepared for them severe chastisement, therefore be careful of (your duty to) Allah, O men of understanding who believe! Allah has indeed revealed to you a reminder,

11. The Apostle who recites to you the clear AAYAAT of Allah so that He may bring forth those who believe and do good deeds, from darkness into light; and whoever believes in Allah and does good deeds, He will cause him to enter gardens beneath which rivers flow, to abide therein forever; Allah has indeed given him goodly sustenance.

12. Allah is He Who created seven heavens, and of the earth the like of them; the decree continues to descend among them, that you may know that Allah has power over all things and that Allah indeed encompasses all things in (His) knowledge.

Surah TALAQ consists of 2 Ruku whereas the first has 7 AAYAAT and the second has 5 AAYAAT; the first AAYAT implies that if matters come to TALAQ (divorce) between the man and wife, he has to care to give it in the better way; note that to give TALAQ to wife is the exclusive verbal right of the husband and though he may pronounce it for three times yet in such case, the divorce would release her from the bond of marriage totally without any chance for reversal; though it is detestable yet when it becomes necessary due to

incompatibility to each other, AHSAN (the better way for it) is to pronounce it only once when she is in state of cleanliness in which he has not made sex-relation with her; that state of cleanliness is between her two menses and it is mentioned as TUHR for her; after getting the verdict of TALAQ, the woman has to spend three periods which is termed as her IDDAT before she accepts any proposal; she will not marry again before end of IDDAT though her husband may reverse it inside that term; he may reverse his verdict of divorce by his verbal note or by sex-relation with her if he has given her up-to two pronouncements of TALAQ, inside her IDDAT; even after its end, he may remarry her if both agree so he may reverse his verdict if he has pronounced the divorce lesser than three; however, at the third pronouncement, he loses the right to its reversal; He has to pay sustenance (food, clothing; shelter) to his divorced wife in IDDAT in which he may reverse the verdict; the most notable thing for marriage is that it actually is relation of love more than contract so if that is lacking, it turns unsuccessful; Al-Hamdu Lillah; the first AAYAT addresses the Prophet PBUH but it actually is direction to all Muslims through him how they would deal with the issue of TALAQ when it becomes unavoidable, so the AAYAT directs by using plural terms; it reads, "O Prophet (PBUH; tell the Muslims)! when you divorce women, divorce them for their prescribed time (i.e. see that they complete their IDDAT where the husband has the option to reverse his verdict) and calculate the number of the days prescribed (which means that the women need to count carefully the term of their IDDAT) and be careful of (your duty to) Allah, your Lord; do not drive them out of

their houses (in IDDAT), nor should they themselves go forth, unless they commit an open indecency (by doing anything most shameful or by using most abusive language towards the husband); and these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul; you do not know that Allah may after that bring about reunion (so things get better among you both)"; Al-Hamdu Lillah; the next couple of AAYAAT state that as the divorced wife completes her IDDAT, the husband either has to retain her as his wife by remarrying her according to the good norms of the day which conform to the Islamic values or leave her according to them so that she marries another man; he shall make two Muslim, adult, sane, just men upon whatever decision he takes for her; all such persons shall provide their witness to his decision clearly when and where necessary; this direction is for all true Muslims who believe in Allah and the Day of Judgment; Al-Hamdu Lillah; these AAYAT also tell that when the couple (and the witnesses) tackle the issue with care to the commands of Allah, He would not only end troubles to both of them but also provide respective compatible spouses to both and He would provide for good sustenance to both; note that Surah NOOR-32 states that to avoid marriage because of lack of finances is not feasible; we saw there that it asks all such persons to seek an early marriage for those who are financially dependent on them; this would save their good chastity and if the responsible persons fear that they would get some additional financial burden as their liability, they need not worry about it as Allah would make their financial situation better to provide for those persons that are

dependent upon them or/and make those dependent persons capable in such manner that they would be able to provide for themselves in much better way; certainly, Allah is Ample-giving, Knowing; Al-Hamdu Lillah; these AAYAAT here at Surah TALAQ, generally express this too that when the true Muslims do remain committed to Islam then Allah provides all convenience to them for their good living; Al-Hamdu Lillah; they read, "so when they have reached their prescribed time (i.e. the end of IDDAT), then retain them with kindness or separate them with kindness (without putting them into any trouble), and call to witness two men of justice from among you (upon TALAQ or upon its reversal), and give upright testimony for Allah; with that is admonished he who believes in Allah and the latter day (the Day of Judgment); and whoever is careful of (his duty to) Allah, He will make for him an outlet (so that he gets all of his necessities, tangible or intangible, with convenience); and give him sustenance from whence he thinks not; and whoever trusts in Allah (that He certainly would provide for all necessities), He is sufficient for him (as He gives him satisfaction inside that everything would ultimately turn out right); surely Allah attains His purpose; Allah indeed has appointed a measure for everything (so the person who does trust Him, would get his necessities in due time though he may face some trying times without any anxiety whatsoever)"; Al-Hamdu Lillah; the next AAYAT states the term of IDDAT for those women who have come to menopause and for those who have not yet come to having menses; it also tells about IDDAT of those women who are pregnant at divorce whereas the AAYAT tells that all those who care to obey the commands of Allah, they would find

convenience in all their matters; caring for His commands, ends the wrongs done in affairs, especially the matrimonial affairs, and brings much high rewards; Al-Hamdu Lillah; AAYAAT-4 & 5 state -"and (as for) those of your women who have despaired of menstruation, if you have doubt, their prescribed time shall be three (lunar) months, and of those too who have not had their courses (due to young age); and (as for) the pregnant women, their prescribed time is that they lay down their burden (so the child-birth would mark the end of their IDDAT even if that occurs in a day or two of divorce or much later); and whoever is careful of (his duty to) Allah He will make easy for him his affair; that is the command of Allah which He has revealed to you, and whoever is careful of (his duty to) Allah, He will remove from him his evil (of treating the spouse badly) and give him a big reward"; note that there is favorable mention of those persons in this Ruku three times (at AAYAT-2 & 4 & 5), who care to fulfill the liability that Allah has put upon them in dealing with issues; there is high emphasis on caring for the commands of Allah at all times, especially in the household issues; Al-Hamdu Lillah; AAYAAT 6 and 7 ask the husband to provide shelter at their home to the divorced wife until her IDDAT ends; he must not trouble her by not providing enough for her necessities; he has to take distinct care for her by spending on her needs when she is pregnant; she is liable to get remuneration if both of them agree that she would feed the child as she is most worthy for it being its mother; however, if there is some dispute among them on this which they are unable to resolve then some other woman may take up this task; the father of the child has to see to its

expenses according to his status; Allah does not put such burden upon him that he is unable to take but asks as much as he is easily able to spare for the child; if he fulfills his liability caringly, Allah would give him space to make his affairs much better with time; Al-Hamdu Lillah; the next Ruku states about such towns that were destroyed by deadly punishments as the persons there did not comply to the commands of Allah and did not care to obey the Messengers of Allah so they got the extreme punishment at the world; it also tells that Allah has prepared most agonizing punishment for them at AKHIRAT too; this is interesting to note that the first Ruku of Surah TALAQ discusses about the issues between the man and wife and here at the second Ruku, the discussion shifts to the destruction of such towns that were most disobedient to Allah; note that this shift has subtle indication that tells that the UMMAH of the last Prophet Muhammad PBUH have come to such height of excellence where the Quran guides them even to their household issues whereas many of the previous nations did not achieve this height of excellence due to their disbelief in fundamental teachings of Islam; Al-Hamdu Lillah; note that AAYAT-10 and 11 state, "be careful of (your duty to) Allah, O men of understanding who believe! Allah has indeed revealed to you a reminder (i.e. the Holy Book Quran); (and sent to you) the Apostle who recites to you the clear AAYAAT of Allah so that He may bring forth those who believe and do good deeds, from darkness (of disbelief) into light (of the true belief); and whoever believes in Allah and does good deeds (so he achieves TAQWA), He will cause him to enter gardens beneath which rivers flow, to abide therein forever; Allah

has indeed given him goodly sustenance (not only at life at the world but also at AKHIRAT)"; Al-Hamdu Lillah; the last AAYAT of the Surah tells explicitly that Allah has made seven of heavens and He has made the earth likewise by seven of layers; note that the crust of earth changes at depth getting hotter inside and these changes mark its layers beautifully; between these heavens and earth, Allah sends His command to keep all matters in His control totally, and certainly, He is most aware of all His creation; Al-Hamdu Lillah.

Surah TAHREEM

(Consists of 2 Ruku; H-7)

1. O Prophet (PBUH)! why do you forbid (yourself) that which Allah has made lawful for you; you seek to please your wives; and Allah is Forgiving, Merciful.
2. Allah indeed has sanctioned for you the expiation of your oaths and Allah is your Protector, and He is the Knowing, the Wise.
3. And when the Prophet (PBUH) secretly communicated a piece of information to one of his wives-- but when she informed (others) of it, and Allah made him to know it, he made known part of it and avoided part; so when he informed her of it, she said: Who informed you of this? He said: The Knowing, the Aware, informed me.
4. If you both turn to Allah, then indeed your hearts are already inclined (to ask for mercy); and if you back up each other against him, then surely Allah it is Who is his Guardian,

and JIBREEL and the believers that do good, and the angels after that are the aiders;

5. Maybe, his Lord, if he divorces you, will give him in your place wives better than you; to Allah (they would be) submissive, faithful, obedient, penitent, worshippers, fasters; (from) widows and virgins.

6. O you who believe! save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded.

7. O you who disbelieve! do not urge excuses today; you shall be rewarded only according to what you did.

8. O you who believe! turn to Allah a sincere turning; maybe your Lord will remove from you your deficiency and cause you to enter gardens beneath which rivers flow, on the day on which Allah will not abase the Prophet (PBUH) and those who believe with him; their light shall run on before them and on their right hands; they shall say: Our Lord! make perfect for us our light, and grant us protection, surely Thou hast power over all things.

9. O Prophet (PBUH)! strive hard against the disbelievers and the hypocrites, and be hard against them; and their abode is hell-fire; and evil is the resort.

10. Allah sets forth an example to those who disbelieve, of the wife of Noah and the wife of Lot: they were both under two of Our righteous servants, but they acted treacherously towards them so they availed them naught against Allah, and it was said: Enter both, the hell-fire with those who enter.

11. And Allah sets forth an example to those who believe, of the wife of Pharaoh when she said: My Lord! build for me a

house with Thee in the garden and deliver me from Pharaoh and his doing, and deliver me from the unjust people:

12. And Mariam, the daughter of Imran, who guarded her chastity, so We breathed into her of Our inspiration and she accepted truly the words of her Lord and His books, and she was of the obedient ones.

Like Surah TALAQ, Surah TAHREEM also relates to issues between man & wife; whereas Surah TALAQ had told about the situation where incompatibility of man and wife may lead to divorce, Surah TAHREEM (to prohibit something) tells about such situation where the husband might care about his wife so much that he prohibits something upon himself that in general is allowed so his care for wives may affect him negatively; the message is clear that the matrimonial relation asks for balanced attitude; note that it also has 12 Ruku and like TALAQ, the first Ruku has 7 AAYAAT and the second has 5 AAYAAT; the first five AAYAAT relate to an incident that once the Prophet PBUH took some honey at the place of one of his wives (ZAINAB-BINT-JAHSH-RA) when he visited her after ASR; it happened that two other of his wives Ayesha-RA and HAFASA-RA, being aware of it, decided that now if he comes to any of them, she would tell him that he has drunk MAGHAFIR (gum from a tree that stinks); the Prophet PBUH avoided such things that had some smell and as he came to one of them, she told him that it seems he has taken MAGHAFIR; he said that he had only taken some honey but with that statement, he took an oath that he would not take honey ever (he gave the expiation for

it afterwards); he asked the wife who told him that he seems to have taken MAGHAFIR, not to speak about his oath to any other of his wives (especially to ZAINAB) but she could not keep this to herself and told the other one that was within the plan, about it; the beginning of TAHREEM tells him not to take such oath that prohibits the consumption of something which is totally valid to use, just to please his wives and with that, AAYAT explicitly tells that Allah is Forgiving & Merciful to give him relief that Allah has forgiven him without any blame upon him due to this oath; these AAYAAT admonish both of his wives sternly upon their conspiracy yet give them the margin to repent on their doing; these five AAYAAT read, "O Prophet (PBUH)! why do you forbid (yourself) that which Allah has made lawful for you; you seek to please your wives; and Allah is Forgiving, Merciful; Allah indeed has sanctioned for you the expiation of your oaths (so leave your oath and pay its expiation) and Allah is your Protector, and He is the Knowing, the Wise; and when the Prophet (PBUH) secretly communicated a piece of information to one of his wives (not to tell anyone about his oath)-- but when she informed of it, and Allah made him to know it (that she has not kept the secret), he made known part of it (to her) and avoided part; so when he informed her of it, she said: Who informed you of this? He said: the Knowing, the one Aware, informed me; if you both (women) turn to Allah, then indeed your hearts are already inclined (to ask for mercy); and if you back up each other against him, then surely Allah it is Who is his Guardian, and JIBREEL and the believers that do good, and the angels after that are the aiders; maybe, his Lord, if he divorces you, will give him in

your place wives better than you; to Allah (they would be) submissive, faithful, obedient, penitent, worshippers, fasters; (from) widows (as sometimes widows are better to marry) and virgins"; note that both Ayesha-RA and HAFASA-RA did repent on their doing and the issue was settled in the best of manners; Al-Hamdu Lillah; the next AAYAT asks all Muslims to care not only for their own safety at AKHIRAT but also care to provide the true guidance to their near ones, all of them, so that they also take it and remain safe from the hell-fire which gets more heat by the persons and stones put in it; note that the man has the liability to provide the true guidance to his family too besides caring for their physical necessities; note also that the angels appointed on the hell-fire are most committed to their task and are most stern; they do not disobey Allah and they do whatever He asks of them, without any sympathy to wrong-doers; the next AAYAT that is AAYAT-7 of the Surah, is the only AAYAT in the Quran which addresses the disbelievers directly; however, it is most notable that this address is at AKHIRAT and not at life at the world; it reads, "O you who disbelieve! do not urge excuses today; you shall be rewarded only according to what you did (at the world)"; the next Ruku provides emphasis on the guidance in the first as it asks all true Muslims to repent on whatever wrongs they may have committed in providing the true guidance to their respective families and whatever unplaced inclination they may have shown for their requests to get from the wealth of the world and the status at the world among people; their utmost attention would remain only towards Allah, the true Lord, so that they achieve the true success at AKHIRAT; Al-Hamdu

Lillah; this Ruku also asks the Prophet PBUH to show most stern attitude towards disbelievers and hypocrites similar to what they would face at AKHIRAT; AAYAAT-8 & 9 of the Ruku state, "O you who believe! turn to Allah a sincere turning (so repent truly on your lack in good deeds); maybe your Lord will remove from you your deficiency (in providing the true guidance to your near ones and in showing less sternness than needed to the challengers to Islam), and cause you to enter gardens beneath which rivers flow, on the day (of Judgment) on which Allah will not abase the Prophet (PBUH) and those who believe (in the fundamentals of Islam) with him; their light (of their true belief) shall run on before them (at the bridge of SIRAT) and on their right hands (of their good deeds); they shall say: Our Lord! make perfect for us our light (that it remains with us till the last), and grant us protection (of Thy Mercy & Blessing), surely Thou hast power over all things; O Prophet (PBUH)! strive hard against the disbelievers and the hypocrites, and be hard against them (without any sympathy); and their abode is hell-fire; and evil is the resort"; the Ruku gives example of such women at the last AAYAAT who were the wives of two of Messengers of Allah, yet they chose to live with their disbelief of the Truth and became rightful to enter the hell-fire; it also provides the example of two such women who even at much trying times, kept firm upon the Truth and remain most attentive to Allah, the true Lord; these AAYAAT tell that each person, man or woman, has to face the Judgment alone and so every person needs to take care of his/her belief and deeds; relations to righteous person would not provide safety to them unless they themselves are righteous; these AAYAAT

read, "Allah sets forth an example to those who disbelieve, the wife of Noah and the wife of Lot: they were both under two of Our righteous servants (who were Messengers of Allah), but they acted treacherously towards them (by disbelieving them and confirming to all wrongs of the people these women belonged to), so they (though they were the esteemed Messengers of Allah), availed them naught against Allah, and it was said- 'enter both- the fire with those who enter'; and Allah sets forth an example to those who believe, the wife of Pharaoh (her name is mentioned as AASIYAH) when she said- 'my Lord! build for me a house with Thee in the garden (JANNAH) and deliver me from Pharaoh (so that he does not put me to any trial) and his doing (that he disbelieves the Truth without any consideration to believe in it), and deliver me from the unjust people (who show extreme injustice to all whom they take as against their manner of living)'; and Mariam, the daughter of Imran, who guarded her chastity (and never committed anything shameful), so We breathed into her of Our inspiration (i.e. Jesus Christ-AS) and she accepted truly the words of her Lord (especially the word of her Lord by which she got Jesus Christ-AS in her womb) and His books (the guidance of which she took at her deeds), and she was of the obedient ones"; Al-Hamdu Lillah.

Surah MULK

(Consists of 2 Ruku; MK-10)

1. Blessed is He in Whose hand is the kingdom, and He has power over all things,

2. Who created death and life that He may try you--- which of you is best in deeds; and He is the Mighty, the Forgiving,
3. Who created the seven heavens one above another; you see no incongruity in the creation of the Beneficent Allah; then look again, can you see any disorder?
4. Then turn back the eye again and again; your look shall come back to you docile while it is fatigued.
5. And certainly We have adorned this lower heaven with lamps and We have made these missiles for the SHAYATIN, and We have prepared for them the chastisement of burning.
6. And for those who disbelieve in their Lord is the punishment of the hell-fire, and evil is the resort.
7. When they shall be cast therein, they shall hear a loud moaning of it as it heaves,
8. Almost bursting for fury. Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner?
9. They shall say: Yea! indeed there came to us a warner, but we rejected (him) and said: Allah has not revealed anything, you are only in a great error.
10. And they shall say: Had we but listened or pondered, we should not have been among the inmates of the burning fire.
11. So they shall acknowledge their sins, but far will be (forgiveness) from the inmates of the burning fire.
12. (As for) those who fear their Lord in secret, they shall surely have forgiveness and a great reward.
13. And conceal your word or manifest it; surely He is Cognizant of what is in the hearts.

14. Does He not know (about everything) Who has created (everything)? And He is the Knower of the subtleties, the Aware.

15. He it is Who made the earth subservient for you, therefore go about in the spacious sides thereof, and eat of His sustenance, and to Him is the return after death.

16. Are you secure of Him Who is in the heaven that He should not make the earth to swallow you up? Then lo! it shall be in a state of commotion.

17. Or are you secure of Him Who is in the heaven that He should not send down upon you a punishment? Then shall you know how was My warning.

18. And certainly those before them rejected (the Truth), then how was My disapproval.

19. Have they not seen the birds above them expanding (their wings) and contracting (them)? What is it that withholds them save the Beneficent Allah? Surely He sees everything.

20. Or who is it that will be host for you to assist you besides the Beneficent Allah? The disbelievers are only in deception.

21. Or who is it that will give you sustenance if He should withhold His sustenance? Nay! they persist in disdain and aversion.

22. What! is he who goes prone upon his face better guided or he who walks upright upon a straight path?

23. Say: He it is Who brought you into being and made for you the ears and the eyes and the hearts: little is it that you give thanks.

24. Say: He it is Who multiplied you in the earth and to Him you shall be gathered.

25. And they say: When shall this threat be (executed) if you are truthful?

26. Say: The knowledge thereof is only with Allah and I am only a plain warner.

27. But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to call for.

28. Say: Have you considered if Allah should destroy me and those with me-- rather He will have mercy on us; yet who will protect the disbelievers from a painful punishment?

29. Say: He is the Beneficent Allah, we believe in Him and on Him do we rely, so you shall come to know who it is that is in clear error.

30. Say: Have you considered if your water should go down, who is it then that will bring you flowing water?

Surah MULK consists of 2 Ruku whereas the first has 14 AAYAAT and the second has 16 of them; it descended at Makkah and asks to observe for what purpose Allah has provided life to the man and how He has provided the guidance to him and how does He care for the continuation of life till the time of end of the world; He has provided them the parts of their bodies to benefit from them in their examination, and many of things around; certainly, nobody is able to challenge Him because He has got the complete control over all things to punish them from any of them according to His will; Al-Hamdu Lillah; so it guides that every person should believe in the fundamental teachings of Islam as that only would save him from all troubles at the world and

from the most severe punishment at the coming true life of AKHIRAT; Al-Hamdu Lillah; note that from here till the last of the Holy Book Quran, all Surah except for Surah BAYYINAH and Surah ZILZAAL descended at Makkah and all MAKKI Surah ask attention emphatically towards the fundamental teachings of Islam; these are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); the Quran relates the last of these i.e. the Day of Judgment, most emphatically at these Surah that are at the last of the Holy Book Quran and this also has significance that Surah BAYYINAH and Surah ZILAAL too have emphasis on these teachings that have their placement between all these Surah; Surah MULK starts by the statement that Allah only has the authority and He has the control of all of His creation; He has provided life to every person among the mankind and given him space to examine him till death at the world so that he shows his true self; by the life he leads at the world, he would receive his returns at AKHIRAT; if wrongs of the mankind lead to situation that threatens the set-up where the examination becomes most hard, He sets the world to such manner by His authority that such threat ends because He certainly is AZIZ (Mighty); and He forgives much of wrongs of the mankind as He is GHAFUOR (Most Forgiving) so He does not punish them instantly but gives them space to make things better; AAYAAT here state that He has made everything in

perfect order for which the man needs to see the skies above how beautifully they are set; Allah has created them with principles that they obey (including the gravitational force) and do not exceed their limit; Al-Hamdu Lillah; the initial AAYAAT of the Surah state, "Blessed is He in Whose hand is the kingdom (of all creation), and He has power over all things (so He not only has created all creation but also has cared that everything works in perfect order according to the task He has assigned to it); Who created death and life that He may try you--- (to ascertain) which of you is best in deeds (so every person is going through an examination to prove that he certainly is near to Allah); and He is the Mighty, the Forgiving; Who created the seven heavens one above another; you see no incongruity in the creation of the Beneficent Allah; then look again, can you see any disorder? - (there is none in this amazingly vast universe) - then turn back the eye again and again (but even by all efforts, you would not find any disorder); your look shall come back to you docile while it is fatigued"; Al-Hamdu Lillah; AAYAT-5 tells that Allah has adorned the sky near to earth with luminous bodies and they are missiles for SHAYATIN (plural of Satan); for this, the note at the second Ruku of Surah HIJR would suffice so please refer to that; AAYAAT there at the beginning of second Ruku state--- "and certainly We have made BURUJ (mansions of heavenly bodies) in the heaven (the sky above as seen from earth) and We have made it beautiful to the onlookers; and We guard it against every accursed Satan (by the angels at posts at the sky near to earth so that the evil Jinn i.e. the Satan are unable to hear any significant event relating to future); but he who steals a

hearing (from the conversation of angels at posts), so there follows him a visible flame (of meteoroids as he runs back to earth because the meteoroids are always falling towards the earth and they have increased much from the ancient times that mostly eliminate him at space)"; AAYAT tells that Allah has prepared for all of SHAYATIN, the chastisement of burning at the hell-fire; AAYAT-6 clarifies that for all such persons who disbelieve in the authority of Allah, there is chastisement of the hell-fire at AKHIRAT and it is the worst place to reside; from AAYAT-7 to AAYAT-11, the Surah depicts the situation of those who would enter the hell-fire; these AAYAAT state that the hell-fire would moan and would show its extreme anger as they enter it and the guard (one of angels) there would ask them if they had not been warned at the world by any Messenger of Allah; to this, they would answer that they certainly were warned and put all blame onto their own attitude of not taking their guidance; they would acknowledge their sins, but at that time, this acknowledgment will not help them and they would remain the inmates of the hell-fire; the next three AAYAAT of the Ruku tell about those persons who used to care for Allah's commands at the world at all situations; they would receive forgiveness at the world on their deficiency in good deeds and great reward at AKHIRAT; Allah is aware of all statements of men even if they are stated silently at heart or spoken loudly; He is aware of intentions (and words) that are at inside of men; the Ruku ends with the praise of Allah, "does He not know (about everything) Who has created (everything)? And He is the Knower of the subtleties, the Aware"; Al-Hamdu Lillah; the second Ruku states that Allah

has set the world in such manner that the mankind gets his foods and his water to drink easily by that set-up; He has the authority to punish them even at the world if He wills for their disbelief by the calamities through earth that provides foods to them by His will and extreme disasters from the sky that provide beneficial rains to them by His will; AAYAAT from 15 to 18, state that "He it is Who made the earth subservient for you, therefore go about in the spacious sides thereof, and eat of His sustenance, and to Him is the return after death (as He would see what each person has brought from his life at the world); are you secure of Him Who is in the heaven that He should not make the earth to swallow you up (on your disbelief)? Then lo! it shall be in a state of commotion; or are you secure of Him Who is in the heaven that He should not send down upon you a punishment? Then shall you know how was My warning (as Allah certainly has the authority to punish all disbelievers even at the world); and certainly those before them rejected (the Truth), then how was My disapproval (as Allah punished them by different manners according to His will)"; Al-Hamdu Lillah; AAYAAT-19 to 22 tell about the shortcomings of the mankind that though the man has developed himself yet he is unable to fly like birds (without any gadgets in his natural form); these birds that they see, do fly with ease with their wings by the will of Allah; He certainly has all authority; Al-Hamdu Lillah; those whom the disbelievers believe in, are unable to defend them from any calamity or any disaster so the disbelievers are in extreme delusion; if Allah stops their sustenance, they have no power to get it against the will of Allah but still they care for worldly measures to make ease

for them so the disbelievers are in extreme delusion due to their dislike for the Truth; their example is like that person who falls time & again by his unworthy decisions in issues contrary to the righteous person who follows steadily the right path; the Ruku till the last of it, asks the Prophet PBUH to address the disbelievers and tell them of their wrongs and warn them that they would see the account of their doings at the Day of Judgment that is sure to come; Allah has complete authority to punish them even at the world if they challenge Him though He has provided them ample space to accept the Truth and live according to it; Al-Hamdu Lillah; the last eight AYAAT of the Surah read, "say- He it is Who brought you into being and made for you the ears and the eyes and the hearts (so that you accept the Truth): little is it that you give thanks (as you use your qualities for many things but not to get the Truth; were you born for that which you are doing); say- He it is Who multiplied you in the earth and to Him you shall be gathered (at the grounds of HASHR); and they say: when shall this threat be (executed) if you are truthful?; say- the knowledge thereof is only with Allah and I am only a plain warner; but when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said, this is that which you used to call for; say- have you considered if Allah should destroy me and those with me-- rather He will have mercy on us; yet who will protect the disbelievers from a painful punishment?- (so worry about your own selves as every person has to face his doings alone); say- He is the Beneficent Allah, we believe in Him and on Him do we rely, so you shall come to know who it is that is in clear error; say- have you considered if your water should go down

(out of your reach), who is it then that will bring you flowing water? (you are totally unable to bring it back in plenty to drink and that only is enough to end life at the world yet Allah gives you space to make things better so you need to avail this opportunity and accept the Truth)"; certainly Allah only has the true authority; Al-Hamdu Lillah.

Surah NOON (AL-QALAM)

(Consists of 2 Ruku; MK-2)

1. NOON. I swear by the pen and what the angels write,
2. By the grace of your Lord you are not mad.
3. And most surely you shall have a reward never to be cut off.
4. And most surely you conform (yourself) to sublime morality.
5. So you shall see, and they (too) shall see,
6. Which of you is afflicted with madness.
7. Surely your Lord best knows him who errs from His way, and He best knows the followers of the right course.
8. So do not yield to the rejecters.
9. They wish that you should be pliant so they (too) would be pliant.
10. And yield not to any mean swearer
11. Defamer, going about with slander
12. Forbidder of good, outstepping the limits, sinful,
13. Ignoble; besides all that, base-born;
14. Because he possesses wealth and sons.
15. When Our AAYAAT are recited to him, he says: Stories of those of yore.

16. We will brand him on the nose.
17. Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning,
18. And were not willing to set aside a portion (for the poor).
19. Then there encompassed it a visitation from your Lord while they were sleeping.
20. So it became as black, barren land.
21. And they called out to each other in the morning,
22. Saying: Go early to your crops-field if you would cut (the produce).
23. So they went, while they consulted together secretly,
24. Saying: No poor man shall enter it today upon you.
25. And in the morning they went, having the power to prevent.
26. But when they saw it, they said: Most surely we have gone astray
27. Nay! we are made to suffer privation.
28. The best of them said: Did I not say to you why you do not glorify (Allah)?
29. They said: Glory be to our Lord, surely we were unjust.
30. Then some of them advanced against others, blaming each other.
31. Said they: O woe to us! surely we were inordinate:
32. Maybe, our Lord will give us instead one better than it; surely to our Lord do we make our humble petition.
33. Such is the chastisement, and certainly the chastisement of the hereafter is greater, did they but know!
34. Surely those who guard (against evil) shall have with their Lord gardens of bliss.

35. What! shall We then make (i.e. treat) those who submit as the guilty?
36. What has happened to you? How do you judge?
37. Or have you a book wherein you read,
38. That you have surely therein what you choose?
39. Or have you received from Us an agreement confirmed by an oath extending to the day of resurrection that you shall surely have what you demand?
40. Ask them which of them will vouch for that,
41. Or have they associates if they are truthful.
42. The Day that the shin shall be laid bare, and they shall be called upon to make obeisance, but they shall not be able,
43. Their looks cast down, abasement shall overtake them; and they were called upon to make obeisance indeed while yet they were safe.
44. So leave Me and him who rejects this announcement; We will overtake them by degrees, from whence they perceive not:
45. And I do bear with them, surely My plan is firm.
46. Or do you ask from them a reward, so that they are burdened with debt?
47. Or have they (the knowledge of) the unseen, so that they write down?
48. So wait patiently for the judgment of your Lord, and be not like the companion of the fish, when he cried while he was in distress.
49. Had not Grace from his Lord reached him, he would indeed have been cast off on the naked shore, in disgrace.
50. Then his Lord chose him, and He made him of the good.

51. And those who disbelieve would almost smite you with their eyes when they hear the reminder, and they say: Most surely he is mad.

52. And it is naught but a reminder to the nations.

Surah NOON (also named as Surah AL-QALAM) starts by the letter of NOON that is among MUQATTA'AAT and has 2 Ruku that comprise of 33 & 19 AAYAAT respectively; Allah takes the oath of the honorable Pen (i.e. QALAM, which He created to write all the destiny) and of the writing by that Pen that the Prophet PBUH is not affected by madness; in fact, he would receive the best of rewards at AKHIRAT that would never end as he certainly is at the best of morality; note that the disbelievers at Makkah taunted when they first heard the teachings of the Quran that Muhammad (PBUH) has been affected by madness; note also that these beginning AAYAAT imply that the Prophet PBUH was destined to receive the honor of becoming the last Messenger of Allah to all of mankind at his time and all those too who would come after him; this in itself denotes that he is the best among all of mankind and proves that he has wonderful intellect certainly; Surah NOON is one of the earliest Surah that descended on the Prophet PBUH and the AAYAT tells that soon his life would prove that he certainly is at the right path; as for them, they would see at AKHIRAT that they actually were affected by lunacy as they had rejected the Truth when the Prophet PBUH had clearly presented it to them; certainly Allah, the true Lord, knows best who errs to follow the right path and who follows that

path truly; Al-Hamdu Lillah; AAYAT-8 & 9 ask the Prophet PBUH, and with him all Muslims, not to show any leniency to their disbelief as this leniency shall never take place; note that the disbelievers intended that the Prophet PBUH strike such agreement with them that makes his teachings unchallenging to their erroneous belief but that certainly was not possible; AAYAAT 10 to 14 provide the situation of one of their chiefs WALEED ibn MUGHAIRA yet much of this applies to all such persons who challenge Islam; these AAYAAT state, "and yield not to any mean swearer; defamer, going about with slander; forbidding of good, outstepping the limits, sinful, ignoble; besides all that, base-born; because he possesses wealth and sons; when Our AAYAAT are recited to him, he says- stories of those of yore; We will brand him on the nose (which means that Allah will put some defaming mark on his nose at AKHIRAT)"; note that the term used for "base-born" is ZANIM which also has the meaning of such person who is born out of wedlock and WALEED became known as such among the people of Makkah after these AAYAT told this clearly about him; this place is unique in the Quran as it abuses one of disbelievers in such defaming words and that was because he used to talk about the Prophet PBUH most disrespectfully; this tells that if someone talks disrespectfully about the Prophet PBUH, it is most proper to tell him about his own adversities in most clear terms; note that one of his sons who accepted Islam by the blessing of Allah, was named the sword of Allah by the Prophet PBUH and history knows him by the name of Khalid-Ra, who was one of the most amazing commanders at all of battlefields; he broke the power of Persians who were one of

the formidable military powers of the time by his bold attacks and eliminated another one from the eastern lands that were the Romans by his amazing warring skills; Al-Hamdu Lillah; AAYAAT ahead narrate the event of brothers who were owners of a beautiful garden that had abundance of fruits; when it was time to pluck them, they decided that they would do it silently so that no needy person comes at the place; with this decision, they rose early the next morning and went on to their garden; now it had happened at the night that some calamity fell upon it that destroyed the fruits totally; as they reached there, they were confused to see it and thought that they have come to some other place; as they realized that they have reached their very garden whereas its produce is wholly lost, they were most sorry on their selfish attitude; one of them had told them that they need to praise Allah and not stop anything from the needy; however, he also had accompanied them to the garden; they all repented on the wrong that they had committed and with remorse, they hoped that Allah would care for them and give them better produce next time which they would share with the needy; so here their statement for repentance shows that Allah did forgive them and certainly, He knows better; Al-Hamdu Lillah; Allah tells this event so that all persons who have received wealth at the world, understand that it is not in itself a blessing unless the person who has it gives it in the way of Allah to the needy with total belief in Him and that He would raise all persons from dead to account for their deeds; this was the answer to those disbelievers who claimed that if they are raised from dead, they would still have much of wealth and status as Allah is pleased with them because

He has given them so much at the world; after narrating the event of these persons that owned the garden, the last AAYAT of the Ruku tells that "such is the chastisement (at the world that the wealthy persons lose all such possessions instantly on which they show pride) and certainly the chastisement of the hereafter is greater, did they but know"; Al-Hamdu Lillah; the next Ruku tells about the Judgment at AKHIRAT and asks why the disbelievers have become so oblivious to that; it starts by the statement that the true Muslims would get JANNAAT with all bliss for them and certainly Allah would not treat them like the treatment He would give to the disbelievers; if the disbelievers think that they would get all convenience at AKHIRAT, they are extremely mistaken; from AAAT-37 to AAYAT-41, the Ruku states, "or have you a book wherein you read that you have surely therein what you choose (i.e. their security at AKHIRAT)? Or have you received from Us an agreement confirmed by an oath extending to the day of resurrection that you shall surely have what you demand? ask them which of them will vouch for that, or have they associates (who would save them) if they are truthful"; so these AAYAAT ask them what makes them live in such ignorance to AKHIRAT whereas they have nothing to make them secure there; the couple of AAYAAT ahead tell them how it would be there as they state, "the Day that the shin shall be laid bare, and they shall be called upon to make obeisance (there), but they shall not be able; their looks cast down, abasement shall overtake them; and they were called upon to make obeisance indeed (at the world but they did not comply) while yet they were safe"; note that "the shin shall be laid bare" refers to an

attribute of Allah about which no comment is possible; this is just as the Quran has told about the hand of Allah (see MA'EDAH-64) and this is called MUTASHABIH (the meaning of which are not evident to anyone and it is not necessary for him to know that in the understanding of the Quran); no one shall give any final interpretation to such AAYAAT whereas the only right thing for him to say on this is that Allah knows better; Al-Hamdu Lillah; note that those who did not care to remember Allah in their issues at the world, they would be unable to make obeisance there at AKHIRAT; Allah tells the Prophet PBUH that he does not need to worry about those who have no care for AKHIRAT; Allah is leading them to hell-fire gradually and if they are safe at the world for the time-being, it is because Allah has given them the space to arrive to the place that they do deserve; AAYAAT-46 & 47 ask, "or do you ask from them a reward, so that they are burdened with debt?- (this is not the case so why they are not listening to the Prophet PBUH); or have they (the knowledge of) the unseen, so that they write down?- (which tells that they would remain safe at the world and achieve security at AKHIRAT so they have no need to listen to the Prophet PBUH, but that also is not the case so why they are so ignorant of the true coming life)"; the last AAYAAT of the Surah tell the Prophet PBUH to have patience till Allah decides his dignity and debasement of his enemy; he shall not become like Jonah-AS, the companion of the big fish, who lost his patience and left his people before they faced their chastisement for which he had not taken the permission from Allah; but Jonah-AS called Allah with total repentance and He put His blessing upon him and made him free of all

physical defects too; Al-Hamdu Lillah; note that Allah has told about his prayer at Surah ANBIYA-87 and its wording shows that YOUNUS-AS (i.e. Jonah) asked for mercy by acceptance of his own self as unjust due to his untimely haste; Allah released him from that utmost anxiety and that extremely huge fish threw him out at the shore; afterwards, Allah provided him again the task as His Messenger and this denotes that Allah pardoned him totally; Al-Hamdu Lillah; AAYAT-51 states, "And those who disbelieve would almost smite you with their eyes when they hear the reminder (the Quran)"; sometimes it happens that the eyes of a person having extreme jealousy to someone put spell on him and here the mention is to that phenomenon but Allah had assured the safety of the Prophet PBUH so all of their conspiracies against him were useless; the disbelievers used to call the Prophet PBUH as affected by madness because of the Quran; so the AAYAT states that it actually is the reminder of the oath inside the man to remain firm upon Islam (see AARAAF-172); this most important oath is the promise that all persons have made to Allah at the world of spirits; each one of them has given the word that he/she would believe in Him only as the Creator of all Who always has all His attributes as QADEEM, ASL and LA-MEHDUD (see the note on Surah FATIHA) and he/she would take Him as the only true Lord to obey because the obedience of any of His creation is subject to the condition that he does not command against His commands in any manner; Al-Hamdu Lillah; so the Surah refutes the statement of the disbelievers about the Prophet PBUH not only at its beginning but also at the end of it; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:
Muhammad Saleem Dada

Al-Hamdu Lillah

Surah HAAQQAH
(Consists of 2 Ruku; MK-10)

1. The sure calamity!
2. What is the sure calamity!
3. And what would make you realize what the sure calamity is!
4. THAMUD and AAD called the striking calamity a lie.
5. Then as to THAMUD, they were destroyed by an excessively severe punishment.
6. And as to AAD, they were destroyed by a roaring, violent blast.
7. Which He made to prevail against them for seven nights and eight days unremittingly, so that you might have seen the people therein prostrate as if they were the trunks of hollow palms.
8. Do you then see of them one remaining?
9. And Pharaoh and those before him and the overthrown cities that continuously committed sins.
10. And they disobeyed the Apostle of their Lord, so He punished them with a vehement punishment.
11. Surely We bore you up in the ship when the water rose high,

12. So that We may make it a reminder to you, and that the retaining ear might retain it.

13. And when the trumpet is blown with a single blast,

14. And the earth and the mountains are borne away and crushed with a single crushing.

15. On that day shall the great event come to pass,

16. And the heaven shall cleave asunder, so that on that day it shall be frail,

17. And the angels shall be on the sides thereof; and above them eight shall bear on that day your Lord's power.

18. On that day you shall be exposed to view-- no secret of yours shall remain hidden.

19. Then as for him who is given his book in his right hand, he will say: Lo! read my book:

20. Surely I knew that I shall meet my account.

21. So he shall be in life of pleasure,

22. In lofty garden,

23. The fruits of which are near at hand:

24. Eat and drink pleasantly for what you did beforehand in the days gone by.

25. And as for him who is given his book in his left hand he shall say: O would that my book had never been given me:

26. And I had not known what my account was:

27. O would that it had made an end (of me):

28. My wealth has availed me nothing:

29. My authority is gone away from me.

30. Lay hold on him, then put a chain on him,

31. Then cast him into the burning fire,

32. Then thrust him into a chain the length of which is seventy cubits.

33. Surely he did not believe in Allah, the Great,
34. Nor did he urge the feeding of the poor.
35. Therefore he has not here today a true friend,
36. Nor any food except filth,
37. Which none but the wrongdoers eat.
38. But nay! I swear by that which you see,
39. And that which you do not see.
40. Most surely, it is the Word brought by an honored
Apostle,
41. And it is not the word of a poet; little is it that you
believe;
42. Nor the word of a soothsayer; little is it that you mind.
43. It is revelation from the Lord of the worlds.
44. And if he had fabricated against Us some of the sayings,
45. We would certainly have seized him by the right hand,
46. Then We would certainly have cut off his aorta.
47. And not one of you could have withheld Us from him.
48. And most surely it is reminder for those who guard
(against evil).
49. And most surely We know that some of you are rejecters.
50. And most surely it is great grief to the disbelievers.
51. And most surely it is the true certainty
52. Therefore, glorify the name of your Lord, the Greatest.

Surah HAAQQAH came to the Prophet PBUH at Makkah and
it has two Ruku that comprise of 37 and 15 AAYAAT
respectively; note that AAYAAT at the beginning tell about
the last day of the world but ahead in this Ruku, there is
mention of the first day of AKHIRAT; this also is the manner

of expression at Surah TAKWIR where its first six AAYAAT relate the six events at the last day of the world (i.e. QIYAMAT) and its next eight AAYAAT relate the six events at the Day of Judgment (YAUMUL-QIYAMAT i.e. the day of HASHR); Surah NAZI'AAT tells about both of these at its AAYAAT-7 & 8 that read, "the day on which the quaking one shall quake (that would be the first blow at the trumpet); what must happen afterwards shall follow it (that would be the second blow at the trumpet)"; the Judgment would take place (for all of mankind and for all of jinn) after that second blow; Al-Hamdu Lillah; as QIYAMAT leads to YAUMUL-QIYAMAT, the Holy Book Quran mentions them together and leaves the matter at the good intellect of the receiver of the message to get the difference by the events mentioned; the Day of Judgment (YAUMUL-QIYAMAT) occurs just after the last day of the world (QIYAMAT) to mankind because all of mankind is dead at the last day by the will of Allah whereas all of mankind regain life (and awareness) at the Day of Judgment by the will of Allah, though there is most extensive period of time between the two; Al-Hamdu Lillah; so HAAQQAH tells about the last day of the world at its beginning but ahead, its AAYAAT tell about the Day of Judgment when the true placement of every person would become most obvious; Al-Hamdu Lillah; however, note that the fourth AAYAT here states, "THAMUD and AAD called the striking calamity a lie" and here striking calamity is in the meaning of the Day of Judgment that these nations disbelieved; note that Allah had sent HOOD-AS to AAD as His Messenger and SALEH-AS to THAMUD as His Messenger; due to the disbelief of these

nations, both of these were destroyed completely; THAMUD by extremely severe scream and AAD by extremely violent wind that stayed upon them for seven nights and eight days which made them fall as trunks of hollow palms; AAYAT-9 states, "And Pharaoh and those before him and the overthrown cities (of Sodom & Gomorrah) that continuously committed sins"; AAYAAT-11 & 12 tell about the extensive flood at the times of Noah-AS from which Allah saved him and his followers; it was his descendants that inhabited the earth afterwards; AAYAAT-11 & 12 read, "surely We bore you up in the ship when the water rose high so that We may make it a reminder to you, and that the retaining ear might retain it"; as Allah saved the mankind from that flood, the address is directly to all and AAYAT implies that this is something to remember for all of mankind and be grateful to Allah; Al-Hamdu Lillah; the next AAYAAT tell about the events that would pass as the trumpet for QAYAMAT is blown; all persons living then would be dead and the earth would change its position and the mountains would leave their places; even the sky near to earth would be most frail and this all would happen to that day when angels would come on its sides as the inner of it would be most frail; on that day, eight angels would uphold the ARSH of Allah, the true Lord; note about this ARSH (i.e. the Throne of Allah) that no-one knows what that is so we all would say to it that "we Muslims believe in it and Allah knows better"; Al-Hamdu Lillah; on that day i.e. the Day of Judgment, every person would be most exposed and none of his/her secrets would remain hidden; so the good person who gets his document of deeds at his right hand, he would be most happy as that means he

has achieved the true success i.e. of AKHIRAT; he would be pleased to show it to all with the remark that he did care at the world for AKHIRAT as he knew he has to face it for sure; he would be in the blissful state as he would receive place in the lofty garden; there he would have easy access to cluster of fruits and he would be told that he is rightful to eat of them as he pleases due to the true belief and the righteous deeds that he did at life at the world; Al-Hamdu Lillah; as for the person who would get his/her document of deeds at his/her left hand, he/she would wish that it never would have been given to him/her and he/she never knew about it but death would have totally ended him/her; he would see then that his wealth at the world has not brought any benefits to him (as he did not believe in Allah truly and did not spend his wealth according to the commands of Allah) and his status at the world has totally vanished (as he faces his judgment alone); Allah would rule against such person to grab him and put him into the hell-fire; he would be chained by a chain that is seventy cubits in length and that would have many other disbelievers too, fastened to it; it is because he did not believe in Allah truly and neither fed any poor nor urged anyone to feed them; so he would not have any friend at the Day of Judgment and he would only have filth to take-in that would be soaked with GHISLIN (the water that washes wounds); such would be his foods at the place in the hell-fire where he would be severely punished; the next Ruku states that the Quran is the Word of Allah which has been brought by the honored Messenger of Allah (i.e. angel Gabriel) to the Prophet Muhammad PBUH who is neither a poet nor a soothsayer; AAYAAT-38 to 43 state, "but nay! I

swear by that which you see (i.e. Muhammad PBUH); and that which you do not see (i.e. Gabriel); most surely, it is the Word brought by an honored Messenger (i.e. the angel Gabriel); and it is not the word of a poet; little is it that you believe; nor the word of a soothsayer; little is it that you mind; it is revelation from the Lord of the worlds"; the next four AAYAAT strictly tell that if the Prophet PBUH had made any fabrication in this Word of Allah, He would have punished him even most severely; so this vouches that the Prophet PBUH has never said anything as of Quran by his own self; this also tells that all persons must remain extremely careful not to state anything by name of the Quran that is not in it; these AAYAAT read, "and if he had fabricated against Us some of the sayings, We would certainly have seized him by the right hand; then We would certainly have cut off his aorta; and not one of you could have withheld Us from him"; the last AAYAAT of the Surah guide attention to the fact that the Day of Judgment which the Quran has mentioned explicitly, is totally certain to happen; it would prove most grievous to the disbelievers so it is most necessary for all who truly believe in it, to live their lives according to the commands of Allah so that they save themselves from agony of that Day; this only would truly glorify the name of Allah, the true Lord, Who is the Greatest; Al-Hamdu Lillah.

Surah MA'ARIJ

(Consists of 2 Ruku; MK-10)

1. One demanding, demanded the chastisement which must befall
2. The disbelievers --- there is none to avert it ---
3. From Allah, the Lord of the ways of ascent.
4. To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years.
5. Therefore, endure with a goodly patience.
6. Surely they think it to be far off,
7. And We see it nigh.
8. On the day when the heaven shall be as molten copper
9. And the mountains shall be as tufts of wool
10. And friend shall not ask of friend
11. (Though) they shall be made to see each other. The guilty one would fain redeem himself from the chastisement of that day by (sacrificing) his children,
12. And his wife and his brother
13. And the nearest of his kinsfolk who gave him shelter,
14. And all those that are in the earth, (wishing) then (that) this might deliver him.
15. By no means! Surely it is a flaming fire
16. Dragging by the head,
17. It shall claim him who turned and fled (from truth),
18. And amasses (wealth) then shuts it up.
19. Surely man is created of a hasty temperament
20. Becomes greatly grieved when evil afflicts him
21. And niggardly when good befalls him
22. Except those who pray,
23. Those who are constant at their prayer
24. And those in whose wealth there is fixed portion.
25. For him who begs and for him who is destitute

26. And those who accept the truth of the Judgment day
27. And those who are fearful of the chastisement of their Lord--
28. Surely the chastisement of their Lord is (a thing) not to be felt secure of ---
29. And those who guard their private parts,
30. Except in the case of their wives or those whom their right hands possess --- for these surely are not to be blamed,
31. But he who seeks to go beyond this, these it is that go beyond the limits ---
32. And those who are faithful to their trusts and their covenant
33. And those who are upright in their testimonies,
34. And those who keep guard on their prayer,
35. Those shall be in gardens, honored.
36. But what is the matter with those who disbelieve that they hasten on around you,
37. On the right hand and on the left, in sundry parties?
38. Does every man of them desire that he should be made to enter the garden of bliss?
39. By no means! Surely We have created them of what they know.
40. But nay! I swear by the Lord of the Easts and the Wests that We are certainly able
41. To bring instead (others) better than them, and We shall not be overcome.
42. Therefore leave them alone to go on with the false discourses and to sport until they come face to face with that day of theirs with which they are threatened;

43. The day on which they shall come forth from their graves in haste, as if they were hastening on to (specific) target,
44. Their eyes cast down; disgrace shall overtake them; that is the day which they were threatened with.

Surah MA'ARIJ came to the Prophet PBUH at the tenth year of the MAKKI period and has two Ruku that comprise of 35 and 9 AAYAAT respectively; it tells about the good traits of true Muslims like Surah MOMINOON (which also descended the same year); at start, it mentions that the Prophet PBUH asks Allah for the calamity to fall upon the disbelievers as had fallen upon those peoples who were destroyed by calamities before, because they have troubled extremely, the Prophet PBUH and all true Muslims with him; Allah tells him to remain patient as Allah would punish all disbelievers most severely; these AAYAAT read, "one demanding, demanded the chastisement which must befall the disbelievers --- there is none to avert it --- from Allah, the Lord of the ways of ascent (the ways that are in the heaven near to earth); to Him ascend the angels and the Spirit (i.e. the most respectable angel Gabriel) in a day the measure of which is fifty thousand years; therefore, endure with a goodly patience"; note about the ways of ascent mentioned here that we have read about these ways at Surah ZAARIYAAT-7 too where Allah has taken oath of them by words, "I swear by the heaven full of ways"; the object of the oath is that as persons have shown different views about occurrence of the Judgment so Allah turns away only that person from believing in it who chooses himself to disbelieve

in it without any care to observe the different aspects of life; Al-Hamdu Lillah; here we find the mention of a day the measure of which is fifty thousand years; this certainly is difficult to comment upon as we know by the Quran that the Day of Judgment would measure 1000 years by our count (see Surah HAJJ-47; Surah SAJDAH-5); however, the mention of 1000 years comes with the phrase that it is by our count at the world but here the mention of fifty thousand years does not have this phrase and the mention of "day" certainly is in the meaning of "period"; note also that it is termed as such day in which ascend the angels and the Spirit, so the most appropriate remark for this certainly is that Allah knows better; Al-Hamdu Lillah; the next couple of AAYAAT tell that the disbelievers think that the day for destruction of earth is much far-away if ever to occur, yet Allah sees it very near as by His count one day at the world equals 1000 years of it and it would be His willful decision when He makes it happen; Al-Hamdu Lillah; AAYAAT ahead tell about the Day of Judgment to AAYAAT-18 when the heaven near to earth would become like molten copper in color and mountains would be as flakes of wool; Surah QARI'AH-4 & 5 also state, "the day on which men shall be as scattered moths and the mountains shall be as loosened wool"; and who used to be a bosom friend to some person would not care about him though he would be shown that friend; in fact, he would wish that he could ransom himself from punishment at the price of his children, and his wife, and his brother and his kin & tribe that gave him shelter; in fact, at the price of all those that are in the earth so that this might deliver him; but this would not happen and the

hell-fire is so hot that it would even heat up his skull; it would claim such persons who had turned away from the Truth and were so much inclined towards the world that they amassed wealth and hoarded it without care for any needy person; the three AAYAAT ahead tell about such person who does not fulfill the commands of Allah and lives on without any patience; these AAYAAT read, "surely man is created of a hasty temperament (so he) becomes greatly grieved when evil (any adversity) afflicts him and niggardly when (anything) good befalls him"; AAYAAT ahead till the last of Ruku tell that this temperament is not of those who are true Muslims; they tell, "except those who read Salah; those who are constant at their Salah (reading them without fail); and those in whose wealth there is fixed portion, for him who begs and for him who is destitute (as they understand that whatever excess amounts they have with them, the needy does have his right in that); and those who accept the truth of the Judgment day (so they care to spend their time remaining totally attentive to Allah); and those who are fearful of the chastisement of their Lord (even with all good deeds for which they ask Allah to accept) --- surely the chastisement of their Lord is (a thing) not to be felt secure of ---; and those who guard their private parts (keeping away from adultery and from any illicit relation); except in the case of their wives or those whom their right hands possess (i.e. their slave-women which were present at those times yet in these current times, Islam strictly disallows to put any woman to slavery and it validates taking from the women wives only - up-to four at one time - if the man is able to provide them all physical security, economic stability and

utmost care as their husband so that is the only manner for him to care for the sexual need) --- for these surely are not to be blamed; but he who seeks to go beyond this, these it is that go beyond the limits (of virtuous living) --- and those who are faithful to their trusts (especially in national affairs, in business transactions and in matrimonial relations with care to the commands of Allah) and their covenant (with Allah that they would accept Him only as their true Lord; see AARAAF-172), and those who are upright in their testimonies (that they testify rightly where needed); and those who keep guard on their Salah (reading all of Salah on time with clean physique & apparels, at a clean place); those shall be in gardens, honored"; Al-Hamdu Lillah; note that the mention of the true believers starts with their care to Salah and ends with the same; this denotes the high esteem that Salah holds in the Islamic teachings as it prevents the true Muslim from all wrongs; Surah ANKABUT-45 states, "surely Salah keeps away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do"; we have seen at places that the Quran guides the true believer to SABR (patience; and its highest manifestation is to hold oneself away from the attraction of the world according to the commands of Allah) and it guides to SALAH which brings him very near to Allah; the beautiful traits of the true believers in Allah that the Quran has presented here and at the beginning of Surah MOMINOON, denote the beauty of SABR and SALAH explicitly; Al-Hamdu Lillah; the second Ruku states about the disbelievers at the world and at the Day of Judgment; it tells that the disbelievers flock around the Prophet PBUH from all sides (when he recites the Quran

so that if it impresses someone to accept Islam, they misguide that person); with their attitude of contradiction to the Quran, they want to enter the pleasant JANNAH; the mankind is born from sperm and they know it, so if they live with care of physique only with their hasty temperament without any attention to the spiritual improvement by accepting the Truth, they would remain rightful to enter the hell-fire only; the last five AAYAAT of the Surah read, "but nay! I swear by the Lord of the Easts and the Wests --- (Allah swears by His Name and the notable thing here is that the sun rises from different places at East at times and sets at different places at West at times, so as He brings days & nights, He would bring other peoples in their place, instead of them, if He wills) --- that We are certainly able to bring instead (of them, others) better than them (so if Allah intended, He would have made all to worship Him but He has given the freewill to the mankind to see how they live at the world), and We shall not be overcome (by any of their tactics); therefore, leave them alone to go on with the false discourses and to sport until they come face to face with that day of theirs with which they are threatened (i.e. the Day of Judgment); the day on which they shall come forth from their graves in haste, as if they were hastening on to (specific) target (i.e. the grounds of HASHR); their eyes cast down; disgrace shall overtake them (as they see clearly that whatever the Prophet PBUH has told them, is taking place); that is the day which they were threatened with"; Al-Hamdu Lillah.

Surah NOOH (Noah)

(Consists of 2 Ruku; MK-9)

1. Surely We sent Noah to his people, saying: Warn your people before there comes upon them a painful chastisement.
2. He said: O my people! Surely I am a plain warner to you:
3. That you should serve Allah and be careful of (your duty to) Him and obey me:
4. He will forgive you some of your faults and grant you a delay to an appointed term; surely the term of Allah when it comes is not postponed; did you but know!
5. He said: O my Lord! surely I have called my people by night and by day!
6. But my call has only made them flee the more:
7. And whenever I have called them that Thou may forgive them, they put their fingers in their ears, cover themselves with their garments, and persist and are puffed up with pride:
8. Then surely I called to them aloud:
9. Then surely I spoke to them in public and I spoke to them in secret:
10. Then I said - Ask forgiveness of your Lord, surely He is the most Forgiving:
11. He will send down upon you the cloud, pouring down abundance of rain:
12. And help you with wealth and sons, and make for you gardens, and make for you, rivers.
13. What is the matter with you that you fear not the greatness of Allah?
14. And indeed He has created you through various grades:

15. Do you not see how Allah has created the seven heavens, one above another,
16. And made the moon therein a light, and made the sun a lamp?
17. And Allah has made you grow out of the earth as a growth:
18. Then He returns you to it, then will He bring you forth a (new) bringing forth:
19. And Allah has made for you the earth a wide expanse,
20. That you may go along therein in wide paths.
21. Noah said: My Lord! surely they have disobeyed me and followed him whose wealth and children have added to him nothing but loss.
22. And they have planned a very great plan.
23. And they say: By no means leave your gods, nor leave WADD, nor SUWA; nor YAGHUTH, and YAUQ and NASR.
24. And indeed they have led astray many, and do not increase the unjust in aught but error.
25. Because of their wrongs they were drowned, then made to enter fire, so they did not find any helpers besides Allah.
26. And Noah said: My Lord! leave not upon the land any dweller from among the disbelievers:
27. For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children)
28. My Lord! forgive me and my parents and him who enters my house believing, and the believing men and the believing women; and do not increase the unjust in aught but destruction!

Surah NOOH narrates the event how the Prophet NOOH-AS tried to make his people live upon the fundamental teachings of Islam and how they rejected that message; it has two Ruku that comprise of twenty and eight AAYAAT respectively; we have seen at the previous Surah that the Prophet Muhammad PBUH asked Allah to punish the disbelievers who were persistent upon their disbelief without listening to any righteous teaching; note that Moses-AS had also asked Allah to punish Pharaoh and his people as Surah YOUNUS-88 tells us, "and Musa said: Our Lord! surely Thou hast given to Pharaoh and his chiefs finery and riches in this world's life, to this end, our Lord, that they lead (people) astray from Thy way - our Lord! destroy their riches and harden their hearts so that they believe not until they see the painful punishment (when to accept the true belief does not benefit)"; here, the Quran presents the call of Noah-AS to Allah against the disbelievers; we all have studied at Surah AARAAF in its second Ruku about Adam & Eve and that is explicit that the worldly life is an examination to the mankind so all persons must keep to the three fundamental teachings of Islam that all the Messengers of Allah have guided to; the five of narratives that the Holy Book Quran presents in sequence at places are of NOAH, HOODH, SALEH, LOT and SHOAIB (SALAM on all the Messengers of Allah) and they all gave the same message that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment) and RISALAT (Allah had sent His

Messengers to the world to provide the Guidance to the right path); note that Al-FATIHA, the opening Surah of the Quran, guides to all these three fundamental teachings of Islam; Al-Hamdu Lillah; in Surah AARAAF and Surah SHUA'RAA, the Quran presents the narratives of these Messengers in this very sequence; these narratives tell clearly that the message that all of these Messengers of Allah gave, has this repeatedly that "I am a faithful messenger unto you so keep your duty to Allah, and obey me"; so all the Messengers did try their best to guide their nations as Allah has asked them; however, their nations did not comply and so Allah destroyed them completely at the world and they certainly would be among the severely punished peoples at AKHIRAT; Al-Hamdu Lillah; Surah AARAAF-64 reads, "But they called him (i.e. Noah) a liar, so We delivered him and those with him in the ark, and We drowned those who rejected Our AAYAAT; surely they were blind people (because they did not see that Noah was plainly speaking the truth)"; Surah HOODH-44 tells that the ark of Noah stopped at the mount JUDI (that faces Ibn-UMAR island at the junction of Syrian and Turkish borders, on the eastern bank of Tigris River); from thence, human beings spread all over the world; certainly, Allah only has the true authority; Al-Hamdu Lillah; the first four AAYAAT of this Surah tell about him that "surely We sent Noah to his people, saying - warn your people before there comes upon them a painful chastisement (in the world); He said: O my people - surely I am a plain warner to you; that you should serve Allah and be careful of (your duty to) Him and obey me; He will forgive you some of your faults and grant you a delay to an

appointed term; surely the term of Allah when it comes is not postponed; did you but know"; there were not even hundred persons in his people who accepted his guidance after his TABLIGH of nine hundred & fifty years to them; Surah HOODH-40 says, "and there believed not with him (i.e. Noah) but a few"; at last, when he saw that they would not believe in TAUHID, AKHIRAT and RISALAT, he called Allah that he has done his best but these people are not ready to accept the Truth; AAYAAT from 5 to 12 read, "he said: O my Lord! surely I have called my people by night and by day (towards the Truth); but my call has only made them flee the more (from it); and whenever I have called them that Thou may forgive them, they put their fingers in their ears (such is their avoidance of the true guidance), cover themselves with their garments (that if fingers turn loose, their garments prevent the word of guidance to come to their ears), and persist (upon disbelief) and are puffed up with pride (that they are at the best manner to live); then surely I called to them aloud; then surely I spoke to them in public and I spoke to them in secret (so I did whatever was possible to guide them righteously); then I said - ask forgiveness of your Lord, surely He is the most Forgiving; He will send down upon you the cloud, pouring down abundance of rain (as for the good rainfall to pour, it is most necessary that all persons even if they are Muslims, ask for forgiveness of their sins); and (He will) help you with wealth and sons, and make for you gardens, and make for you, rivers (so He will provide all ease to you to live at the world even, just by your virtuous attitude)"; Al-Hamdu Lillah; but they did not pay attention and persisted on disbelief; Allah tells them about His blessings till the last of

Ruku, that are to the mankind, "what is the matter with you that you fear not the greatness of Allah? and indeed He has created you through various grades (in different phases from the new-born infant to the old age so the world has persons of all ages at any given time); do you not see how Allah has created the seven heavens, one above another; and made the moon therein a light (NOOR as it shines by reflection to the light of the sun), and made the sun a lamp (SIRAJ as it burns itself to shine brightly)? and Allah has made you grow out of the earth as a growth (as He created Adam from the earth); then He returns you to it (when you die), then will He bring you forth a (new) bringing forth (at the Day of Judgment); and Allah has made for you the earth a wide expanse (with such pathways to tread on) that you may go along therein in wide paths"; Al-Hamdu Lillah; the second Ruku tells that Noah-AS was so disheartened by their persistence on disbelief that he called Allah to punish them in such manner that not a single disbeliever remains alive; his words tell that the disbelievers not only rejected his teachings but followed such persons among them who had riches and number of such children who only led them more upon disbelief; these rich persons had support of their chiefs who devised ways to keep his impression away from the common people; these chiefs asked the people not to leave the worship of their idols particularly those which they had named WADD, SUWA, YAGHUTH, YAUQ, NASR; it is mentioned by some commentators that these were good persons in their ancestors for whom they made statues and then with passage of time, they turned them into idols to worship; these chiefs who were wrong themselves, misguided all people so Noah

asked Allah to increase them in their wrongs so that they become most rightful of the chastisement at the world and at AKHIRAT; so due to their disbelief and disrespect to Noah-AS, all disbelievers were drowned and at AKHIRAT, they are sure to enter the hell-fire; AAYAAT-26 & 27 imply that environment and heredity has its effect on the children born to persons; these AAYAAT state, "And Noah said: My Lord! leave not upon the land any dweller from among the disbelievers - for surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children)"; note about environment & heredity that even if adversity at any of them affects a person, he still may come to accept the Truth as every person has consciousness inside for it, though adversity at both of these needs high reflection at inside in silence to get to the Truth; certainly Allah has provided all men with defense inside to defeat all advances of the Satan; Al-Hamdu Lillah; Noah-AS did have the awareness that there still would remain disbelievers to the Truth at coming times as some survivors of the flood may not be most righteous believers and as the world is the place of examination; his DUA at the last AAYAT expresses this awareness as the last AAYAT tells that Noah made DUA (prayer) to Allah for forgiveness of all of true Muslim persons, though they live at any time and place at the world, and asked Him to increase the wrongs of most unjust among the disbelievers, though they live at any time and place at the world, so that they become most rightful of the chastisement at the world and at AKHIRAT; he prayed to Allah, "My Lord! forgive me and my parents (who believed in the Truth) and him who enters my house believing

(in the Truth), and the believing men and the believing women (who do believe in the Truth anytime anywhere); and do not increase the unjust in aught but destruction (at the world and at AKHIRAT)"; Al-Hamdu Lillah.

Surah JINN

(Consists of 2 Ruku; MK-4)

1. Say: It has been revealed to me that a party of the jinn listened, and they said: Surely we have heard a wonderful Quran,
2. Guiding to the right path, so we believe in it, and we will not set up any one with our Lord:
3. And that He- exalted be the majesty of our Lord- has not taken a consort, nor a son:
4. And that the foolish amongst us used to forge extravagant things against Allah:
5. And that we thought that men and jinn will not utter a lie against Allah:
6. And that persons from among men used to seek refuge with persons from among jinn, so they increased them in wrongdoing:
7. And that they thought as you think, that Allah would not raise anyone:
8. And that we sought to reach heaven, but we found it filled with strong guards and flaming bodies.
9. And that we used to sit in some of the sitting-places thereof to steal a hearing, but he who would (try to) listen now would find a flame lying in wait for him:

10. And that we know not whether evil is meant for those who are on earth or whether their Lord means to bring them good:

11. And that some of us are good and others of us are below that: we are sects following different ways:

12. And that we know that we cannot escape Allah in the earth, nor can we escape Him by flight:

13. And that when we heard the guidance, we believed in it; so whoever believes in his Lord, he should neither fear loss nor being overtaken (by disgrace):

14. And that some of us are those who submit, and some of us are the deviators; so whoever submits, these aim at the right way:

15. And as to the deviators, they are fuel of hell:

16. And that if they should keep to the (right) way, We would certainly give them to drink of abundant water,

17. So that We might try them with respect to it; and whoever turns aside from the reminder of his Lord, He will make him enter into an afflicting chastisement:

18. And that the mosques are Allah's, therefore call not upon any one with Allah:

19. And that when the servant of Allah stood up calling upon Him, they well-nigh crowded him (to death).

20. Say: I only call upon my Lord, and I do not associate any one with Him.

21. Say: I do not control for you evil or good.

22. Say: Surely no one can protect me against Allah, nor can I find besides Him any place of refuge:

23. (It is) only a delivering (of the Message) from Allah and His messages; and whoever disobeys Allah and His Apostle surely he shall have the fire of hell to abide therein forever.

24. Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number.

25. Say: I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term:

26. The Knower of the unseen! so He does not reveal His secrets to any;

27. Except to him whom He chooses as an apostle; for surely He makes a guard to march before him and after him,

28. So that He may record that they have truly delivered the messages of their Lord, and He encompasses what is with them and He records the number of all things.

Surah Jinn is one of the earliest Surah to descend on the Prophet PBUH and it narrates the event when some of Jinn, the creation whom Allah has created by the flame of fire, heard the Holy Book Quran from the Prophet PBUH; Al-Hamdu Lillah; it has two Ruku that has 19 and 9 AAYAAT respectively; note that with men, they also are MUKALLAF i.e. they also have to account for their belief and deeds at AKHIRAT due to the freewill that Allah has provided to them; I, MSD, would take their description from the note that I wrote at the fourth Ruku of BAQARAH; note that Allah created the JINN from the fire mainly as He created the Man from the mud mainly; they are among the

three of creation that possess the awareness of the self; these three are Angels, Jinn and the Man and Allah has given the last two among them the free-will to apply in practice to gain the pleasure of Allah by that; Al-Hamdu Lillah; there are good and bad in them just like human beings and they possess the physical strength much more than human beings; they have the power to keep hidden from people even when they are among them and they can see the people being hidden and the Holy Prophet Muhammad PBUH, the last Messenger of Allah, used to ask Allah to guard him from all evil whenever he went to the toilet; Jinn do not attack men even when they are much stronger as angels are guarding the people by the command of Allah who are more powerful even in the physical strength than Jinn and moreover, men are given much more spiritual power than Jinn indeed; sometimes, the guard is put away for someone and at such occasions if the spiritual power of the person concerned fails to meet the challenge, some Satan i.e. troublesome Jinn does get some chance to make mischief for him and sometimes even to get hold of him; any person from the mankind, when he tries to attack Jinn, puts to use the spiritual power and apply special words and specific terms known to cause effect on them repetitively so that they may come under their control though the attack from the mankind to them and even the attack from their side on the mankind, both are totally against Islam; Solomon, Salam on him, was allowed as an exception to enslave Jinn and make them work for him; this must not be cited for attacking them as the Hadith clarifies that to control them is not allowed; like the event of creation of the Man, Surah NAML states clearly too that the spiritual power is much more a

blessing than the physical power indeed (see its AAYAAT 39 & 40); Al-Hamdu Lillah; ----- the term JINN comes from combination of letters in Arabic that are used basically for something hidden; note that the Jinn used to visit places at heaven where angels conversed with each other (and those angels even gained awareness of the Quran from each other while they did present some information there about future events too); Jinn used to make additions to it by their own and told that to some of men to whom they were in contact with; but when the Prophet PBUH came at Arabia as the last Messenger of Allah and the Quran started descending on him, their access to their sitting places were denied to them even more, for which they already had difficulty to reach, as Allah tightened the security at the heaven and the flaming bodies (named generally as shooting stars) increased much more in quantity at the heaven (see also the note at the second Ruku of Surah HIJR); at that time, they guessed correctly that something of high significance has happened that intervenes between them and the info that they used to get from heaven from the conversation of angels; so they travelled to the easts of the earth and its wests seeking to investigate what hindered them from it and one group of them set out towards the area of TIHAMA; at last with years of search for the event that was of the most high significance, they came upon Allah's Messenger PBUH while he was at NAKHLAH praying the Salah of FAJR; when they heard the Qur'an, they paid attention to it and said to each other that this is what came up between us and the news from heaven; they accepted the fundamental teachings of Islam and then returned to their people; Surah AHQAAF-29,

30 & 31 also tell about this event and afterwards Jinn used to come to the Prophet PBUH to attain the knowledge of the fundamental teachings of Islam better; Allah asks the Prophet PBUH to narrate this event and the Quran reports the whole of it here at Surah Jinn from AAYAT-1 to 14 (except the last part of that AAYAT) and then from the last of AAYAT-14 to 19, it reports the words of Allah; this shift in speech is the manner of the Quran and though it asks to keep alert at its recitation to understand it, it provides beauty to it; keeping to this detail, it is not difficult to get meanings to these AAYAAT that comprise the first Ruku of the Surah; Al-Hamdu Lillah; the first 14 AAYAAT of the Ruku narrate, "say (O Prophet PBUH)- it has been revealed to me that a party of the jinn listened, and they said- surely we have heard a wonderful Quran- guiding to the right path, so we believe in it, and we will not set up any one with our Lord- and that He- exalted be the majesty of our Lord- has not taken a consort, nor a son- and that the foolish amongst us (due to misguidance of Iblis, the major Satan) used to forge extravagant things against Allah- and that we thought that men and jinn will not utter a lie against Allah (and now with the advent of the last Prophet PBUH, they would believe that He has all authority and the Day of Judgment is sure to come)- and that persons from among men used to seek refuge with persons from among jinn (as when the disbelievers rested at jungles and deserts, they used to take refuge of Jinn for safety), so they increased them (i.e. the Jinn) in wrongdoing (due to the unplaced pride of Jinn)- and that they (the disbelievers among the mankind) thought as you think, that Allah would not raise anyone (after death)- and

that we sought to reach heaven, but we found it filled with strong guards and flaming bodies- and that we used to sit in some of the sitting-places thereof to steal a hearing, but he who would (try to) listen now would find a flame lying in wait for him; and that we know not whether evil is meant for those who are on earth or whether their Lord means to bring them good (because when He has sent His Messenger now to all peoples of the world after nearly six hundred years of Jesus Christ-AS, His Messenger before him, He would end all the world now if they disbelieve him or He would guide the most high number of peoples at the world to the right path through him; note that nearly the same period lies between the death of Adam-AS to the birth of Noah-AS; note also that nearly the same period lies between Abraham-AS to Moses-AS)- and that some of us are good and others of us are below that- we are sects following different ways- and that we know that we cannot escape Allah in the earth, nor can we escape Him by flight- and that when we heard the guidance, we believed in it; so whoever believes in his Lord, he should neither fear loss (at the world) nor being overtaken (by disgrace at AKHIRAT)- and that some of us are those who submit, and some of us are the deviators; (note that from here ahead, is the speech of Allah)- 'so whoever submits, these aim at the right way'-"; Al-Hamdu Lillah; note that AAYAT-18 & 19 tells that whoever worships Allah, the true Lord, he needs to see that his attention remains totally towards Him at all times and at all places; and that the Prophet PBUH cared to remain attentive to Allah only even when the disbelievers tried to divert his attention by flocking towards him; Al-Hamdu Lillah; at the last Ruku,

Allah asks the Prophet PBUH to express his true belief and it guides to all three fundamental teachings of Islam so Allah has told about His absolute authority at this Ruku; Al-Hamdu Lillah; from AAYAT-20 to the first part of AAYAT-23, the Ruku states the expression of the Prophet PBUH which Allah has asked him; they read, "say- I only call upon my Lord, and I do not associate any one with Him; say- I do not control for you evil or good (that Allah would decide by the position of your belief and deeds); say- surely no one can protect me against Allah, nor can I find besides Him any place of refuge (if I do not fulfill His command to deliver His Message that is my obligation); (it is) only a delivering (of the significant Message in the Quran that asks to call towards the Truth) from Allah and (all of) His messages (in the Quran)"; Al-Hamdu Lillah; from the last part of AAYAT-23 to the last of Ruku, Allah tells about His authority whereas at AAYAT-25, He has commanded the Prophet PBUH to answer all persons who ask about AKHIRAT i.e. the Day of Judgment, that he does not have any awareness about the time of its occurrence; these AAYAAT read, "and whoever disobeys Allah and His Apostle surely he shall have the fire of hell to abide therein forever; until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number (as they think that the disbelievers among their chiefs have more persons as followers than Muslims); say- I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a (distant) term (Who is) the Knower of the unseen! so He does not reveal His secrets to any except to him whom He chooses as an apostle (as to him, He provides

the awareness of the right path by His will through His angels); for surely He makes (an angel) a guard to march before him and (an angel) a guard after him (to see that His Message remains safe from any intervention of any satanic person from among the Jinn and from among the mankind) so that He may record that they (i.e. apostles) have truly delivered the messages of their Lord, and He encompasses what is with them (i.e. with His angels so actually He safeguards all His messages to the mankind) and He records the number of all things (so whatever teachings in the Quran that Allah has sent to the mankind, they have received it in total in actual manner so the Day of Judgment is certain to take place)"; note that the term used at the last AAYAT to express "so that He may record that they (i.e. apostles) have truly delivered the messages of their Lord" is LEYA'LAMA which means "so that He may know" but when Allah uses such term for Him that denotes acquired knowledge, it is to record some evidence on issues of the mankind as He is ALEEM (Who only has all the true knowledge of all things for certain); certainly, He only has the true authority; Al-Hamdu Lillah.

Surah MUZZAMMIL

(Consists of 2 Ruku; MK-2)

1. O you who have wrapped up in your garments!
2. Arise to pray in the night except a little,
3. Half of it, or lessen it a little,
4. Or add to it, and recite the Quran as it ought to be recited.

5. Surely We will descend upon you a weighty Word.
6. Surely the rising by night is the firmest manner to take and (it is) most suitable for speech.
7. Surely you have in the day time a long occupation.
8. And remember the name of your Lord and devote yourself to Him with (exclusive) devotion.
9. The Lord of the East and the West-- there is no god but He-- therefore take Him Protector.
10. And bear patiently what they say and avoid them with a becoming avoidance.
11. And leave Me and the rejecters, those that have plenty, and respite them a little.
12. Surely with Us are heavy fetters and a flaming fire,
13. And food that chokes and a painful punishment,
14. On the day when the earth and the mountains shall quake and the mountains shall become (as) heaps of sand let loose.
15. Surely We have sent to you an Apostle, a witness against you, as We sent an apostle to Pharaoh.
16. But Pharaoh disobeyed the apostle, so We laid on him a violent hold.
17. How, then, will you guard yourselves if you disbelieve, on the day which shall make children grey-headed?
18. The heaven shall rend asunder thereby; His promise certainly comes to fulfillment.
19. Surely this is a reminder then let him who wills, take the way to his Lord.
20. Surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and Allah measures the night and the day. He knows that

you are not able to do it, so He has turned to you (mercifully), therefore read what is easy of the Quran. He knows that there must be among you sick, and others who travel in the land seeking of the bounty of Allah, and others who fight in Allah's way, therefore read as much of it as is easy (to you), and keep up prayer and pay the poor-rate and offer to Allah a goodly gift, and whatever of good you send on beforehand for yourselves, you will find it with Allah; that is best and greatest in reward; and ask forgiveness of Allah; surely Allah is Forgiving, Merciful.

Surah MUZZAMMIL is one of the earliest Surah to descend on the Prophet PBUH and it has two Ruku that comprise of 19 AAYAAT and 1 AAYAT respectively; the first Ruku provides the same beautiful message that the Quran has presented at other places too; it tells the Prophet PBUH to read Salah at nights (as Salah in general, was not obligatory at that time when these initial AAYAAT of Surah MUZZAMMIL descended) and show the attitude of SABR i.e. have patience, to such disbelievers who troubled him in different ways; note that this Surah descended at the beginning of the second year whence Allah had asked him to spread His Message to all peoples of the world; when the person reading Salah is fully attentive to Allah reciting the Quran by TAJWID (the most beautiful manner in which the Quran is read with care to say its words correctly, to adhere to it) in the silence of the night with total calmness, it certainly impresses him more by its goodness; so AAYAT-6 directs that "surely the rising by night is the firmest manner to take and it is most

suitable for speech"; Al-Hamdu Lillah; in the first five AAYAT, Allah tells the Prophet PBUH by addressing him by the name of MUZZAMMIL (i.e. "who has wrapped up in his garments") that he shall read Salah at the night as much as possible for him; it maybe for half of the night or less than that (i.e. one-fourth of it) or more than that (i.e. three-fourth of it); note that Allah called him MUZZAMMIL to denote His care to him and MUDDATHTHIR which has nearly the same meaning (i.e. "who has wrapped up in his cloak") at the next Surah; this address was because he habitually used to envelop himself in his cloak in his early forties, where he felt somewhat troubled, and this address by Allah to him was to soothe him; Al-Hamdu Lillah; AAYAAT ask him to recite the Quran by the most beautiful manner to adhere to it as Allah will put the heavy liability upon him soon to spread all the message of the Quran to all peoples of the world; Al-Hamdu Lillah; AAYAAT ahead ask to read Salah by arising by night as when the person reading Salah is fully attentive to Allah reciting the Quran by TAJWID in the silence of night with total calmness, it makes the person more intent to obey Allah at the day-time too in the ordinary business of life; Al-Hamdu Lillah; they state that the Prophet PBUH does have much works at the day-time (that relate mostly to TABLIGH) so it is much better that he reads Salah at nights; he shall recite-on the name of Allah to remain most attentive to Him as his total attention needs to remain towards Allah without caring for wealth or status at the life of the world; Al-Hamdu Lillah; Allah is the Lord of the East from where the sun rises and the West to where the sun sets so days and nights all come by His will and both need submission in them

of the mankind (and of the Jinn) to Him; Al-Hamdu Lillah; the Prophet PBUH shall bear their disrespect with patience and keep away from them except where necessary to provide TABLIGH to them of the fundamental teachings of Islam and its necessary explanation; the Prophet PBUH is fully aware that Allah would punish such disbelievers who live by plenty of wealth at the world and with that, by disrespect of the Prophet PBUH, in the most severe manner at the hell-fire; they would be heavily chained there and they would be near to such flaming fire that would burn their skins; they would have such food at hunger that would make them choke and there would be other of His severe punishments too to all of them certainly; it would take place when that day has taken place where the earth and especially mountains on it shall quake as the earth becomes plain and mountains become loose heaps of sand; the last four AAYAAT of the Ruku read, "surely We have sent to you an Apostle (i.e. Muhammad PBUH, the last Messenger of Allah), a witness against you (at the Day of Judgment i.e. against whoever disrespects him after getting the message of Allah), as We sent an apostle (who was very like Muhammad PBUH) to Pharaoh (that apostle was Moses-AS, who mainly had asked Pharaoh to accept the fundamental teachings of Islam - note that his brother Aaron-AS too was the Messenger of Allah); but Pharaoh disobeyed the apostle, so We laid on him a violent hold (by drowning him in waters); how, then, will you guard yourselves if you disbelieve (when even Pharaoh was unable to escape from Allah's punishment) on the day (the last day of the world) which shall make children grey-headed (because of its severity)? the heaven shall rend asunder thereby; His

promise (to end the world to lead to the Judgment) certainly comes to fulfillment; surely this is a reminder (to the oath everyone has taken to believe in Allah as the true Lord) then let him who wills, take the way to his Lord"; Al-Hamdu Lillah; the next Ruku consists of one AAYAT only which has two parts whereas the first part goes to- "so He has turned to you (mercifully), therefore read what is easy of the Quran" (which descended at MK-3 after more than a year of the first Ruku); this part asked the Prophet PBUH and Sahaba, who used to read Salah at night sometimes even for nearly two-third of it that caused hardship to them, to read it setting the quantity of the Quran (whatever of it has descended substantially at that time) which they might recite conveniently at nights; so they do not have to consider the quantity of the night but rather the quantity of the Quran that they could read at the Salah of nights; note that there was no reliable manner to get the most practicable awareness of time at those times; Allah only understands the perfect time for all parts, the night, and even the day, may divide into; Al-Hamdu Lillah; this part of the AAYAT states, "surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and Allah measures the night and the day; He knows that you are not able to do it, so He has turned to you (mercifully), therefore read what is easy of the Quran"; Al-Hamdu Lillah; the next part of the AAYAT reads, "He knows that there must be among you sick, and others who travel in the land seeking of the bounty of Allah, and others who fight in Allah's way, therefore read as much of it as is easy (to

you), and keep up prayer and pay the poor-rate and offer to Allah a goodly gift (i.e. make other of SADAQAH too from whatever Allah has given to you), and whatever of good you send on beforehand for yourselves, you will find it with Allah; that is best and greatest in reward; and ask forgiveness of Allah; surely Allah is Forgiving, Merciful"; note that in those days, sickness was more troublesome than now as even those physical adversities that are taken as ordinary today, were most trying then as none of modern medicines were available to invoke the immune system of the body for early healing; however men were generally stronger than today whereas the true belief in Allah always cares for the fast healing to physique besides the spiritual healing; Al-Hamdu Lillah; also travelling to far-away (and even nearby) lands caused much distress then, whereas JEHAD also asked for hardship; note that it is detectable by the mention of JEHAD at this part (by words "and others who fight in Allah's way") that it descended much later than the first part because Allah ruled to take-up JEHAD as obligatory at Madinah; note also that at this part of AAYAT, Allah asks ahead to "keep up prayer (Salah) and pay the poor-rate (ZAKAH)" and both of these became obligatory at Madinah; so the most notable thing is that though this part also came at Makkah yet it was the last period of it when Allah had commanded for Salah; it had happened couple of years before his migration to Madinah when in the company of Gabriel-AS, he had gone from Makkah to the place of the mosque at Jerusalem at night (i.e. ISRA) and then from there, he went to heavens with him (i.e. MIRAJ) in the same night; Ahadith have given much detail to MIRAJ and that was the time when Allah asked Muhammad

PBUH to command the Muslims to read five SALAH daily (and it came to routine for Muslims at Madinah as obligatory; also ZAKAH became obligatory at Madinah); Al-Hamdu Lillah; though ISRA was physical in nature (i.e. travel to Jerusalem) and it happened with most surprising velocity in terms of those times (as then it was at the distance of about a month from Makkah to it) yet the ascension to heavens (MIRAJ) from there, seems as the most amazing spiritual issue (but it certainly is real event) that is not easy to comment upon (see also the note at the first Ruku of Surah BANI-ISRAEL); Al-Hamdu Lillah; at the last of the Surah after mentioning of many virtuous deeds, Allah tells all true Muslims that He would not make any of their good deeds go to waste but they would find best of rewards for them at AKHIRAT; but they must go on asking Allah for forgiveness to their follies as the man does them even without any awareness of such follies; it reads, "and offer to Allah a goodly gift, and whatever of good you send on beforehand for yourselves, you will find it with Allah; that is best and greatest in reward; and ask forgiveness of Allah; surely Allah is Forgiving, Merciful"; Al-Hamdu Lillah.

Surah MUDDATHHIR

(Consists of 2 Ruku; MK-2)

1. O you who are clothed!
2. Arise and warn,
3. And your Lord, do magnify,
4. And your garments, do purify,
5. And uncleanness, do shun,

6. And bestow not favors that you may receive again with increase,
7. And for the sake of your Lord, be patient.
8. For when the trumpet is sounded,
9. That, at that time, shall be difficult day,
10. For the disbelievers, anything but easy.
11. Leave Me and him whom I created alone,
12. And give him vast riches,
13. And sons dwelling in his presence,
14. And I adjusted affairs for him adjustably;
15. And yet he desires that I should add more!
16. By no means! surely he offers opposition to Our AAYAAT.
17. I will make a distressing punishment overtake him.
18. Surely he reflected and guessed,
19. But may he be cursed how he planned;
20. Again, may he be cursed how he planned;
21. Then he looked,
22. Then he frowned and scowled,
23. Then he turned back and was big with pride,
24. Then he said: This is naught but enchantment, narrated (from others);
25. This is naught but the word of a mortal.
26. I will cast him into SAQAR (hell-fire).
27. And what will make you realize what SAQAR is?
28. It leaves naught nor does it spare aught.
29. It scorches the mortal.
30. Over it are nineteen.
31. And We have not made the wardens of the fire others than angels, and We have not made their number but as a trial for those who disbelieve, that those who have been

given the book may be certain and those who believe may increase in faith, and those who have been given the book and the believers may not doubt, and that those in whose hearts is a disease and the disbelievers may say: What does Allah mean by this example? Thus does Allah make err whom He wills, and He guides whom He wills, and none knows the hosts of your Lord but He Himself; and this is naught but a reminder to the mortals.

32. Nay; I swear by the moon,

33. And the night when it departs,

34. And the daybreak when it shines;

35. Surely it (the punishment of hell) is one of the gravest (misfortunes),

36. A warning to mortals,

37. To him among you who wishes to go forward or remain behind.

38. Every soul is held in pledge for what it earns,

39. Except the people of the right hand,

40. In gardens, they shall ask each other

41. About the guilty:

42. What has brought you into hell?

43. They shall say: We were not of those who prayed;

44. And we used not to feed the poor;

45. And we used to enter into vain discourse with those who entered into vain discourses.

46. And we used to call the day of Judgment a lie;

47. Till death overtook us.

48. So the intercession of intercessors shall not avail them.

49. What is then the matter with them, that they turn away from the admonition

50. As if they were asses taking fright
51. That had fled from a lion?
52. Nay; every one of them desires that he may be given
pages spread out;
53. Nay! but they do not fear the hereafter.
54. Nay! it is surely an admonition.
55. So whoever pleases may mind it.
56. And they will not mind unless Allah please. He is to be
feared and He it is Who forgives.

Like Surah MUZZAMMIL, this also is one of the earliest Surah to descend on the Prophet PBUH and its initial AAYAAT descended even before MUZZAMMIL; it descended on the Prophet PBUH the same year i.e. MK-2 and it has two Ruku that comprise of 31 AAYAAT and 25 AAYAT respectively; except for AAYAT-31, it comprises of brief AAYAAT that give it volume; its first seven AAYAAT descended when he was returning from the cave AL-HIRA and he saw Gabriel clearly in his beautiful angelic form who had filled the horizon at front extensively; the second time when he saw him was at the occasion of his ascension to heavens (MIRAJ) just a couple of years before HIJRAH (his migration from Makkah to Madinah); Surah BANI-ISRAEL (also named as Surah ISRA) records this incident at its beginning, which descended at 6th to 10th year of the period of his stay at Makkah (though it relates his travel from Makkah to Jerusalem only i.e. ISRA); Surah NAJM also mentions MIRAJ in most clear terms (that relates his travel ahead that is his ascension to heavens); Allah gives the

same message at the seven AAYAAT that are its beginning which He has also given at MUZZAMMIL to him; they read, "O you who are clothed; arise and warn (the disbelievers); and do magnify your Lord (by Salah at nights and SABR at TABLIGH); and your garments, do purify (so remain clean physically, as always, by care to garments and to the physique); and uncleanness, do shun (so remain clean spiritually, as always, by avoidance of all wrongs); and bestow not favors that you may receive again with increase (so provide TABLIGH of Islam for Allah without asking any person for any returns, except asking for returns on it from Allah); and be patient for the sake of your Lord (on the disrespectful attitude of the disbelievers, without any care to assets or/and status at the world)"; Al-Hamdu Lillah; note that Allah asks him to arise and warn the disbelievers at this Surah so they become attentive to Allah (and he shall have patience at their disrespectful attitude) whereas at MUZZAMMIL, Allah asks him to arise for Salah at nights so that he remains most attentive to Allah as he always is; Al-Hamdu Lillah; note also that the Muslims who had believed in the fundamental teachings of Islam, were few at that time so Allah asked him to warn all disbelieving persons by the Quran and did not tell him to provide good tidings emphatically; so like MUZZAMMIL, this Surah also mentions emphatically the torments at the hell-fire, and even at the world, on disbelief of the fundamental teachings of Islam; Al-Hamdu Lillah; AAYAAT-8, 9 & 10 tell about the Day of Judgment, "for when the trumpet is sounded (for the second time); that, at that time, shall be difficult day (of Judgment), for the disbelievers, anything but easy"; however, AAYAAT-39 & 40

of this Surah mention the good persons too who would be at total peace at JANNAH; Al-Hamdu Lillah; AAYAAT ahead from 11 to 26 relate to such persons whom Allah provides plenty of assets, status and much convenience at the world yet instead of being grateful to Allah, they reject His message and oppose it feverishly so that others too do not accept it; note that these AAYAAT particularly relate to one of chiefs at Makkah i.e. WALEED Ibn MUGHAIRA whom the Quran has mentioned as one of the most negative characters at Surah NOON (i.e. AL-QALAM) too; he had asked the Prophet PBUH to strike an agreement which curbs his TABLIGH of Islam, between him and the chiefs of Makkah, according to their liking; there, AAYAAT 10 to 14 state, "and yield not to any mean swearer; defamer, going about with slander; forbidding of good, outstepping the limits, sinful, ignoble; besides all that, base-born (i.e. born out of wedlock); because he possesses wealth and sons; when Our AAYAAT are recited to him, he says- stories of those of yore; We will brand him on the nose (which means that Allah will put some defaming mark on his nose at AKHIRAT)"; three of his many sons accepted Islam and one of them by the blessing of Allah, was named the sword of Allah by the Prophet PBUH and history knows that noble warrior by the name of Khalid-RA, who proved one of the most amazing commanders of Muslims at all of battlefields; it is most interesting to note that with adverse heredity and living much at environment that was challenging to Islamic teachings, he yet was able by the blessing of Allah, to accept Islam and achieve high status of spiritual purity; Al-Hamdu Lillah; AAYAAT here relate about WALEED's assets, status and high number of sons

(that also were considered among valuables at those times) at the world and about his disbelief by depiction of his manner to reject the Truth at one of gatherings of chiefs at Makkah; Allah tells here that He has given life to him as to all His creation and if he intends to challenge Allah, he has to come alone to do it; Allah provided him such huge wealth and so many sons from whom, some are always near to him to defend him; and provided such convenience to him (that led to chiefdom at Makkah) that he may put his resources to use easily but he still intends for more, and he would certainly not receive anymore because he has opposed AAYAAT of the Quran; Allah would make his affairs such trying to him that he would live at the world in distress now; note that it happened that he incurred extreme losses after these AAYAAT descended, that decreased his wealth notably; Al-Hamdu Lillah; AAYAAT ahead in these AAYAAT depict how he reacted to the Islamic teachings and what will be the outcome of this reaction; they state "surely he reflected and guessed; but may he be cursed how he planned; again, may he be cursed how he planned; then he looked; then he frowned and scowled; then he turned back and was big with pride; then he said- this is naught but enchantment (i.e. magic derived from of old) narrated (from others); this is naught but the word of a mortal-; I will cast him into SAQAR (hell-fire)"; so the end-result is that Allah will put him into SAQAR (one of places at JAHANNUM i.e. the hell-fire) at AKHIRAT where he would remain at highest of physical agony; Al-Hamdu Lillah; note that he was asked how he takes the Quran at a gathering of chiefs at Makkah and the text here depicts how he reacted to this question when everybody

knew that the Prophet PBUH was AMIN (most trustworthy) among them; they knew that the Prophet PBUH did not ever write poetry as he could not read or write anything and moreover, they also knew that nobody would take it right if they call him a soothsayer or a mad person (see Surah TOOR-29, 30, 31); so after making faces and taking attitude which may show that he is considering the question with all his thought, he said about the Quran that it is naught else than magic derived from of old and it is speech of his own i.e. Muhammad (PBUH) speaks it by his own; may Allah put all His curse on all such fibbers; Al-Hamdu Lillah; note that the Holy Book Quran has directed clearly the Prophet PBUH at few places to the right attitude where he was mistaken as it actually is the Word of Allah that descended on the Prophet PBUH for somewhat 22 years (from 610 AD ending at 632 AD); Al-Hamdu Lillah; the five AAYAAT ahead that are the last AAYAAT in the Ruku, tell about SAQAR and the nineteen guards upon it; they also tell that the Quran is for the guidance of the mankind yet who disrespects the Quran, it does make such persons go more into their wrongs till they fall into the hell-fire; may Allah save all good persons from disrespecting the Quran in any manner but guide them to the right path through its beautiful teachings; Al-Hamdu Lillah; These AAYAAT read, "and what will make you realize what SAQAR is? it leaves naught nor does it spare aught; it scorches the mortal; over it (i.e. over SAQAR, the place at the hell-fire) are nineteen (angels as guard); and We have not made the wardens of the fire others than angels, and We have not made their number (i.e. nineteen) but as a trial for those who disbelieve, that those who have been given the

book may be certain (as those who are inclined towards scholarly pursuits among them, are certainly aware that Allah takes such works from a number of angels having extreme strength and keeps check on them) and those who believe (i.e. the true Muslims) may increase in faith, and those who have been given the book and the believers may not doubt, and that those in whose hearts is a disease (i.e. hypocrites) and the disbelievers may say - what does Allah mean by this example? thus does Allah make (those persons) err whom He wills, and He guides (those persons) whom He wills, and none knows the hosts (i.e. the total number of angels) of your Lord but He Himself; and this (mention of nineteen of them at SAQAR) is naught but a reminder to the mortals"; Al-Hamdu Lillah; note that some of disbelievers mocked this mention of nineteen wardens at SAQAR that they would handle them by force if they are only nineteen, to which Allah tells them that these wardens are angels who are extremely strong against whom their force, even if collective, is nothing; note also that some of commentators on the Quran, have mentioned that the appointment of nineteen angels at SAQAR is due to the fact that there would be nineteen types of punishments there to the wrong-doers, each under the supervision of one of these angels; however, some persons have taken this as code in the Quran that tells some facts about MUQATTA'AAT (that means the 14 of disjointed letters that are among the Arabic alphabet, that come at the commencement of 29 SURAH in specific combinations and the meanings of these are not evident but they are not necessary to know in understanding of the Quran); the detail for this is not feasible here but I, MSD, have written about

it in some detail at one of my writings "Expressions of the Quran" that is available at the net; Al-Hamdu Lillah; at the next Ruku, Allah takes oath of the Moon (as it changes from crescent to full when its light manifests things even at night) and of the departing night (as stars vanish from view at that moment and light dawns to manifest things) and the daybreak as light manifests well; this tells that though the disbelievers do not see that the Day of Judgment is sure to take place yet with time, this would go on becoming clear (especially at their deaths) until it would get them; they need to see that the extreme punishment of the hell-fire, of which they are warned, is the extreme physical torment that they would certainly get; everyone needs to see in his/her own best interest if he/she would take the right path or if he/she would keep away from it; Al-Hamdu Lillah; AAYAAT ahead tell about the question from residents of JANNAAT to residents of hell-fire asking the reason due to which they had entered it; these AAYAAT state, "every soul is held (at the hell-fire) in pledge for what it earns; except the people of the right hand in gardens (i.e. the dwellers of JANNAAT); they shall ask each other about the guilty (who had lived upon wrongs at the world) what has brought you into hell?; they shall say- We were not of those who prayed (i.e. they did not remember Allah in any manner at the life at the world) and we used not to feed the poor (i.e. they did not care for the needy among their fellow-beings though they had the resources for it); and we used to enter into vain discourse with those who entered into vain discourses (i.e. they challenged the Truth by vague arguments and kept away from it and wasted their precious time in useless pursuits at the

world); and we used to call the day of Judgment a lie till death overtook us (i.e. they did come to know that the Judgment would certainly take place but it came to them too late when they were at their death-beds); so the intercession of intercessors (at the Day of Judgment) shall not avail them"; note that Allah has allowed even the satanic persons to work against the Truth in whatever manner they intend and has granted them the ability to mislead others by putting evil thoughts inside; He intends to take the examination of all persons (His Messengers included) and so He has given the satanic persons necessary liberty to do their evil work yet it does have its limit that He certainly decides perfectly well; Al-Hamdu Lillah; these satanic persons are unable to force anything to anyone but they do try to make the wrongs look beautiful and take-up arguments that seem to have some validity yet they are based on play of words; they try to promote the wrong concept that takes something from the right concept, and conceal some other from it to make their point; as the spirit of the Man does not conform to any wrongs so they try to deceive all they address by their manner of speech; may Allah save all the true Muslims from all satanic concepts; Al-Hamdu Lillah; the last eight AAYAAT, though brief, sum up the message of the Surah wonderfully as they read, "what is then the matter with them, that they turn away from the admonition (of the Quran after hearing of the severe punishment on disbelief); as if they were (wild) asses taking fright that had fled from a (chasing) lion? nay; every one of them desires that he may be given pages spread out (as Muhammad PBUH is receiving AAYAAT); nay; but they do not fear the hereafter (so how

do they ask for such esteemed status without having any worth to it); nay; it is surely an admonition (to all though he only is receiving it who is the worthiest to it among them); so whoever pleases may mind it (to save himself from the physical agony of the hell-fire); and they will not mind unless Allah pleases; He is to be feared (the word at the AAYAT is TAQWA so all righteous persons must have TAQWA inside) and He it is Who forgives (so all righteous persons would only save themselves from all major sins by remaining most attentive to Him, the true Lord)"; Al-Hamdu Lillah; note about TAQWA that all persons need to remember the event that relates to Adam-AS that when Allah sent him to the world, He told him that those among his descendants would get the JANNAH, their actual dwelling place, who keep to righteousness in their belief and deeds; but those who disbelieve the true guidance, they would be put into the hell-fire; so the Quran asks all persons to have TAQWA to Allah that is the attitude of the heart which means that all must fear Allah that they do not get His displeasure by their sins becoming so sinful that they lose the chance to regain JANNAH and with that, they also must have such hope to Him that He would keep them safe from the Satan at all times and at all places; if he/she does not live as the righteous believer in the Truth (the fundamental teachings of Islam) with virtuous deeds, he/she would lose the opportunity to show his/her worth for JANNAH and would be put into the hell-fire as Allah would certainly fulfill His word; note that the last of Surah MUZZAMMIL also asks all Muslims to habitually ask forgiveness of Allah; certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah QIYAMAT

(Consists of 2 Ruku; MK-4)

1. Nay! I swear by the day of resurrection.
2. Nay! I swear by the self-accusing soul.
3. Does man think that We shall not gather his bones?
4. Yea! We are able to make complete his very fingertips
5. Nay! man desires to give the lie to what is before him.
6. He asks: When is the day of resurrection?
7. So when the sight becomes dazed,
8. And the moon becomes dark,
9. And the sun and the moon are brought together,
10. Man shall say on that day: Whither to fly to?
11. By no means! there shall be no place of refuge!
12. With your Lord alone shall on that day be the place of rest.
13. Man shall on that day be informed of what he sent before and (what he) put off.
14. Rather! man is evidence against himself,
15. Though he puts forth his excuses.
16. Do not move your tongue with it to make haste with it,
17. Surely on Us is the collecting of it and the reciting of it.
18. Therefore when We have recited it, follow its recitation.
19. Again on Us is the explaining of it.
20. Nay! But you love the present life,
21. And neglect the hereafter.
22. (Some) faces on that day shall be bright,
23. Looking to their Lord.
24. And (other) faces on that day shall be gloomy,

25. Knowing that there will be made to befall them some great calamity.
26. Nay! When it comes up to the throat,
27. And it is said: Who will be a magician?
28. And he is sure that it is the (hour of) parting
29. And affliction is combined with affliction;
30. To your Lord on that day shall be the driving.
31. So he did not accept the truth, nor did he pray,
32. But called the truth a lie and turned back,
33. Then he went to his followers, walking away in haughtiness.
34. Nearer to you (is destruction) and nearer,
35. Again (consider how) nearer to you and nearer.
36. Does man think that he is to be left to wander fruitless?
37. Was he not a small seed in the seminal elements,
38. Then he was a clot of blood, so He created (him) then made (him) perfect.
39. Then He made of him two kinds, the male and the female.
40. Is not He able to give life to the dead?

Surah QIYAMAT is also one of the earliest Surah that descended on the Prophet PBUH though it came much later than Surah MUDDATHHIR; it has two Ruku that comprise of thirty and ten AAYAAT respectively whereas the first Ruku tells about the last day of the world (and it might be more extensive than the ordinary day by mention of happenings in it though that mention also implies that all of mankind would die in it in very short time that probably would equal the time that is of an ordinary day, yet its severity

would cause the children to become like old persons; see Surah MUZZAMMIL-17) and it also tells about the Day of Judgment; it also tells from AAYAT-16 to AAYAT-19, that the Prophet PBUH does not have to worry that the Quran remains safe in text by reciting it fast with the angel Gabriel when it descends to him, as not only its text but its meanings too would remain safe as Allah would see not only to its compilation but that its reading too does not cease; Al-Hamdu Lillah; AAYAT-9 of Surah HIJR is most notable for this that gives the message that Allah would totally safeguard the message that He has provided to Muhammad PBUH (i.e. the Holy Book Quran); as no more of Messengers of Allah would come at the world because the Prophet Muhammad PBUH was the last of Messengers, the Message of Allah exists written with us all in the form of the Holy Book Quran and Allah has taken the responsibility for its protection upon Himself so that His Word (that He gave to Adam) is not violated that he would keep the Truth always clear for all to accept or to reject so no injustice takes place when He judges all persons at the day of HASHR (the first day at AKHIRAT); everything that was related to the protection of its text and its meaning was given protection; there were such people who wrote it beautifully with utmost care at all times and places even before the printing manner for it was available, by the will of Allah and there stood people namely HUFFAZ from the very time of its descent that still stand for it by the will of Allah so these HUFFAZ remembered it amazingly word by word by heart; Ahadith, that reported the SUNNAH (i.e. practice in many issues of life of the Last Prophet Muhammad PBUH and explained the

Holy Book Quran most clearly), remained most secure at the good books of Ahadith compiled by many of good persons at ancient times (which the students of Islam learn beautifully at different Islamic schools even at this time) by the will of Allah so that the clarification of it remains available at all times and places; its language Arabic still is very much active language of the world by the will of Allah and in fact, the Holy Book Quran receives, and has always received, the most-high value in the Arabic literature; note also that Allah protected the Muslims from the enemy when they had put the Holy Book Quran into practice individually and collectively with fervor and this tells in most clear terms that whoever and whatever relates to it, Allah would certainly provide security for all such as He has taken the provision of the security of the Quran as His responsibility; this also is undeniable fact (which also expresses its security that Allah has provided to it) that the disbelievers have always remained unable to imitate the Quran as it has amazing integrity not only in its meanings but also in its words; so this all implies that there is no need to take anything else but the Quran for the Guidance to the right path by the assistance of the SUNNAH and that tells most clearly that Muhammad PBUH was and is the last of Messengers of Allah to all peoples of the world, even to those who have come after him at any of times and at any of places in the world to live-on their lives; Al-Hamdu Lillah; the second Ruku of Surah QIYAMAT tells about the disbeliever who does not believe in the Day of Judgment as he is unable to grasp how Allah would resurrect all peoples for it; Allah tells all peoples that even the manner by which He gave life

to the mankind at the world is strange but they do see all persons living at the world so it is not difficult for Allah to give life to all persons again even if they take it stranger; so the Surah ends by the same message that the initial AAYAAT of the Surah provided especially AAYAT-4 that tells that Allah has so much control on mankind that He even is able to make the respective fingertips of all persons in exact manner; Al-Hamdu Lillah; AAYAAT-1 to 6 begin by rejecting the disbelievers who thought that the Day of Judgment is never to come, by word "LA" (Nay; No) and then Allah swears by that day of resurrection because it is so very certain to come; at the second AAYAT too, He rejects their notion and swears by the soul (NAFS) that is self-accusing (has consciousness of guilt so this also tells that the Day of Judgment is certain to take place); Al-Hamdu Lillah; note that all of the mankind took oath at the world of spirits that Allah only is their true Lord for whom they certainly would show all obedience (see Surah AARAAF-172); living against this oath does bring guilt inside that leads to deterioration inside and lowers the image that he has of his own which in turn leads to dissatisfaction to life; so Allah takes oath by the self-accusing soul; note that there are three types of NAFS which actually is related to physique of the Man as it denotes his desires inside, whereas basically (i.e. at birth) it is LAWWAMA (self-accusing) at all wrongs that a person does (and this AAYAT at Surah QIYAMAT mentions it); if it rises to control ROOH (Spirit) of the man with time due to remaining unchecked, it becomes AMMARA (inciting to sins; the one where the physique impresses the Spirit and commands towards wrongs and this was the one that

ZELICHA indicated as of hers when she tempted Yusuf-AS; see Surah YOUSUF-53); this type leads to wrongs, with matters getting worse for living of the person except when Allah intends to make things better; this actually is the end-result of taking the mankind among animals and then expecting the righteous guidance from the same to apply to environment that actually must keep to decency in all aspects, if a person has to achieve the true inner satisfaction; if the Spirit of the man rises to make NAFS liable to work under its guidance that is it keeps NAFS attentive to Allah then it becomes MUTMA'INNAH (having total peace without any inclination to wrongs) so it gets control of the physique and of all animal instincts inside (see Surah FAJR-27); Al-Hamdu Lillah; AAYAAT-3, 4 & 5 state that the disbeliever does not understand how Allah would gather dead bones of so many years to resurrect so he needs to understand that not only bones, Allah is so amazingly powerful that He would even complete the texture of the very fingertips of every dead person (though they are totally lost by view of the mankind whereas they are different from all others too); in fact, such disbelievers intend that there remains no mention even, of the Day of Judgment as that worries them and they want to live their lives with such NAFS that gives desires to them and to which they comply without any check; the disbeliever mockingly asks when this event would come to take place; note that the Quran never gives the timing for it but tells clearly that it would come when Allah wills for it; rather, the Quran tells about the happenings at the last day of the world (QIYAMAT) and the happenings at the Day of Judgment (YAUMUL-QIYAMAT);

Al-Hamdu Lillah; from AAYAT-7 to AAYAT-9, the Ruku depicts the happenings at QIYAMAT and then from AAYAT-10 to AAYAT-15, it depicts the happenings at the day of HASHR (i.e. the Day of Judgment); Al-Hamdu Lillah; these all AAYAAT state, "so when the sight becomes dazed; and the moon becomes dark (and also the sun because of solar eclipse; the word used is KHASAFA which is often used to denote the lunar eclipse yet here it is in literal meaning and means that the moon will become dark) and the sun and the moon are brought together (which happens at solar eclipse as seen from earth); --- man (who lived as wrong-doer at the world) shall say on that day- whither to fly to? by no means! there shall be no place of refuge; with your Lord alone shall on that day be the place of rest; man shall on that day be informed of what he sent before and (what he) put off; rather- man is evidence against himself (as he knows well what he had been doing at his life at the world), though he puts forth his excuses"; AAYAAT ahead ask the Prophet PBUH not to recite the Quran as it descends on him but he shall hear it till the last when the angel Gabriel-AS recites it according to the command of Allah; he does not have to worry about the safety of its text or/and its meanings as Allah would secure it so he has to concentrate on its recitation to remember it; Al-Hamdu Lillah; note that at those times, memorizing text of some writing was the best manner to its safety and people at Arabia were not much literate then generally, but they had many such persons in them who had astounding memory and they used to memorize the Quran as it descended on the Prophet PBUH; the most notable person among them was Zaid-RA who worked by the

blessing of Allah, for the compilation of the Quran at the reign of Abu-Bakr-RA and then also for pronunciation of its words & for its certified presentation at the reign of Usman-RA (see also one of my writings "Expressions of the Quran"); Al-Hamdu Lillah; AAYAT-20 to AAYAT-25 tell again about the Day of Judgment while AAYAT-26 to AAYAT-30, the last AAYAT of the first Ruku, tell about the plight of a dying person; the former set of AAYAAT state, "nay- (all have to face the Judgment) but you (who do not have any concern for it), love the present life and neglect the hereafter; (some) faces on that day shall be bright, looking to their Lord (i.e. the true Muslims, though they would see Him at JANNAAT yet here looking to Him means waiting at the grounds of HASHR for His command to give them entrance to beautiful gardens at JANNAAT); and (other) faces on that day shall be gloomy, knowing that there will be made to befall them some great calamity (i.e. all disbelievers who will be dragged to the hell-fire)"; Al-Hamdu Lillah; the other set of AAYAAT state, "nay- (the departing life) when it comes up to the throat (i.e. when the dying person feels that now he is leaving the world); and it is said- who will be a magician (that may set his life again by his method of cure who blows on him after chanting some words for impression at his inside, as medicines have failed to cure him)? and he is sure that it is the (hour of) parting; and affliction is combined with affliction (the literal translation shall be "when one of calves joins to another" that means all of the lower part of leg, not only the back of it but whole of it, and it denotes reaction to extreme pain in some of dying persons); to your Lord on that day shall be the driving (as angels manifest themselves to the

dying person at the time of death)"; Al-Hamdu Lillah; the second Ruku of Surah QIYAMAT tells about the disbeliever who does not believe in the Day of Judgment as he is unable to grasp how Allah would resurrect all persons for it so Allah tells that it is not difficult for Allah to give life to all persons again and the Surah ends by the same message that the initial AAYAAT of it provided especially AAYAT-4 which tells that Allah has so much control on mankind that He even is able to make the respective fingertips of all persons in exact manner; Al-Hamdu Lillah; AAYAAT of the second Ruku state, "so he (the disbeliever) did not accept the Truth, nor did he pray; but called the Truth a lie and turned back; then he went to his followers, walking away in haughtiness; nearer to you (is destruction) and nearer; again (consider how) nearer to you and nearer; does man (the disbeliever) think that he is to be left to wander fruitless? was he not a small seed in the seminal elements; then he was a clot of blood, so He created (him) then made (him) perfect; then He made of him two kinds, the male and the female; is not He able to give life to the dead?"; Al-Hamdu Lillah; these AAYAAT ask to see how the laws applying at the universe are set by Allah rather than call them natural laws; and they ask to care for the Spiritual refinement rather than worry for the physical improvement; and they ask to work for AKHIRAT rather than live-on at the world with efforts to gather wealth or/and to make status at life at the world; may Allah give all good persons TOFIQ to live upon the Truth i.e. the fundamental teachings of Islam, and enable them to make the world better by keeping their total attention to work most efficiently for AKHIRAT so that all such persons achieve the

true success at the life there as that certainly is the true life; Al-Hamdu Lillah.

Surah DAHR (INSAAN)

(Consists of 2 Ruku; MK-6)

1. There surely came over man a period of time when he was a thing not worth mentioning.
2. Surely We have created man from a small mingled life-germ- We mean to try him, so We have made him hearing, seeing.
3. Surely We have shown him the way: he may be thankful or unthankful.
4. Surely We have prepared, for the disbelievers, chains and shackles and burning fire.
5. Surely the righteous shall drink of a cup the admixture of which is camphor
6. A fountain from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth.
7. They fulfill vows and fear the day, the evil of which shall be spreading far and wide.
8. And they give food out of love for Him to the poor and the orphan and the captive:
9. We only feed you for Allah's sake; we desire from you neither reward nor thanks:
10. Surely we fear from our Lord the stern, distressful day.
11. Therefore Allah will guard them from the evil of that day and cause them to meet with ease and happiness;
12. And He will reward them, because they were patient, with Garden and silk attire,

13. Reclining therein on raised couches, they shall find therein neither (the severe heat of) the sun nor intense cold.
14. And close down upon them (shall be) its shadows, and its fruits shall be made near (to them), being easy to reach.
15. And there shall be made to go round about them vessels of silver and goblets which are of glass,
16. (Transparent as) glass, made of silver; they have measured them according to measure.
17. And they shall be made to drink therein a cup the admixture of which shall be ginger,
18. (Of) a fountain therein which is named SALSABIL.
19. And round about them shall go youths never altering in age; when you see them you will think them to be scattered pearls.
20. And when you see there, you shall see blessings and a great kingdom.
21. Upon them shall be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver, and their Lord shall make them drink a pure drink.
22. Surely this is reward for you, and your striving shall be recompensed.
23. Surely We Ourselves have revealed the Quran to you revealing (it) in portions.
24. Therefore wait patiently for the command of your Lord, and obey not from among them a sinner or an ungrateful one.
25. And glorify the name of your Lord morning and evening.
26. And during part of the night adore Him, and give glory to Him (a) long (part of the) night.

27. Surely these love the transitory and neglect a grievous day before them.

28. We created them and made firm their make, and when We please, We will bring in their place the likes of them by change.

29. Surely this is reminder so whoever pleases, he may take way to his Lord.

30. And you do not please except that Allah please, surely Allah is Knowing, Wise;

31. He makes whom He pleases to enter into His mercy; and (as for) the unjust, He has prepared for them a painful chastisement.

Surah DAHR (that is also named as Surah INSAAN) also came at Makkah and it has two Ruku that comprise of 22 AAYAAT and 9 AAYAAT respectively; it tells mostly about living of the true Muslims at JANNAH where they would be dressed beautifully in the most pleasant surroundings and would have different of wonderful drinks in different of amazing glasses, goblets & cups; Al-Hamdu Lillah; the first AAYAT denotes the time when the person was not worth of any mention and that is the time when he was alive at the mother's womb; note that pregnancy takes place by the combination of an ovum from the female and one of spermatozoa from the male and AAYAT-2 refers to this combination as "mingled life-germ" (i.e. zygote); ova are present in the female from her birth (and thus she is cool inside naturally, waiting for betterment of conditions around) while in contrast, millions of spermatozoa are present at just

one average ejaculation that are motile, produced timely at scrotum of the male (and thus he has forceful nature that needs to make its way even in adverse situations he has to face); there remain only four hundred thousand ova inside her at puberty and as about one thousand ripen each month inside her (whereas only one is released towards the womb), a time comes around late forties where the female does not remain capable of reproductive activity any more naturally; note that though only one of spermatozoa fertilizes an ovum (others of ova end off) yet the enormous quantity of them is necessary to affect the ovum with an awe which assists the one that penetrates inside it; the female cell closes entrance to all other male cells once it is fertilized changing into zygote and goes on to attach itself to the wall of the womb; from the third month onwards, the developing pregnancy is called fetus and by this time it is totally recognizable as a human being whereas by Ahadith, we know that by the end of the fourth month, Allah provides its spirit to it and it becomes INSAAN (human being); this is where he/she is not worth mentioning so the first AAYAT denotes the later stage than what the second AAYAT presents; Al-Hamdu Lillah; the second AAYAT also tells that Allah made him able to hear (by providing him ears) and able to see (by providing him eyes) as He intends to examine him at the world whether he accepts Islamic teachings or rejects them when he comes to know of them; the third AAYAT tells that He also gave him the awareness of the right path so even if he does not get invitation to the Islamic teachings, he is yet able to submit to them by his reflection at inside (that also is termed as QALB i.e. heart, at the Holy Book Quran);

AARAAF-179 states, "and certainly We have created for hell many of the jinn and the men; they have hearts (the term used is QULUB which is plural for QALB) with which they do not understand (as they have ignored the Truth), and they have eyes with which they do not see (as they do not see the Truth), and they have ears with which they do not hear (as they do not hear the Truth); they are as cattle, nay, they are in worse errors (as cattle even, care to see the surroundings occasionally while grazing); these are the heedless ones"; this AAYAT tells that if these blessings of Allah are not used rightfully then they remain as if never used; Al-Hamdu Lillah; AAYAAT-4, 5 & 6 state the results of being unthankful and of being thankful, at AKHIRAT, "surely We have prepared, for the disbelievers (who are unthankful to Allah by not taking His commands into their lives), chains and shackles and burning fire (at hell-fire); surely the righteous (who are thankful to Allah by taking His commands into their lives) shall drink of a cup (of delightful liquid) the admixture of which is camphor (i.e. white and scented very like it so the similarity is in color and aroma yet it is not the organic compound of the world); (it is) a fountain (at JANNAH) from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth (so the believers would be able to direct a canal from it towards any place by their intention as Allah allows this to them as one of His many blessings to them)"; Al-Hamdu Lillah; AAYAAT- 7 to 11 state the reason why they receive this blessing, "they fulfill vows (their liabilities especially their commitment to Allah that they would always remember that He only is their true Lord) and fear the day (of Judgment), the evil of which shall be

spreading (upon the disbelievers) far and wide; and they give food when they have love for it to (all needy persons that are) the poor and the orphan and the captive (saying that) we only feed you for Allah's sake (and that statement is to emphasize that though they do find it difficult to part with edibles yet they give it to the needy for Allah's sake sincerely); we desire from you neither reward nor thanks (their words mean that Allah only will provide us our sustenance at the world with ease and He only will provide us clean pure foods at AKHIRAT with which we would be happy); surely we fear from our Lord the stern, distressful day; therefore Allah will guard them from the evil of that day and cause them to meet with ease (at the world) and happiness (at AKHIRAT)"; note that the translation of AAYAT-8 by Respectable M.H. SHAKIR is, "and they give food out of love for Him to the poor and the orphan and the captive"; so he has taken the pronoun to denote Allah that they give food out of love for Him, but I find better to translate the pronoun to denote the love persons have for their edibles so it says, "and they give food when they have love for it to the poor and the orphan and the captive"; at AAYAT-177 of Surah BAQARAH too, his translation reads, "and (the righteousness is) to give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate"; there also, I, MSD, have preferred the translation at my note that "and (the righteousness is) to give away wealth when there is love for it" but my difference to his translation is with the acceptance that his translation might be better; note that

AAYAT-177 of Surah BAQARAH implies that the good person must spend amounts to all needy in sequence that are his needy near-relatives, the needy orphans, such needy that are unable to earn to their genuine necessities, the needy way-farers when they become penniless during the travel, the needy persons who ask for some relief for their sustenance and the needy persons who have been taken into captivity while they desperately ask freedom to live-on virtuously, so it clarifies AAYAT of DAHR; Al-Hamdu Lillah; AAYAAT ahead till the last of Ruku narrate about the residents of JANNAH and they tell about the happiness that they would have at the gardens there; Al-Hamdu Lillah; Surah TOOR also has depicted the life of residents at JANNAH and here, AAYAAT are explicit on the depiction there; the first Ruku of TOOR tells us that Allah would provide them the wonderful fruits there and the meat, that is most refined; Al-Hamdu Lillah; they would get their beautiful cups of wine (and here, there is some elaboration to these beautiful cups too that though they are of silver yet as transparent as glass so their silver is unique) and they would playfully challenge each other by grabbing those cups of wine of each other, but there would never be any foul talks in that nor any cause of sin; we also studied there (as we find here) that there would be such boys at that most pleasant scenario who would be assigned to serve the residents of JANNAH and who would glow handsomely; Al-Hamdu Lillah; keeping these comments in view, we will see AAYAAT ahead that read, "and He will reward them, because they were patient, with Garden and silk attire, reclining therein on raised couches, they shall find therein neither (the severe heat of)

the sun nor intense cold; and close down upon them (shall be) its shadows, and its fruits shall be made near (to them), being easy to reach (at will); and there shall be made to go round about them vessels of silver and goblets which are of glass, (because they are transparent though that is) glass made of silver; they (the serving persons) have measured them according to measure (neither more nor less); and they shall be made to drink therein a cup (of delightful liquid) the admixture of which shall be ginger; (of) a fountain therein (i.e. at JANNAH) which is named SALSABIL; and round about them shall go youths never altering in age; when you see them you will think them to be scattered pearls; and when you see there (O listening person), you shall see blessings and a great kingdom; upon them shall be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver, and their Lord shall make them drink pure drink (i.e. most delightful and clean of any intoxicant); surely this is reward for you, and your striving shall be recompensed"; so there are two beautiful fountains that have delightful liquids from which Allah would provide drinks to all residents of JANNAH by such boys who would remain at the same age ever; Al-Hamdu Lillah; Allah asks the Prophet PBUH at the next Ruku to go on spreading the fundamental teachings of Islam without any alteration, by the Quran as those who get the true guidance, would get it only by this; Allah has descended the Quran upon him in parts so that he remains steadfast on it without any care to offers of disbelievers for compromise and he has to recite-on the name of Allah in the mornings and in the evenings; he has to stand at Salah at nights and recite the

Quran at much of nights which means that he would remain attentive to Allah at all times; the disbelievers are totally unable to harm the Prophet PBUH as they are most attentive to gains of the world and most oblivious of the day which would prove most trying for them; may Allah save all good Muslim persons from becoming oblivious of that significant day i.e. the Day of Judgment; Al-Hamdu Lillah; Allah has created all persons and He certainly is able to change these disbelievers by other of persons if He wills, who are most obedient to Allah; but He has created all persons so that He examines them who deserves JANNAH and who does not; note that the opening AAYAAT of this Surah have also given this message; so this Quran is the gift of Allah to the mankind to guide to the right path, whoever does intend to find proximity to Allah; Al-Hamdu Lillah; AAYAT-30 tells that no person is able to will even, for something unless Allah wills that he does will for it (see also TAKWIR-29); He is ALLEEM so He certainly knows all works of men and how to take issues ahead, and He is HAKEEM so He certainly molds all things towards the way He intends even by works of men; when some nation challenges His authority by working against His commands which displeases Him, then some destruction strikes that nation by His command and its adverse impression ends from the world then & there; Al-Hamdu Lillah; the last AAYAT notes emphatically that whoever is thankful to Allah at life at the world with care to the Day of Judgment, he would receive the best of rewards there and whoever is unthankful to Allah, he would be punished most severely; it states, "He makes whom He pleases to enter into

His mercy; and (as for) the unjust, He has prepared for them a painful chastisement"; Al-Hamdu Lillah.

Surah MURSALAAT

(Consists of 2 Ruku; MK-4)

1. I swear by the emissary winds, sent one after another (for men's benefit),
2. By the raging hurricanes,
3. Which scatter clouds to their destined places,
4. Then separate them one from another,
5. Then I swear by angels who bring down the revelation,
6. To excuse or to warn.
7. Most surely what you are threatened with must come to pass.
8. So when the stars are made to lose their light,
9. And when the heaven is rent asunder,
10. And when the mountains are carried away as dust,
11. And when the apostles are gathered at their appointed time
12. To what day is the doom fixed?
13. To the day of decision.
14. And what will make you realize what the day of decision is?
15. Woe on that day to the rejecters.
16. Did We not destroy the former generations?
17. So shall We make later generations follow them.
18. Even thus shall We deal with the guilty.
19. Woe on that day to the rejecters.
20. Did We not create you from contemptible water?

21. Then We placed it in a secure resting-place,
22. Till an appointed term,
23. So We proportion it- how well are We at deciding the
proportion (of things).
24. Woe on that day to the rejecters.
25. Have We not made the earth to draw together to itself,
26. The living and the dead,
27. And made therein lofty mountains, and given you to drink
of sweet water?
28. Woe on that day to the rejecters.
29. Walk on to that which you called a lie.
30. Walk on to the covering having three branches,
31. Neither having the coolness of the shade nor availing
against the flame.
32. Surely it sends up sparks like palaces,
33. As if they were tawny camels.
34. Woe on that day to the rejecters.
35. This is the day on which they shall not speak,
36. And permission shall not be given to them so that they
should offer excuses.
37. Woe on that day to the rejecters.
38. This is the day of decision: We have gathered you and
those of yore.
39. So if you have some plan, plan against Me (now).
40. Woe on that day to the rejecters.
41. Surely those who guard (against evil) shall be amid shades
and fountains,
42. And fruits such as they desire.
43. Eat and drink pleasantly because of what you did.
44. Surely thus do We reward the doers of good.

45. Woe on that day to the rejecters.
46. Eat and enjoy yourselves for a little; surely you are guilty.
47. Woe on that day to the rejecters.
48. And where it is said to them: Bow down, they do not bow down.
49. Woe on that day to the rejecters.
50. In what announcement, then, after it, will they believe?

Surah MURSALAAT consists of two Ruku that comprise of forty and ten AAYAAT respectively; at the first four AAYAAT, Allah has taken oath of different winds (though their mention is not specifically by their names) which denote the advent of rain and in this matter, it is much similar to the opening AAYAAT of Surah ZAARIYAAT; at those AAYAAT too, Allah tells about the water that He provides to the earth as He has mentioned here; He has taken the oath of winds there and tells about them that they scatter the water droplets within clouds; then these clouds carry all the water; and then the winds make these clouds glide-on with ease; then finally these clouds provide this water as rainfall at different places and this all happens by the command of Allah, the true Lord; Al-Hamdu Lillah; note that Allah may take oath of any of His creation by His will to express His statement explicitly though the authentic Ahadith has commanded all Muslims to take the oath of Allah only upon good deeds; AAYAAT ahead there tell that the promise that Allah has made to all of mankind about raising them up from the dead is most true just as the rain brings out crops from

the earth from inside of it so the true Judgment for all persons would certainly take place; and here, at Surah MURSALAAT too, AAYAT-7 provides the same reason to oaths that is "most surely what you are threatened with (i.e. the Day of Judgment) must come to pass"; Al-Hamdu Lillah; note that the Holy Book Quran has mentioned the rainfall in relation to raising-up of the dead at the Day of Judgment, at different places; for instance, note that AARAAF-57 states, "and He it is Who sends forth the winds bearing good news before His mercy, until, when they bring up a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth with it of fruits of all kinds; thus shall We bring forth the dead that you may be mindful" (see also Surah ROUM-50 and Surah HA-MEEM AS-SAJDAH-39); Al-Hamdu Lillah; for AAYAAT-5 & 6 here that read, "then I swear by angels who bring down the revelation to excuse (such persons who repent on their wrongs) or to warn (such persons who do not repent on their wrongs)"; note that Surah ZAARIYAAT mentions the numerous paths at the sky above the earth (by which the angels ascend and descend to keep check on the mankind by the command of Allah) and so it elucidates these AAYAAT at MURSALAAT; Al-Hamdu Lillah; AAYAAT from 8 to 15 tell about QIYAMAT and about the Day of HASHR, "so when (at the last day of the world) the stars are made to lose their light; and when the heaven is rent asunder; and when the mountains are carried away as dust; and when (at the first day of AKHIRAT i.e. the Day of HASHR), the apostles are gathered at their appointed time; to what day is the doom fixed? to the day of decision (i.e. the Day of HASHR); and what will make you realize what the day of

decision is? --- woe on that day to the rejecters"; note that the last statement here i.e. "woe on that day to the rejecters" comes repeatedly at this Surah as this Surah tells how unthankful they are to Allah and what troubles they would see at the day of Judgment (i.e. the Day of HASHR); note also that the answer to 'what will make the disbelievers realize what the day of decision is', has been answered by troubles they would face at that day which would be extremely severe to them; this Surah has also told about the righteous persons how happy they would be at JANNAAT and how pleasant their foods and their drinks would be there; Al-Hamdu Lillah; AAYAAT-16 to 24 tell that Allah destroyed such peoples who had challenged Him and He would destroy even those who follow their manner in life as that is His set principle to deal with such peoples; Al-Hamdu Lillah; He tells all peoples that every person is born by contemptible water (semen) and Allah kept him/her at a secured place to develop (i.e. the womb of the mother) till an appointed time and He arranged everything for him/her (which is related to physique and even that, which is related to spirit); one of Ahadith tells that when a person is alive inside the womb of his/her mother, "Allah sends an angel who is ordered to write four things; he is ordered to write down his deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched" (SAHIH Bukhari- at the book of Beginning of Creation); Al-Hamdu Lillah; these AAYAAT also end by the statement that "woe on that day to the rejecters"; AAYAAT-25 to 34 tell some of His blessings to all peoples of the world so that all persons may live at ease here and they also tell how unpleasant the hell-fire would be which the

disbelievers would enter into so the disbelievers would lose that ease which all persons take for granted at life at the world; these blessings of Allah at the world to all persons are that the earth manages all the living and the dead persons within its space and there are high mountains on it which keeps it stable (during its revolution at its orbit); He also gave sweet water to drink to all persons for their sustenance and did not show any discrimination among them; but in contrast, when Allah commands the disbelievers at the grounds of HASHR to stand under the covering of smoke (having three branches) rising from the hell-fire, it would not provide any protection to them against the extreme heat; there would be sparks from the hell-fire which would rise as if they are huge palaces and when they fall and disperse, they still would have volume as of camels that are tawny; these AAYAAT also end by the statement that "woe on that day to the rejecters"; AAYAT-35 to AAYAT-40 (i.e. the last AAYAT of the Ruku) state, "this is the day on which they shall not speak (as no person would speak there except to whom Allah permits), and permission shall not be given to them at the beginning of the day so that they should offer excuses (that Allah gives them another chance as the term of examination is gone away); woe on that day to the rejecters; this is the day of decision (where) We have gathered you and those of yore; so if you have some plan, plan against Me (now); woe on that day to the rejecters"; Al-Hamdu Lillah; the second Ruku tells about the wonderful foods and drinks at the pleasant environment for all those righteous persons who cared highly at the world that they do not commit any such deeds that bring the displeasure of

Allah; in contrast, the environment of the disbelievers would be the hell-fire and their foods there would be extreme filth as the Holy Book Quran has told explicitly at places as for instance AAYAAT-24, 25, 26 of the next Surah i.e. NABA and AAYAAT-36 & 37 of Surah HAAQQAH; the disbelievers did not show any care to Allah even when the Holy Book Quran asked them most clearly to surrender to Him in all issues of life at the world; the Quran is so very explicit to present all issues in principle as Allah has commanded, that if they do not believe in it when they receive its teachings (because they take the guidance of their whims to understand anything) then they would never ever believe in the Truth; this Ruku that comprises of ten AAYAAT reads, "surely those who guard (against evil) shall be amid shades and fountains, and fruits such as they desire; eat and drink pleasantly because of what (virtuous deeds) you did; surely thus do We reward the doers of good; woe on that day to the rejecters; eat and enjoy yourselves (at the world) for a little; surely you are guilty (and all guilty persons would have filth to eat & drink at the most unpleasant environment); woe on that day to the rejecters; and where it is said to them, 'bow down', they do not bow down; woe on that day to the rejecters; in what announcement, then, after it (i.e. the invitation to take the teachings at the Holy Book Quran), will they believe?"; Al-Hamdu Lillah.

Surah NABA

(Consists of 2 Ruku; MK-10)

1. Of what do they ask one another?

2. About the great event,
3. About which they differ?
4. Nay! they shall soon come to know
5. Nay! Nay! they shall soon know.
6. Have We not made the earth an even expanse?
7. And the mountains as projections (thereon)?
8. And We created you in pairs,
9. And We made your sleep to be rest (to you),
10. And We made the night to be a covering,
11. And We made the day for seeking livelihood.
12. And We made above you seven strong ones,
13. And We made a shining lamp,
14. And We send down from the clouds water pouring forth abundantly,
15. That We may bring forth thereby corn and herbs,
16. And gardens dense and luxuriant.
17. Surely the day of decision is appointed (day):
18. The day on which the trumpet shall be blown so you shall come forth in hosts,
19. And the heaven shall be opened so that it shall be all openings,
20. And the mountains shall be moved off so that they shall remain a mere semblance.
21. Surely the hell-fire lies in wait,
22. A place of resort for the inordinate,
23. Living therein for ages.
24. They shall not taste therein cool nor drink
25. But boiling water and most filthy liquid,
26. Requital corresponding.
27. Surely they feared not the account,

28. And called Our AAYAAT a lie, taking (such clear fact) as lie.
29. And We have recorded everything in a book,
30. So taste! for We will not add to you aught but chastisement.
31. Surely for those who guard (against evil) is achievement,
32. Gardens and vineyards,
33. And voluptuous women of equal age;
34. And a pure cup.
35. They shall not hear therein any vain words nor lying.
36. A reward from your Lord, a gift according to reckoning:
37. The Lord of the heavens and the earth and what is between them, the Beneficent Allah, they shall not be able to address Him.
38. The day on which the spirit and the angels shall stand in ranks; they shall not speak except he whom the Beneficent Allah permits and who speaks the right thing.
39. That is the sure day, so whoever desires may take refuge with his Lord.
40. Surely We have warned you of a chastisement near at hand: the day when man shall see what his two hands have sent before, and the disbeliever shall say: O! if only I were dust!

Surah NABA has two Ruku that have 30 and 10 AAYAAT respectively that also guides attention to the Day of Judgment; it tells that though Allah has provided all set-up for all persons to live-on their lives at the world with convenience yet at AKHIRAT, those only would receive all

convenience who prove themselves rightful to it; the disbelievers in the authority of Allah would only receive intense heat, total filth as foods and extreme boiling water; the last AAYAT of the Surah tells explicitly that every disbeliever would be in such agony at AKHIRAT that he would wish to become dust; it states, "surely We have warned you of a chastisement near at hand (at the Day of Judgment)- the day when man shall see what his two hands have sent before (i.e. whatever good or bad he has done)- and the disbeliever shall say- O! if only I were dust (who had never faced this extreme agony)"; the Surah starts by telling remarks of disbelievers that they ask each other about the Day of Judgment; it tells that they would soon be aware (at their deaths when they see the angels that the Judgment is sure to come); one of Ahadith has noted that "the grave is a garden of the gardens of Paradise (JANNAH) or a pit of the pits of hell-fire" (Tirmidhi); Allah knows better this period of pleasure or agony for every dead person and it might vary for each in quality & quantity; certainly Allah only has the true authority; Al-Hamdu Lillah; AAYAT-3 states that they differ about the Day of Judgment; note that the disbelievers had different views about it as there were persons among them who did not believe in it and there were others who believed it with such concept that when it comes, they are sure to get all pleasures as Allah cares to provide that to them even if they do not care to live by commands of Allah; still others among them believed it with such concept that they have such intercessors who would get their freedom from the hell-fire from Allah, no matter how they live-on at the world and there were others who lived oblivious

to it with hypocrisy that it is nothing to be attentive of, and they did not listen to any guidance towards it; in these current times too, there are such persons who have deluded their own selves by taking much wrong concepts about the Day of Judgment; note that Allah has created the jinn and the mankind so that they all worship Him only at all their issues by the free-will He has provided to them; He tells at Surah ZAARIYAAT-56, "And I have created the jinn and the mankind, only that they should serve Me"; Al-Hamdu Lillah; the next eleven AAYAAT tell about the blessing of Allah upon all of mankind at the world as they read, "have We not made the earth an even expanse (so that it is easy to live upon)? -and the mountains as projections (thereon; so that it assists the gravitational force and the earth does not convulse to shake all persons)? -and We created you in pairs (male & female to live in companionship that leads to peace); and We made your sleep to be rest (so that you may work at ease at the daytime); and We made the night to be a covering (of willful activity to provide total rest to the physique); and We made the day (in general) for seeking (virtuous) livelihood; and We made above you seven (skies that are) strong ones; and We made a shining lamp (i.e. the sun at the nearby sky to provide necessary heat, energy and light to work-on); and We send down from the (nearby) clouds, water pouring forth abundantly; that We may bring forth thereby corn and herbs, and gardens dense and luxuriant (for convenience of all persons in living-on at the world)"; Al-Hamdu Lillah; the next fourteen AAYAAT till the last of Ruku tell about the Day of HASHR (i.e. the Day of Judgment) and how it would be for the disbelievers; they imply that all

person must take the heed while the going is good as when the time of life at the world ends, it would cause utmost terrible agony to the disbelievers; these AAYAAT state, "surely the day of decision (the Day of Judgment) is appointed (day which would certainly take place, but only on the time that Allah has set for it); the day on which the (second) trumpet shall be blown so you shall come forth in hosts (according to strength or weakness in belief); and the (nearby) heaven shall be opened so that it shall be all openings (FURQAN-25 says- and on the day when the heaven shall burst asunder with the clouds, and the angels shall be sent down descending-); and the mountains shall be moved off so that they shall remain a mere semblance (HAAQQAH-14 says- and the earth and the mountains are borne away and crushed with a single crushing); surely the hell-fire lies in wait, a place of resort for the inordinate, living therein for ages (and ages); they shall not taste therein cool nor drink (anything soothing) but boiling water and most filthy liquid (that is) requital corresponding; surely they feared not the account (which tells about their deeds that they would see); and called Our AAYAAT a lie, taking (such clear fact that Judgment would take place) as lie; and We have recorded everything in a book (KAHF-49 says- and the book is placed, and you see the guilty fearful of that which is therein as they say 'what kind of book is this that leaves not a small thing nor a great thing but has counted it'); so taste! for We will not add to you aught but chastisement"; certainly, Allah only has the true authority; Al-Hamdu Lillah; the second Ruku tells about the successful persons at AKHIRAT and the whole Ruku except for the last AAYAT, reads, "surely for

those who guard (against evil) is achievement, gardens and vineyards; and voluptuous women of equal age (whom they would marry by permission of Allah); and a pure cup (of wine that does not affect the mind adversely); they shall not hear therein any vain words nor lying (as no person would quarrel there and all persons would refrain totally from abusing any of them at that place); a reward from your Lord, a gift according to reckoning; (He is) the Lord of the heavens and the earth and what is between them, the Beneficent Allah, they shall not be able to address Him (as no person would speak there except by the permission of Allah); the day on which the spirit (Gabriel-AS) and (also other of) the angels shall stand in ranks; they shall not speak except he whom the Beneficent Allah permits and who speaks the right thing (so Allah would permit only those who vow for the righteousness of good persons); that is the sure day, so whoever desires may take refuge with his Lord (now at the life here to save himself on that day)"; Al-Hamdu Lillah.

Surah NAZI'AAT

(Consists of 2 Ruku; MK-10)

1. I swear by the angels who violently pull out the souls of the wicked,
2. And by those who gently draw out the souls of the blessed,
3. And by those who float in space,
4. Then those who are foremost going ahead,
5. Then those who regulate the affair.
6. The day on which the quaking one shall quake,
7. What must happen afterwards shall follow it.

8. Hearts on that day shall palpitate,
9. Their eyes cast down.
10. They say: Shall we indeed be restored to first state?
11. What! when we are rotten bones?
12. They said: That then would be a return occasioning loss.
13. But it shall be only a single cry,
14. When lo! they shall be wakeful.
15. Has not there come to you the story of Musa?
16. When his Lord called upon him in the holy valley, TUWA
17. Go to Pharaoh, surely he has become inordinate.
18. Then say: Have you (a desire) to purify yourself:
19. And I will guide you to your Lord so that you should fear.
20. So he showed him the mighty sign.
21. But he rejected (the Truth) and disobeyed.
22. Then he went back hastily.
23. Then he gathered (men) and called out.
24. Then he said: I am your lord, the most high.
25. So Allah seized him with the punishment of the hereafter and the former life.
26. Most surely there is in this a lesson to him who fears.
27. Are you harder to create or the heaven? He made it.
28. He raised high its height, then put it into a right good state.
29. And He made dark its night and brought out its light.
30. And the earth, He expanded it after that.
31. He brought forth from it its water and its pasturage.
32. And the mountains, He made them firm,
33. A provision for you and for your cattle.
34. But when the great predominating calamity comes;

35. The day on which man shall recollect what he strove after,
36. And the hell-fire shall be made manifest to him who sees
37. Then as for him who is inordinate,
38. And prefers the life of this world,
39. Then surely the hell-fire, that is the abode.
40. And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires,
41. Then surely the garden-- that is the abode.
42. They ask you about the hour, when it will come.
43. Why (ask they)? what hast thou to tell thereof?
44. unto thy Lord belongs (the knowledge of) the term thereof;
45. You are only a warner to him who would fear it.
46. On the day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it.

Like Surah ZAARIYAAT and Surah MURSALAAT at the last part of the Holy Book Quran, Allah takes oath of angels at the start of Surah NAZI'AAT too that the last day of the world is certain to come and then the Day of the Judgment is also most certain to come; note that at ZAARIYAAT and MURSALAAT, Allah has taken oaths of winds too yet at these initial AAYAAT of NAZI'AAT, His oath relates to angels specifically; these first seven AAYAAT of the Surah state, "I swear by the angels who violently pull out the souls of the wicked (at death which is most painful to them); and by those (angels) who gently draw out the souls of the

blessed (which does not give them any pain at death and these both group of angels do their respective tasks according to the command of Allah); and by those (i.e. both groups of these respective angels) who float in space (by the command of Allah, after taking out the soul of the person); then those (i.e. both groups of these respective angels) who are foremost going ahead (by the command of Allah, to the respective places where the souls would go); then those who regulate the affair (by the command of Allah, to settle all of souls to their respective places that are SIJJIN for the wicked and ELIYYEN for the blessed); the day (i.e. of QIYAMAT, the last day of the world, when the angel blows the first trumpet by the command of Allah) on which the quaking one shall quake (that means that the earth would shake most violently and all living creatures on it would die); what must happen afterwards (that means the Day of Judgment as the angel blows the second trumpet by the command of Allah) shall follow it"; Al-Hamdu Lillah; these AAYAAT tell that after taking out the soul of some person, the angels who have the soul of the wicked person, transfer it to SIJJIN and the angels who have the soul of the blessed, transfer it to ELIYYEN; these are respective places for the soul of the wicked and for the soul of the blessed and these also are the names of respective books that keep the documents of deeds (at SIJJIN) for the wicked and that keep the documents of deeds (at ELIYYEN) for the blessed; both groups of angels do all tasks swiftly and they do all tasks according to the command of Allah; Al-Hamdu Lillah; note that there is extreme period of time between QIYAMAT and YAMUL-QIYAMAT (i.e. the Day of

Judgment), which only Allah knows though for the mankind, it would be as the first and then the second day as they all would be dead during this extreme period; AAYAAT-8 to 12 relate the position of disbelievers at the Day of Judgment; they state, "hearts on that day shall palpitate; their eyes cast down; they say- shall we indeed be restored to first state? what! when we are rotten bones? they said- that then would be a return occasioning loss"; these AAYAAT tell about them that as they used to deny the coming of the Day of Judgment as they saw only the manifest issues and did not care about the facts inside issues, they would face extreme humiliation at that day; note that these disbelievers who denied the occurrence of Judgment, did understand that if it comes, they would be at extreme loss but even with such understanding, they did not believe in it and these AAYAAT clearly tell the outcome of such disbelief; Al-Hamdu Lillah; the next AAYAAT tell that when the Judgment comes, it would be a single cry of such high pitch that would wake and bring all persons to the grounds of HASHR; Al-Hamdu Lillah; from AAYAT-15 to AAYAT-26, the last AAYAT of the Ruku, it tells how Allah asked Moses-AS to go to Pharaoh and how Pharaoh reacted to his TABLIGH; these AAYAAT read, "Has not there come to you the story of Musa? when his Lord called upon him in the holy valley TUWA; go to Pharaoh, surely he has become inordinate; then say- have you (a desire) to purify yourself (becoming believer in Allah, the true Lord); and I will guide you to your Lord so that you should fear; so he showed him the mighty sign (that his staff changed into serpent); but he (the Pharaoh) rejected (the Truth) and disobeyed; then he went back hastily; then he

gathered (men) and called out; then he said- I am your lord, the most high (he used the word RABB for himself); so Allah seized him with the punishment of the hereafter (AKHIRAT) and the former life (i.e. of the world); most surely there is in this a lesson to him who fears (that if Pharaoh could not remove the punishment from himself at the world and he is unable to do so even at AKHIRAT, how would others remove it from themselves if they disbelieve in the Truth)"; Al-Hamdu Lillah; note that Pharaoh said to the people that he is their RABB but he did not claim that he has anything to do with the creation of the universe as that would have been blatant untruth; this is why Abraham-AS left Nimrod (who also took himself as RABB of his people) dumbfounded by asking him to bring the sun out from the west (see also the note at the thirty-fifth Ruku of Surah BAQARAH); note that RABB of a person means whom he obeys unconditionally taking him the standard for the right manner to lead the life at the world for its improvement ahead; note also that Allah (the only Creator of all creation Who always has all His authority) is the only true RABB (the only true Lord) of all His creation and all do obey Him totally but the jinn and the man have to obey Him by their own freewill for all aspects of life as they also are His slaves, unconditionally; if someone obeys any of men, it would only be so when he commands in accordance with the commands of Allah so such obedience makes him more adherent to the commands of Allah without any challenge to Him in any of principles that He has given to the mankind; Al-Hamdu Lillah; note that its use literally is for the owner of something (as the person who is the owner of some specific amounts is named as RABBUL-MAAL) and it also is

literally used to denote the owner of some person as his slave and Surah YOUSUF-50 records the statement of Joseph-AS that he said to the person who came to tell him that the king intends to see him; it reads, "he (Joseph) said - return unto your RABB (i.e. the king in the literal sense) and ask him what was the case of the women who cut their hands - my RABB (i.e. Allah, the true Lord) knows their guile"; so this single AAYAT has the term in both the literal sense and in the specific meaning; see also Surah AARAAF-172 which tells that all persons took the oath at the world of spirits to serve Allah as RABB and the first AAYAT of the Holy Book Quran that notes that He only is the true RABB of all worlds that He has created; Al-Hamdu Lillah; this recognition that Allah only is the true RABB, would lead all persons to have TAQWA (that means the attitude of the heart that comes by the true belief upon Allah with both fear and hope towards Him when the person has totally thrown away all the worldly base desires completely); Al-Hamdu Lillah; the next seven AAYAAT tell about the mighty authority of Allah and how He has cared for the sustenance of the mankind at the world; these AAYAAT state, "are you harder to create or the heaven? He made it; He raised high its height, then put it into a right good state (by such laws that it remains beneficial to all men at the earth and even to jinn and angels); and He made dark its night and brought out its light (as the light at the earth depends on the sun that is at the sky); and the earth, He expanded it after that; He brought forth from it (at its creation) its water and its pasturage; and the mountains, He made them firm (to strengthen the earth); a provision for you and for your cattle"; Al-Hamdu

Lillah; this detail relates to the time when Allah created the heaven and the earth so from then, the heaven (the nearby sky) contains numerous stars, planets, planetoids, comets, heavenly stones and many other objects, that include extremely huge & extremely small bodies, which are bound to the law of gravitation according to the command of Allah; the extremely huge bodies keep to their orbits without any feasible chance of collision as that would be deadly to the earth even if that occurs far-away to it; and even this heaven nearby to earth is so very vast that the distances are counted by the speed that light travels which is 186000 miles per second (approx. 300000 km/s); and there are stars, the light of which takes several years to come to earth (so we see them at heaven at their position years ago); this detail is for the heaven nearby the earth whereas there are total seven of heavens that are above us; we do have learnt much about the universe but we have learnt nothing; Al-Hamdu Lillah; AAYAAT ahead till the last of Surah tell about the Day of Judgment and extreme agony inside that the disbelievers would have as they see the hell-fire; they also tell about the peace inside that the true believers in the Truth would have as they find that JANNAH would be their abode; and they also tell about the task that the Prophet PBUH had towards the disbelievers that he had to warn them so that such persons who do fear the torments of that day, come to accepting the Truth; note that the disbelievers used to ask the Prophet PBUH about the Day of Judgment when it would occur to which Allah answered at these AAYAAT that why do they ask the Prophet PBUH about the time it would occur; he has no concern to it and he only has to warn them

that it would come; Allah only would judge all peoples of the world at that time while it would seem to disbelievers that the life they had led at the world, is only fraction of this day; note that the Day of Judgment is of 1000 years by count at the world; Al-Hamdu Lillah; the last Ruku of ZAARIYAAT also mentions the blessings of Allah how He has provided shelter to all of mankind as He intends total obedience of His commands from all of mankind; there at AAYAT-56, He has told the only true aim of life explicitly, "and I have created the jinn and the mankind, only that they should serve Me"; the mention of only the jinn and the mankind is because Allah has provided freewill to these both only and He asks them to surrender themselves to Him only, by that freewill; they must fulfill the commands of Allah, the true Lord, with total vigor; Al-Hamdu Lillah; now, from AAYAT-34 to AAYAT-45 at NAZI'AAT, the Ruku states, "but when the great predominating calamity (i.e. the Day of Judgment) comes; the day on which man shall recollect what he strove after (at life at the world); and the hell shall be made manifest to him who sees; then as for him who is inordinate (and has lived by challenge to the commands of Allah) and prefers the life of this world (upon the life at AKHIRAT) then surely the hell-fire, that is the abode; and as for him who fears to stand in the presence of his Lord and forbids the soul from low desires (that is lustful desires as it is easier to avoid wealth of the world and status therein for righteous persons yet women may affect them even, adversely), then surely the garden-- that is the abode; they ask you about the hour, when it will come; why (ask they)? what have you to tell thereof? unto your Lord belongs (the

knowledge of) the term thereof; you are only a warner to him who would fear it"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah ABAS;

MK-3

(each Surah has one Ruku from here)

1. He frowned and turned (his) back,
2. Because there came to him the blind man.
3. And what would make you know that he would purify himself,
4. Or become reminded so that the reminder should profit him?
5. As for him who considers himself free from need (of you),
6. To him do you address yourself.
7. And no blame is on you if he would not purify himself
8. And as to him who comes to you striving hard,
9. And he fears,
10. From him will you divert yourself.
11. Nay! surely it is an admonishment.
12. So let him who pleases mind it.
13. In honored books,
14. Exalted, purified,
15. In the hands of scribes
16. Noble, virtuous.
17. Cursed be man! how ungrateful is he!
18. Of what thing did He create him?

19. Of a small seed; He created him, then He made him according to a measure,
20. Then (as for) the way-- He has made it easy (for him)
21. Then He causes him to die, then assigns to him a grave,
22. Then when He pleases, He will raise him to life again.
23. Nay; but he has not done what He bade him.
24. Then let man look to his food,
25. That We pour down the water, pouring (it) down in abundance,
26. Then We cleave the earth, cleaving (it) asunder,
27. Then We cause to grow therein the grain,
28. And grapes and clover,
29. And the olive and the palm,
30. And thick gardens,
31. And fruits and herbage
32. A provision for you and for your cattle.
33. But when the deafening cry comes,
34. The day on which a man shall fly from his brother,
35. And his mother and his father,
36. And his spouse and his son--
37. Every man of them shall on that day have an affair which will occupy him.
38. (Many) faces on that day shall be bright,
39. Laughing, joyous.
40. And (many) faces on that day, on them shall be dust,
41. Darkness shall cover them.
42. These are they who are disbelievers, the wicked.

Surah ABAS tells most clearly that the task of the Prophet PBUH is to present the Islamic teachings to all persons but he has no liability to see that anyone of them does come to Islam but in his TABLIGH, he needs to see whom to prefer among his addressee; it consists of one Ruku and each Surah ahead has one Ruku from here till the last of the Holy Book Quran; Al-Hamdu Lillah; there is an event related to the first few AAYAAT of the Surah that insha-Allah we would learn to understand these AAYAAT in better way; it happened that once Muhammad PBUH, the last of Messengers of Allah, was engaged in conveying the message of Islam to some chief of Makkah who was one of the disbelievers; at that very time, the blind Sahabi Ibn-Umm-e-MAKTUM-RA, arrived and asked the Prophet PBUH to give him some guidance by Islam at issues; note that Sahabi means one of companions of the Prophet PBUH and note also that Ibn-Umm-e-MAKTUM was among the staunch believers in Islam; now, as he insisted upon his query whereas the Prophet PBUH was much keen to get the chief towards Islam, he was much disturbed by the blind Sahabi and his face did show his displeasure; he ignored him and went on to provide the message of Islam to the chief there; Ibn-Umm-e-MAKTUM sensed that his interruption has disturbed the Prophet PBUH and left the place; at this, these initial AAYAAT of Surah ABAS descended to the Prophet PBUH which asked him not to ignore any such person who intends to improve himself by Islam in preference to some person who is clearly not interested in accepting Islam, especially if the former is among the poor ones and the latter has immense wealth and also some status among some peoples around; when the Prophet PBUH provides the

message of Islam explicitly, his task is done and he would not insist on it to bring any person to Islam; Al-Hamdu Lillah; keeping to this, the understanding to these AAYAAT is most feasible insha-Allah; AAYAT-1 to AAYAT-12 state, "he (i.e. the Prophet PBUH) frowned and turned (his) back, because there came to him the blind man; and what would make you know that he would purify himself (by learning more about Islam by the Quran); or become reminded so that the reminder should profit him (in his good deeds)? as for him (the disbeliever) who considers himself free from need (of you), to him do you address yourself; and no blame is on you if he would not purify himself (as when the Prophet PBUH has provided the message of Islam, his job is done); and as to him who comes to you striving hard, and he fears, from him will you divert yourself; nay! surely it (i.e. the Quran) is an admonishment; so let him who pleases, mind it"; Al-Hamdu Lillah; the four AAYAAT ahead tell about the Holy Book Quran that even if a person among disbelievers, does not accept it, that brings harm to him only and not to the Holy Book Quran; it is so very respectful that it remains as the most authentic of books of Allah in the significant LAUHE-MAHFUZ, the Book where all of significant matters are written; it has been provided to the mankind through Muhammad PBUH, the last Messenger of Allah, and most noble and totally virtuous angels are assigned to care for it; note that all angels are noble, virtuous and most obedient to Allah and the mention here of angels at care for the Quran, is only to mark specifically their good traits too; Al-Hamdu Lillah; AAYAAT-17 to 23 tell about the disbelieving person where he is termed as cursed; note that wherever curse is

mentioned upon a person in the Quran, it denotes the disbeliever; these AAYAAT state, "cursed be man (the disbeliever)! how ungrateful is he - (as he disobeys Allah at his life at the world- does he not know) - of what thing did He create him? of a small seed, He created him, then He made him according to a measure (making all his parts in harmony to each other for him to work efficiently), then (as for) the way (for his arrival to the world), He has made it easy (for him); then He causes him to die, then assigns to him a grave (that is again his stay to go ahead though much longer than his stay at the uterus), then when He pleases, He will raise him to life again (to face the Judgment); nay; but he has not done what He bade him"; to understand this last sentence, note that all men have only one aim of life which is to worship Allah only, to keep their attention to Him only and to obey Him truly in all issues of life, unconditionally; Al-Hamdu Lillah; but the disbeliever keeps to his own whims and does not care for commands of Allah so he would be extreme loser at the Day of Judgment as all persons among the mankind have taken the oath only to obey Allah, the true Lord, at the world of spirits; Al-Hamdu Lillah; the nine AAYAAT ahead tell how Allah has cared for the mankind (all of them) for foods so that no person worries about his basic sustenance in any way; there is huge variety of vegetables and of fruits for all persons in plenty because they never cease to grow and only by blunders of men or/and by their insensitive attitude towards fellow-beings, they face scarcity of anything; we read at ZAARIYAAT-58, "surely Allah is He Who Bestows sustenance, the Lord of Power, the Strong", certainly, Allah only has the true authority; Al-Hamdu Lillah;

from AAYAT-33 to last of the Surah, the Ruku narrates about the Day of Judgment that there would be an ignoring attitude among such persons who had not yet received freedom from the hell-fire; they would be oblivious to their close relatives, rather they would avoid them willfully; these last AAYAAT state, "but when the deafening cry comes; the day on which a man shall fly from his brother, and his mother and his father, and his spouse and his son; every man of them shall on that day have an affair which will occupy him; (many) faces on that day shall be bright, laughing, joyous; and (many) faces on that day, on them shall be dust; darkness shall cover them; these are they who are disbelievers, the wicked"; note that it is most feasible to live remaining most charitable to the needy at the world to get closer to Allah whereas the related persons to the man, may even say that he is certainly foolish in the expenditure of his resources; however, for AKHIRAT, he needs to remain caring to his own self with all his attention to Allah because this is how he would save himself from all commotion that the wrongdoers are most certain to face at that day; certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah TAKWIR;

MK-2

1. When the sun is covered,
2. And when the stars darken,
3. And when the mountains are made to pass away,
4. And when the camels are left untended,
5. And when the wild animals are made to go forth,

6. And when the seas are set on fire,
7. And when souls are sorted out (like with like),
8. And when the female infant buried alive is asked
9. For what sin she was killed,
10. And when the books are spread,
11. And when the heaven has its covering removed,
12. And when the hell is kindled up,
13. And when the garden is brought nigh,
14. Every soul shall (then) know what it has prepared.
15. But nay! I swear by the planets,
16. That run their course (and) hide themselves,
17. And the night when it departs,
18. And the morning when it brightens,
19. Most surely it is the Word of an honored messenger,
20. Endued with strength, having an honorable place with the
Lord of the Throne,
21. Who is obeyed, and faithful in trust.
22. And your companion is not gone mad.
23. And he had seen the angel on the clear horizon.
24. Nor of the unseen is he a tenacious concealer.
25. Nor is it the word of the cursed Satan,
26. Whither then will you go?
27. It is naught but a reminder for nations,
28. For him among you who pleases to go straight.
29. And you do not please except that Allah please, the Lord
of the worlds.

Surah TAKWIR is also one of the earliest Surah to descend
on the Prophet PBUH and it also guides attention that Allah

is the only true Lord Who has provided the Quran to the Prophet PBUH through the revered angel Gabriel-AS with total security to it as He has set the world in such order that the true guidance remains evident to all peoples; it also presents six of events of the last day of the world as the angel blows the first trumpet by the command of Allah and also six of events of the Day of Judgment as the angel blows the second trumpet; Al-Hamdu Lillah; the first six AAYAAT present the six events of the last day as they read, "when the sun is covered (i.e. the sunlight ends); and when the stars darken (i.e. they all lose their lights); and when the mountains are made to pass away (as the Quran has narrated at AAYAT-5 of WAQI'AH; AAYAT-14 of HAAQQAH, AAYAT-9 of MA'ARIJ and at many other places including NAML-88 & TA-HA-105, 106, 107; Al-Hamdu Lillah); and when the camels (that are at their best value) are left untended; and when the wild animals are made to go forth (at cities among men without any trouble to them or to their own-selves); and when the seas are set on fire (which means that Allah would set all of them ablaze)"; just as they end, the next seven AAYAAT present the six events at the Day of Judgment and the additional AAYAT is because they relate the second event in two AAYAAT; then AAYAT-14 tell explicitly that every person would see his due result most clearly; all these eight AAYAAT read, "and when souls are sorted out (at Judgment, like with like; so the good persons getting JANNAH would be at one side and the disbelievers getting hell-fire would be at other); and when the female infant buried alive is asked (her witness to punish those severely who had buried her alive), for what sin she was killed (or was

it just their pride which took her life); and when the books (i.e. the documents of deeds of all persons) are spread; and when the heaven has its covering removed (this has been told at different places and among them are NABA-19 which says -'and the heaven shall be opened so that it shall be all openings'-, HAAQQA-16 & 17 which says -'and the heaven shall cleave asunder, so that on that day it shall be frail; and the angels shall be on the sides thereof'-, FURQAN-25 which says -'and on the day when the heaven shall burst asunder with the clouds, and the angels shall be sent down descending'- see also the first few AAYAAT of the next Surah); and when the hell-fire is kindled up (even more and brought nigh to the disbelievers); and when the garden is brought nigh (to the good persons); (on that day) every soul shall (then) know what it has prepared (for itself to get, whether it is the hell-fire or whether it is JANNAH)"; Al-Hamdu Lillah; note that the female child at those times of JAHILIYYAT (extreme ignorance) in Arabia before the advent of Islamic teachings therein, was taken such liability that there were such hard-hearted persons who buried her at infancy; however, there were such good-hearted persons at that period too who used to save them from such extreme injustice; one of such persons who had saved many such female children, had asked the Prophet PBUH if he would get good returns for this which he had done at JAHILIYYAT, to which he had replied that due to this, Allah had given him TOFIQ to accept Islam; Al-Hamdu Lillah; note also that when there is the mention of opening of heaven at the Day of Judgment, the term "heaven" remains in singular which denotes that the sky nearby above the earth, would only be

affected whereas the mention of rain also has the term in singular only; this is the heaven that we see and with all its amazing vastness, it is but only the first heaven among the seven of them and certainly, Allah knows better; Al-Hamdu Lillah; AAYAAT ahead explicitly tell that Allah has given ample protection to the Quran as He has appointed the most revered angel Gabriel to take this most beautiful message to the most appreciated person among the mankind, i.e. His last Messenger Muhammad PBUH; Al-Hamdu Lillah; note that when Allah takes oath of something, it is most related to the issue that He presents by that oath and though the Quran is direct in its address to mankind, yet such oaths may provide symbols that are related to the addressed issues; Allah swears by the planets and these are five that are visible to the naked eye which are Mercury and Venus (nearer to the sun than earth) and outer planets that are Mars, Jupiter and Saturn that run their respective courses in their own orbits (at the given area of zodiac at the sky); they also seem to go backwards sometimes as seen from earth but this retrograde motion is relative to earth as they go ahead only, keeping to their respective courses in their orbits; this mention of planets expresses the course that angels take going to & fro from the earth putting commands of Allah upon it according to His direction and when His Messengers were coming to the world, they used to provide the message of Allah to them explicitly; Al-Hamdu Lillah; Allah also swears by the night as it departs and the morning at its arrival which expresses constant change in situation at issues in the world as sometimes it seems that darkness of ignorance to the Truth has taken hold of issues yet then change does come and it

manifests for all to see clearly; Al-Hamdu Lillah; note that at Surah NAJM too, Allah took the oath of NAJM (the star) at the very first AAYAT there which reads, "I swear by the star (the last one of them as the light dawns) when it goes down (i.e. fades away)"; it tells that the Quran has come to the world through Muhammad PBUH, the last Messenger of Allah, and all other of guidance that He sent before, have faded away as stars vanish from the sight as the sun rises; like Surah TAKWIR here, it also tells that Muhammad PBUH got the Quran from angel Gabriel by the command of Allah whom he had seen couple of times in his angelic form too; also, it tells that the Prophet PBUH did not err in seeing him or in his recognition so when even the disbelievers take him the most truthful person among them, how do they reject his teachings (i.e. the fundamental teachings of Islam) which he provides to them; they undoubtedly need to revise their attitude towards the Prophet PBUH and believe in him most committedly; AAYAAT here too, from 19 ahead to the last of the Surah (except for its very last AAYAT), tell most clearly that Allah, Who has all the true authority, has sent the Holy Book Quran through the most revered angel Gabriel-AS to Muhammad PBUH, the most truthful of all persons and totally committed to provide the message of Allah sincerely without asking any returns from them, to save all persons from torments at AKHIRAT; he tells the matters that are hidden but well-established to take place relating to the future as Allah has told all about them to him, and he is not like soothsayers who ask for material benefits for whatever they tell in which they add many fibs; in addition, the beautiful gift to mankind that he has received from Allah i.e. the

Quran, is most explicit in all its teachings without any contradiction therein whereas Allah has protected it so beautifully that the Satan is totally unable to add anything in it or to erase anything from it; Al-Hamdu Lillah; so what idiocy it is of disbelievers to disbelieve in it and take other courses than what it guides to, as it only is the Guidance to the right path; Al-Hamdu Lillah; these AAYAAT state, "most surely it is the Word of an honored messenger (i.e. Gabriel-AS who recites it to Muhammad PBUH so he gets it totally as Allah has told Gabriel- he is) endued with strength, having an honorable place with the Lord of the Throne- who (i.e. Gabriel) is obeyed, and faithful in trust; and your companion (i.e. the Prophet PBUH) is not gone mad; and he had seen the angel (i.e. Gabriel) on the clear horizon; nor of the unseen is he a tenacious concealer (but he provides the message of Allah most explicitly without asking for anything from any person, so that every person takes care to save himself at AKHIRAT); nor is it the word of the cursed Satan (as the cursed Satan is unable to penetrate into its contents in any manner); whither then will you go?- it (the Quran) is naught but a reminder for (all of) nations- for him among you who pleases to go straight (at the right path)"; Al-Hamdu Lillah; the last AAYAT in this sequence tells that only because of TOFIQ that Allah gives to some person, he/she accepts the Truth as no person is able to take-up the Guidance to the right path for his/her whole life unless Allah wills for it; note that TOFIQ means that Allah provides something good as the reward to some good deeds that the recipient has done before; however, if taken in general, this last AAYAT tells that no person is able to intend even, for anything unless

Allah wills that he intends for it; so it denotes the complete control of Allah over all ongoing matters of the world too which He is taking to righteousness even by whatever the persons at the world are doing as they are unable to intend even, against the will of Allah Who certainly is AZIZ (Mighty) and HAKEEM (Truly Wise); this last AAYAT states, "and you do not please except that Allah please, the Lord of the worlds"; Al-Hamdu Lillah.

Surah INFITAAR

MK-11

1. When the heaven becomes cleft asunder,
2. And when the stars become dispersed,
3. And when the seas are made to flow forth,
4. And when the graves are laid open,
5. Every soul shall know what it has sent before and held back.
6. O man! what has beguiled you from your Lord, the Gracious one,
7. Who created you, then made you complete, then made you symmetrical?
8. Into whatever form He pleased He constituted you.
9. Nay! but you give the lie to the judgment day,
10. And most surely there are keepers over you
11. Honorable recorders,
12. They know what you do.
13. Most surely the righteous are in bliss,
14. And most surely the wicked are in burning hell-fire,
15. They shall enter it on the day of judgment.

16. And they shall by no means be absent from it.
17. And what will make you realize what the day of judgment is?
18. Again, what will make you realize what the day of judgment is?
19. The day on which no soul shall control anything for (another) soul; and the command on that day shall be entirely Allah's.

Surah INFITAAR came at Makkah and it is very near to its previous Surah and Surah MURSALAAT, as it also depicts QIYAMAT and the Day of Judgment (i.e. YAUMUL-QIYAMAT) explicitly; the first three AAYAAT present the events after the angel blows the first trumpet, and the fourth that says- "and when the graves are laid open"- tells about the event that would happen as the angel blows the second trumpet; note that Surah TAKWIR has narrated at AAYAT-6 -"and when the seas are set on fire"- after the first trumpet and here, they are mentioned to flow forth after the first trumpet so the sequence seems that they all would flow forth and all waters, salty or sweet, would merge; then Allah would set many of them ablaze by His will at the last day of the world that seems much lengthier than any of ordinary days and certainly Allah knows better; Al-Hamdu Lillah; AAYAT-5 tells, "every soul shall know what it has sent before and (what it) held back"; this means that every person lives his life by preferences of attitudes so the righteous believers preferred AKHIRAT and sent much of good deeds for it and never leaned towards the worldly benefit when its

effect was to diminish the virtues at AKHIRAT; Al-Hamdu Lillah; and the disbelievers cared for the world, its wealth and status, even if that affected their respective documents of deeds much adversely; certainly, every soul shall know how he has done at AKHIRAT by preferences he took at the world; Al-Hamdu Lillah; AAYAAT-6 to 8 tell about the blessing of Allah upon each person that He has not only created every person but He also has made every organ in him/her to function according to need and made all of them complementary to each other in his/her physique whereas He made his/her facial features in such manner that he/she remains unique from others for due recognition; Al-Hamdu Lillah; these AAYAAT give the message that all persons need to show gratitude to Allah on this huge blessing, for which they have to practice His commands in their lives at the world and in addition, they have to believe totally that Allah, who has shaped their respective bodies so beautifully with organs to complement each other for different significant works, has total authority to bring them back to life too for the judgment of their doings, after their deaths at the specific Day of Judgment; Al-Hamdu Lillah; AAYAT-9 tells that even with such observation that clearly leads to believing in Allah, the true Lord, and to believing in the true unending life at AKHIRAT (the first day of which is the Day of Judgment), there are many such persons who deny the coming of that specific day; the next three AAYAAT convey that Allah has appointed most respectable angels to monitor all persons and those angels are well-aware of doings of persons whom they monitor by the command of Allah; this tells that every person ought to know well that he shall never

get away with any of wrongs he commits though if he surrenders sincerely to Allah living by His commands, Allah hopefully would pardon him and give him space ahead to show his sincerity; Al-Hamdu Lillah; AAYAAT ahead till the last of the Surah tell the respective results of the good persons and of the wrong-doers that they would receive at the Day of Judgment; the word used for the Day of Judgment is "YAMUD-DIN" which means the day of results and these AAYAAT read, "most surely the righteous are in bliss (in JANNAH); and most surely the wicked are in burning hell-fire; they shall enter it on the day of Judgment and they shall by no means be absent from it (i.e. even if they intend for it and they would remain in the hell-fire forever); and what will make you realize what the day of Judgment is? again, what will make you realize what the day of Judgment is (when all observation shows that everything in His creation manifests balance in their respective works and there are still such persons who yet disbelieve)? the day on which no soul shall control anything for (another) soul; and the command on that day shall be entirely Allah's"; note that Allah has command over all His creation at all times yet at that time, His command would manifest for all to see so the AAYAT refers to that whereas it denotes the most meek position of the man at the grounds of HASHR; certainly, Allah only has the true authority; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:
Muhammad Saleem Dada

Al-Hamdu Lillah

Surah MUTAFFIFIN (TATFIF)

MK-12

1. Woe to the defrauders,
2. Who, when they take the measure (of their dues) from men take it fully,
3. But when they measure out to others or weigh out for them, they are deficient.
4. Do not these think that they shall be raised again
5. For a mighty day,
6. The day on which men shall stand before the Lord of the worlds?
7. Nay! most surely the record of the wicked is in the SIJJIN.
8. And what will make you know what the SIJJIN is?
9. It is a written book.
10. Woe on that day to the rejecters,
11. Who give the lie to the day of judgment.
12. And none gives the lie to it but every exceeeder of limits, sinful one
13. When Our AAYAAT are recited to him, he says: Stories of those of yore.
14. Nay! rather, what they used to do has become like rust upon their hearts.
15. Nay! most surely they shall on that day be debarred from their Lord.
16. Then most surely they shall enter the burning hell-fire.

17. Then shall it be said: This is what you gave the lie to.
18. Nay! Most surely the record of the righteous shall be in the ELIYYEN.
19. And what will make you know what the highest ELIYYEN is?
20. It is a written book,
21. Those who are drawn near (to Allah) shall witness it.
22. Most surely the righteous shall be in bliss,
23. On thrones, they shall gaze;
24. You will recognize in their faces the brightness of bliss.
25. They are made to quaff of a pure drink that is sealed (to others).
26. The sealing of it is (with) musk; and for that let the aspirers aspire.
27. And the admixture of it is a water of TASNIM,
28. A fountain from which drink they who are drawn near (to Allah).
29. Surely they who are guilty used to laugh at those who believe.
30. And when they passed by them, they winked at one another.
31. And when they returned to their own followers they returned exulting.
32. And when they saw them, they said: Most surely these are in error;
33. And they were not sent to be keepers over them.
34. So today those who believe shall laugh at the disbelievers;
35. On thrones, they will look.
36. Surely the disbelievers are rewarded as they did.

Surah TATFIF descended of the Prophet PBUH at his last times in Makkah before HIJRAT and it guides to care about the fellow beings in the ordinary business of life; the Surah begins with the direction that all persons must care not to inflict any losses to any of persons at the business transactions; note that Islam is DEEN which provides principles for all in all issues of life to put into their practice with total attention towards Allah; Al-Hamdu Lillah; its initial AAYAAT state, "woe to the defrauders (who cheat in business transactions); who, when they take the measure (of their dues) from men take it fully but when they measure out to others or weigh out for them, they are deficient (to profit by cheating); do not these think that they shall be raised again for a mighty day (i.e. the Day of Judgment), the day on which men shall stand before the Lord of the worlds?"; we have studied that Allah destroyed the nation of SHOAIB-AS by a deadly earthquake who had one of ills that they used to cheat in measure and weight at their business transactions; AARAAF-85 states, "and to MADIAN (We sent) their brother SHOAIB; he said- O my people - serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord, therefore give full measure and weight and do not diminish to men their things, and do not make mischief in the land after its reform; this is better for you if you are believers"; note that the mention of business transactions include even the service that a person is employed at, so he shall provide his efficiency to his work with honest attitude; likewise, the employer shall not put

additional works on his employee or ask his additional time for work than he has required initially except by mutual consent; also, besides business transactions, the full measure denote to care about the rights of others that they have on the person including especially his relatives, neighbors and all people in touch in the best possible way (but they also need to care for their liabilities towards him and this actually would lead all surroundings to virtuous living); so, note here that these AAYAAT ask virtuous attitudes in all issues of life and they are not limited to business transactions only; these AAYAAT tell the psyche of the wrongdoers who do not care for others, that they have lost the sense of balance in their attitudes so it denotes that they do not truly believe in the Day of Judgment where Allah would weigh all deeds of all persons at the amazing scales there, which would be most efficient and most highly worthy in its work; Al-Hamdu Lillah; AAYAAT ahead reject the base that they have taken for living their lives at the world as they prefer the assets & the status at the world upon the true success at AKHIRAT; from AAYAT-7 to AAYAT-17, the Ruku reads, "nay! most surely the record of the wicked is in the SIJJIN; and what will make you know what the SIJJIN is?; it is written book (and the place where the spirits of the disbelievers reside after their deaths, with awareness until the period Allah wills); woe on that day to the rejecters, who give the lie to the day of judgment (i.e. they deny it) and none gives the lie to it but every exceeder of limits, sinful one; when Our AAYAAT are recited to him, he says- stories of those of yore; nay! rather, what they used to do has become like rust upon their hearts; nay! most surely they shall on that day be debarred from

(showing their gratitude to) their Lord; then most surely they shall enter the burning hell-fire; then shall it be said- this is what you gave the lie to"; some of things that are mentioned here, ask for some explanatory comments and these are "SIJJIN" and the mention of "rust upon their hearts" and "they shall on that day be debarred from their Lord"; note that after taking out the soul of some person, the angels who have the soul of the wicked person, transfer it to SIJJIN and the angels who have the soul of the blessed, transfer it to ELIYYEN; these are respective places for the soul of the wicked and for the soul of the blessed and these also are the names of respective books that keep the documents of deeds (at SIJJIN) for the wicked and that keep the documents of deeds (at ELIYYEN) for the blessed; both groups of angels do all tasks swiftly and they do all tasks according to the command of Allah; Al-Hamdu Lillah; note also that at the death of a person, his/her document of deeds is sealed as then nothing enters into it so when he/she rises from the grave, he/she would get his/her own respective document of deeds at the grounds of HASHR; Al-Hamdu Lillah; however, there is an authentic Hadith that needs attention here as it is related to this subject; the Prophet PBUH said, "when a person dies, his deeds are cut off from him except three, perpetual SADAQAH, knowledge from which benefit is derived and righteous children who pray for him" (Tirmidhi); this Hadith relates to the issue of "EETHALE-THAWAB" (to transfer goodness to the deceased or/and even to the living persons) and it is much misunderstood even at scholarly discussions; it does not mean that the space for the deceased person to gain virtuous

deeds continues, rather it means that three things continue to benefit him even after his death and those are the wealth he spent as SADAQAH which had benefitted the needy so he asks Allah for his safety, and the knowledge that he spread by his good words which had benefitted the seekers of the Truth (i.e. fundamental teachings of Islam) so they ask Allah for his safety, and the well-mannered righteous children which he left behind so they ask Allah for his safety and to give him JANNAH (Paradise); note that this does not mean that even now he has any more space to collect any of virtuous deeds but it means that those who have benefitted from him, may ask Allah for his safety and Allah, if He wills, may provide His mercy to him if he, though sinful by some of his deeds, is one of the good believers in the fundamental teachings of Islam; note also that even at AKHIRAT, Allah may give permission to some most virtuous persons to ask Allah for safety of some sinful persons though obviously, the space for those sinful persons to collect any of good deeds has totally ended but they must necessarily be among the true believers in the fundamental teachings of Islam; Al-Hamdu Lillah; about the rust upon the hearts of extreme sinners mentioned at AAYAAT here, note that there is an authentic Hadith which tells that the Prophet PBUH said, "when someone commits a sin, a black dot is marked on his heart; when he abandons it and seeks forgiveness and repents, his heart is cleaned (and spotless), but if he persists and returns (to the sin), then the dots are added till blackness covers his heart" (Tirmidhi); note that the Hadith has also clarified that the best manner to cleanse the heart is to remember death at all times and to read on the Holy

Book Quran with high awareness to its most basic contents; Al-Hamdu Lillah; here, AAYAT-15 mentions about the disbelievers that "they shall on that day be debarred from their Lord"; this actually tells that Allah would show some sign about Him at the grounds of HASHR to which the believers would show their gratitude to Him with total obeisance to Him but the disbelievers would be unable to show any gratitude to Him at that crucial time; Surah NOON (AL-QALAM)-42 states about the day of HASHR, "the Day that the shin shall be laid bare, and they (the disbelievers) shall be called upon to make obeisance, but they shall not be able"; note that "the shin shall be laid bare" refers to an attribute of Allah about which no comment is possible; this is just as the Quran has told about the hand of Allah (see MA'EDAH-64) and this is called MUTASHABIH (the meaning of which are not evident to anyone and it is not necessary for him to know that in the understanding of the Quran); no one shall give any final interpretation to such AAYAAT whereas the only right thing for him to say on this is that Allah knows better; Al-Hamdu Lillah; this AAYAT of NOON conveys that those who did not care to remember Allah in their issues at the world, they would be unable to make obeisance there at AKHIRAT whereas the believers would show their total gratitude to Allah; note that the believers would see Allah when they have entered JANNAH as the highest of His blessings to them; Al-Hamdu Lillah; from AAYAT-18 to AAYAT-28, the Ruku reads, "nay (Allah would not put the believers to any troubles)! most surely the record of the righteous shall be in the ELIYYEN; and what will make you know what the highest ELIYYEN is? it is written book (and

the place for the virtuous spirits to reside); those who are drawn near (to Allah) shall witness it; most surely the righteous shall be in bliss (when they enter JANNAH), on thrones, they shall gaze; you will recognize in their faces the brightness of bliss (as faces do represent the situation inside); they are made to quaff of a pure drink (of wine) that is sealed (to others); the sealing of it is musk (and it would be provided to them at JANNAH in beautiful vessels); and for that let the aspirers aspire (as competition shall remain for issues of AKHIRAT rather than for issues of the world); and the admixture of it is water of TASNIM, a fountain (the most clean water of which is specific for most virtuous believers to drink and from it, water would be added to all vessels of the pure drink) from which drink they, who are drawn near (to Allah)"; Al-Hamdu Lillah; AAYAT-29 to the last AAYAT of the Surah, the Ruku tells about the disbelievers how they used to mock the virtuous believers at the world and how they ended-up in the most disgraceful situation that made their own selves into stuff to mock; they would have no one to blame at their most extreme disrespect (with the most extreme torment to them) but their own selves when they get the result that they truly deserved; these AAYAAT read, "surely they who are guilty used to laugh at those who believe; and when they passed by them, they winked at one another (because they considered the believers to follow the way of losers); and when they returned to their own followers they returned exulting; and when they saw them, they said- most surely these (the believers) are in error (because they considered that the believers prefer unseen profits of AKHIRAT upon seen

profits of the world)-; and they were not sent to be keepers over them (so why do they mock the believers while they need to care about their own selves and mind their own business); so today those who believe shall laugh at the disbelievers (by the permission of Allah, until they balance the mocking attitude which the disbelievers had shown against them at the world); on thrones, they will look (at the situation of disbelievers); surely the disbelievers are rewarded as they did"; Al-Hamdu Lillah.

Surah INSHIQAQ

MK-11

1. When the heaven bursts asunder,
2. And obeys its Lord and it must.
3. And when the earth is stretched,
4. And casts forth what is in it and becomes empty,
5. And obeys its Lord and it must.
6. O man! surely you must strive-on to your Lord, a hard striving until you meet Him.
7. Then as to him who is given his book in his right hand,
8. He shall be reckoned with by an easy reckoning,
9. And he shall go back to his people joyful.
10. And as to him who is given his book behind his back,
11. He shall invoke destruction,
12. And enter into the burning hell-fire.
13. Surely he was (erstwhile) joyful among his followers.
14. Surely he thought that he would never return.
15. Yea! surely his Lord does ever watch him.
16. But nay! I swear by the sunset redness,

17. And the night and that which it enshrouds,
18. And the moon when it grows full,
19. That you shall most certainly enter one state after another.
20. But what is the matter with them that they do not believe,
21. And when the Quran is recited to them they do not make obeisance?
22. Nay! those who disbelieve give the lie to the truth.
23. And Allah knows best what they hide,
24. So announce to them a painful punishment;
25. Except those who believe and do good; for them is the reward that shall never be cut off.

Like many other MAKKI Surah at the last of the Holy Book Quran, Surah INSHIQAQ also guides towards AKHIRAT; note that AYAT-48 at the last Ruku of Surah Ibrahim, tells explicitly that the looks of the earth and even the looks of heavens would be changed; the first five AAYAAT of Surah INSHIQAQ tell about this by words that "when the heaven is split asunder; and obeys its Lord and it must; and when the earth is stretched (so it may become stationary at that time); and casts forth what is in it (i.e. the dead and its mineral deposits etc.) and becomes empty; and obeys its Lord and it must"; so there would be some major change at the earth and at heavens for the set-up of that specific day; but the difference in these both AAYAAT is that here, the AAYAT relates heaven in singular whereas IBRAHIM-48 mentions it in plural; note about the AAYAT at Surah

IBRAHIM that it reads, "on the day, when the earth shall be changed into a different earth, and the heavens; and they shall come forth before Allah, the One, the Supreme"; but this AAYAT at Surah IBRAHIM has not mentioned categorically for heavens that 'it shall be changed into different heavens' so this tells that the change at heavens would remain as viewed from the earth at that specific day whereas the earth and the heaven near to it would undergo some specific physical changes according to the will of Allah; Al-Hamdu Lillah; Surah IBRAHIM had come to the Prophet PBUH about 18 months before Surah INSHIQAQ and its last Ruku too, is much related to mentioning of the Day of Judgment; the ten AAYAT ahead from 6 to 15 here, tell that all persons are going on towards meeting Allah, the true Lord, no matter in what pursuit they involve themselves at the world; those who care to live by commands of Allah, they would certainly achieve the true success at AKHIRAT while those who ignore the commands of Allah, they would certainly enter the hell-fire so they would certainly remain at extreme agony; this all is certain to happen; Al-Hamdu Lillah, these AAYAAT read, "O man! (it is your destiny that you remain in some works at the world but whatever the pursuit) surely you must strive-on (i.e. go-on steadily) to your Lord, a hard striving until you meet Him; then as to him who is given his book (his document of deeds) in his right hand, he shall be reckoned with by an easy reckoning (as there would be no scrutiny to his document of deeds) and he shall go back to his people joyful (on his success); and as to him who is given his book behind his back (as many of disbelievers would have their hands tied behind and others of them would put their

hands at back in attempt to avoid taking their respective documents), he shall invoke destruction (that he is put to death but his plea would be rejected) and (he would rather) enter into the burning hell-fire; surely he was (erstwhile) joyful among his followers (at the world); surely he thought that he would never return (and went on with his life at the world with ignorance of commands of Allah, the true Lord); yea- surely his Lord does ever watch him (so he has no chance to get safety by speaking lies at AKHIRAT)"; Al-Hamdu Lillah; at the four AAYAAT ahead from 16 to 19, Allah takes oath on the fact that all persons are going from one state after another and they express that even at the collective level, change is the set phenomenon to life of the man yet the Islamic teachings live-on; these AAYAAT read, "but nay! I swear by the sunset redness (which denotes the verge of ignorance of the teachings of Islam in collective practice after its good involvement at it) and the night (which denotes the period of ignorance to Islam) and that which it enshrouds (i.e. there takes place such ignorance with time which enshrouds the teachings of Islam and there remains no thought to practice Islam collectively), and the moon when it grows full (so even at ignorance to practice Islam in issues, there still remains the true guidance available for men to save themselves; and these oaths are on the statement) that you shall most certainly enter one state after another (as the moon does when it goes on to its peak steadily to show its full moonlight so even at the darkness of ignorance, there would remain the beautiful light to guide to the Truth)"; Al-Hamdu Lillah; these four AAYAAT tell that the darkness of ignorance to Islam maybe extreme at the

collective level yet the option to take the Guidance to the right path is always available for the persistent seekers of the Truth (i.e. the fundamental teachings of Islam) and with time, each of them himself may become the soothing full moonlight of the true guidance to all peoples of the world, by the will of Allah; Al-Hamdu Lillah; the last AAYAAT of the Surah tell about the extreme lack of foresight of the disbelievers that in the virtuous presence of the Quran even, they are unable to get to the Truth; these last AAYAAT read, "but what is the matter with them that they do not believe (that Islam only is the true guidance to mankind); and when the Quran is recited to them they do not make obeisance? nay! those who disbelieve give the lie to the truth (i.e. they not only show disbelief in their living manner but also deny the teachings of the Quran when its AAYAAT come into their knowledge); and Allah knows best what (hatred for the Truth) they hide (at their insides) so announce to them a painful punishment (at the world and at AKHIRAT), except those who believe and do good; for them is the (most beautiful) reward that shall never be cut off"; Al-Hamdu Lillah.

Surah BURUJ

MK-3

1. I swear by the heaven that has mansions of stars,
2. And the promised day,
3. And by witness and by that which is witnessed.
4. Cursed be the makers of the pit,
5. Of the fire (kept burning) with fuel,

6. When they sat by it,
7. And they were witnesses of what they did with the believers.
8. And they did not take vengeance on them for aught except that they believed in Allah, the Mighty, the Praised,
9. Whose is the kingdom of the heavens and the earth; and Allah is Witness of all things.
10. Surely (as for) those who persecute the believing men and the believing women, then do not repent, they shall have the chastisement of hell-fire, and they shall have the chastisement of burning.
11. Surely (as for) those who believe and do good, they shall have gardens beneath which rivers flow, that is the great achievement.
12. Surely the might of your Lord is great.
13. Surely He it is Who originates and restores,
14. And He is the Forgiving, the Loving,
15. Lord of the ARSH, the Glorious,
16. The great Doer of what He will.
17. Has not there come to you the story of the hosts,
18. Of Pharaoh and THAMUD?
19. Nay! those who disbelieve are in (the act of) giving the lie to the truth.
20. And Allah encompasses them on every side.
21. Nay! it is the glorious Quran,
22. In the guarded tablet.

Surah BURUJ implies by the oath that Allah has taken in its first AAYAT, that as the people observe the planets

changing their positions with progress of time, going to & fro from constellations formed by stars at the heaven, changes also do occur at the earth around them; change is the set phenomenon to life of the man but Islam does live-on and the ultimate result to wrongs would be extreme punishment to all unjust persons; at the second AAYAT, Allah has taken the oath of the Day of Judgment and this again tells that the ultimate result to wrongs would be extreme punishment to all unjust persons; the third AAYAT tells about the witness (i.e. Friday which witnesses the huge gatherings of Muslims at mosques who gather to show that they are totally humble in front of the authority of Allah, the true Lord) and about that which is witnessed (i.e. the day of ARAFAH, the 9th day of the last lunar month ZIL-HAJJAH which is the most blessed day of the year, at which the Muslims gather at the ground of ARAFAH while performing HAJJ and witness that area which Allah, the true Lord, has blessed much); this denotes that even with all efforts of all wrong persons of the world, the fundamental teachings of Islam would never end rather those wrong persons would ultimately get the most extreme punishment at the world and when the Day of Judgment takes place, they would enter the hell-fire; Allah takes these oaths on the statement that Allah would certainly put His extreme curse on all those who had made or had witnessed willfully the making of the pit (that was an extremely wide ditch) where the true Christians, who were the true believers in Allah, the true Lord, had been burnt by the most unjust disbelievers; this refers to an incident that took place near to the times of the Prophet PBUH and from AAYAT-4 to AAYAT-7, this Surah refers to it; it took place

at Yemen about 50 years back from the birth of the Prophet PBUH and its complete awareness was present at Arabia; there had been a Jewish king who had persecuted the true Christians there just because they believed truly in Allah, the true Lord; he had put them into a most wide ditch in which he had ignited a blazing fire and thereby burnt many thousands of them to death; he had called all people at the territory that he governed to witness this heinous event to give the impression that the fundamental teachings of Islam have ended with the death of these true believers; AAYAAT from 8 to 11 read, "and they did not take vengeance on them for aught except that they believed in Allah, the Mighty, the Praised, Whose is the kingdom of the heavens and the earth; and Allah is Witness of all things; surely (as for) those who persecute the believing men and the believing women, then do not repent, they shall have the chastisement of the hell-fire, and they shall have (there) the chastisement of (extreme) burning; surely (as for) those who believe and do good, they shall have gardens beneath which rivers flow, that is the great achievement"; Al-Hamdu Lillah; so all such unjust disbelievers would face extreme disgrace at the world and they would see the most tormenting punishment at AKHIRAT; AAYAAT-12 to 16 of the Surah tell about the authority of Allah, "surely the might of your Lord is great; surely He it is Who originates and restores (so He would raise all dead to life at the Day of Judgment); and He is the Forgiving, the Loving; Lord of the ARSH (Throne), the Glorious; the great Doer of what He will"; Al-Hamdu Lillah; the last AAYAAT of the Surah guide attention to historical facts and to the message of Allah that all must see what

they indicate and all must believe in the true authority of Allah, the true Lord; these AAYAAT state, "has not there come to you the story of the hosts, of Pharaoh and THAMUD (the mention of these two specifically is because they both seemed to have much strength at their respective abodes and because Allah provided miracles for these both that were respectively the amazing staff which changed to serpent and the amazing she-camel that manifested due to the asking of THAMUD)? nay! those who disbelieve are in (the act of) giving the lie to the truth (even when it becomes most evident to them); and Allah encompasses them on every side (so they are unable to save themselves if He intends to punish them even at the world as He drowned Pharaoh with many of his men and as He destroyed THAMUD by a deadly earthquake); nay! it is the glorious Quran (that provides them the true guidance explicitly), in the guarded tablet (so it is most authentic without any change to it certainly)"; Al-Hamdu Lillah.

Surah TARIQ

MK-4

1. I swear by the heaven and the comer by night;
2. And what will make you know what the comer by night is?
3. The star of piercing brightness;
4. There is not a soul but over it is a keeper.
5. So let man consider of what he is created:
6. He is created of fluid that gushes forth,
7. Coming from between the back and the ribs.
8. Most surely He is able to return him (to life).

9. On the day when hidden things shall be made manifest,
10. He shall have neither strength nor helper.
11. I swear by the rain-giving heaven,
12. And the earth splitting (with plants);
13. Most surely it is decisive word,
14. And it is no joke.
15. Surely they will make a scheme,
16. And I (too) will make a scheme.
17. So grant the disbelievers respite: let them alone for a while.

Like Surah BURUJ, at the first AAYAT of Surah TARIQ too, Allah takes oath of the heaven; its AAYAAT relate about the physique of the man while AAYAAT ahead of that again relate about the Day of Judgment; the first three AAYAAT read, "I swear by the heaven and the comer by night; and what will make you know what the comer by night is? the star of piercing brightness"; the star mentioned here might be any of the brightest stars in magnitude though it would manifest at specific period then, during the year after the sunset; however, if NAJM does not particularly refer to some star (but to some planet), then it most probably is Venus, the brightest planet in the solar system; being nearer to the sun than earth, it manifests beautifully after the sunset at times or before the sunrise at times and it is termed commonly as the evening star or the morning star respectively; the statement on which Allah has taken oath is mentioned at the fourth AAYAT that "there is not a soul but over it is a keeper"; so as Allah has protected the nearby

heaven to earth (by flaming meteoroids), He also has provided protection to men by angels, who also have the task to keep records of the doings of men; Al-Hamdu Lillah; AAYAAT from 5 to 10 mention how Allah has created the physique of the man and they also tell about the Day of Judgment; they read, "so let man consider of what he is created (so that he does understand that he is worthless if he does not remain attentive to Allah): he is created of fluid (i.e. seminal fluid) that gushes forth, coming from between the back and the ribs; most surely He is able to return him (to life), on the day (when Judgment would take place) when hidden things shall be made manifest (as everyone will have view of results of others); he (the disbeliever) shall have neither strength (to change his result adverse to him) nor helper (who may do it for him as Allah truly has all authority and no one is able to challenge Him)"; Al-Hamdu Lillah; note about the statement at AAYAT-6 & 7 that "he is created of fluid that gushes forth, coming from between the back and the ribs" that this tells that the formation of seminal fluid relates to all the middle area of the physique (besides scrotum) so the whole physique contributes to the mentioned fluid; these AAYAAT point out that physically the man has no worth and his worth only would come by the development of his spiritual faculty when he is truly attentive to Allah, the true Lord; Al-Hamdu Lillah; the last seven AAYAAT of the Surah tell the sobriety of the Holy Book Quran whereas at its first AAYAT, Allah takes the oath of the nearby heaven again from which the rainfall takes place time and again; this expresses explicitly that Allah has not only cared for the physical necessities of mankind but also the spiritual

necessity of mankind totally (which is the guidance to the Truth) and it also tells that as the rainfall brings vegetation from inside of earth so it would bring forth the dead from inside of it at the day of HASHR as they come to life again and face the Judgment; these AAYAAT read, "I swear by the rain-giving heaven; and the earth splitting (with plants and vegetables because of rain); most surely it (the Holy Book Quran) is decisive word and it is no joke; surely they will make a scheme (for denial of the Quran), and I (too) will make a scheme (to destroy all their evil plans); so grant the disbelievers respite; let them alone for a while (then they certainly would face the most extreme disgrace at the world and the most extreme torment at the true life at AKHIRAT); Al-Hamdu Lillah.

Surah AA'LA

MK-2

1. Glorify the name of your Lord, the Most High,
2. Who creates, then makes complete,
3. And Who makes according to a measure, then guides,
4. And Who brings forth herbage,
5. Then makes it dried up, dust-colored.
6. We will make you recite so you shall not forget,
7. Except what Allah pleases, surely He knows the manifest, and what is hidden.
8. And We will make your way smooth to a state of ease.
9. Therefore, do remind, surely reminding does profit.
10. He who fears will mind,
11. And the most unfortunate one will avoid it,

12. Who shall enter the great fire;
13. Then therein he shall neither live nor die.
14. He indeed shall be successful who purifies himself,
15. And magnifies the name of his Lord and prays.
16. Nay! you prefer the life of this world,
17. While the hereafter is better and more lasting.
18. Most surely this is in the earlier scriptures,
19. The scriptures of Ibrahim and Musa.

Surah AA'LA is among those Surah which came to the Prophet PBUH at his earlier period at Makkah; IMAM at Salah read it and Surah GHASIYA (the next Surah) mostly on Friday and on EID in the following of the Prophet PBUH who used to read them much at these Salah; the first AAYAT asks to glorify the name of Allah which actually implies that the true Muslims shall live their lives by the commands of Allah yet it also means that they shall fervently recite His name time and again to glorify Him; due to this, the Muslims recite words at RUKU & SAJDAH in Salah which fulfill this guidance while they glorify Him by the specific words mentioned here particularly at SAJDAH in Salah; Al-Hamdu Lillah; the four AAYAAT ahead tell how Allah has provided refinement to His creation and has provided each of them the guidance to do its respective task; they read, "Who creates, then makes complete (so physically His creation becomes highly competent for its task); and Who makes according to a measure, then guides (so that they fulfill their respective liabilities to do their tasks which Allah has set for them); and Who brings forth herbage then makes it dried up,

dust-colored (so that the cattle may benefit from it utmost)"; so Allah created everything, refined it in tangible terms, gave it space to work as He willed and then also provided each of them the awareness of the task that it shall fulfill by His command; AARAAF-54 reads, "surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He rose firm at ARSH; He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds"; note also that He has provided two of His creatures that are the jinn and the mankind, the freewill to do their task which is that they fulfill His commands by it to the best of ability; Allah tells at ZAARIYAAT-56, "and I have created the jinn and the mankind, only that they should serve Me"; note that all other of His creation is serving His commands without any option to any other approach yet these two have to do the task by their freewill so the AAYAT mentions them only, and Allah would judge their doings at the Day of Judgment; this is the only aim of life of all His creation, which the jinn and the mankind have to fulfill too yet they shall do it by the freewill that He has given to both of them; Al-Hamdu Lillah; AAYAAT-6 & 7 tell explicitly that Allah has provided the Quran to the Prophet PBUH and He would surely see that it remains totally secured so he does not have to worry that any change may occur at its text or its meaning may become obscure anywhere; whatever he forgets from the Quran (that means if any command of Allah in it changes in some manner), that only would be due to the direction of Allah; Al-

Hamdu Lillah; Allah states at BAQARAH-106, "whatever AAYAT We abrogate or cause to be forgotten, We bring one better than it or like it; do you not know that Allah has power over all things?"; note that "cause to be forgotten" means that Allah ceases some specific aspect of the command previously given in the Holy Book Quran in coming to practice though the other aspect of it does still come to practice (and its recitation still goes on); also, whatever change in practice Allah causes at some AAYAT at the Holy Book Quran, it relates to some command to practice and not in any matter of the true belief or at narrations or at other matters; see also the note at the thirteenth Ruku of Surah BAQARAH; Al-Hamdu Lillah; Allah tells the Prophet PBUH at AAYAT-8 that He will make his task of providing the teachings of Islam easy upon him and he must go on providing those teachings to all such persons whom he sees to have the potential to accept them as they do seem to care for the sense of the Truth inside them; these teachings are such which would decide who actually is fortunate (for he is the one who accepts it) and who is not (for he is the one who ignores it without any remorse); the disbeliever to the fundamental Islamic teachings would be at such situation that at the hell-fire, he shall neither live (as there would be nothing worthy to denote the zeal for life) nor die (as death would never ever come there); from AAYAT-14 to the last, the Surah reads, "he indeed shall be successful who purifies himself and (for that he lives by the commands of Allah, the true Lord, and thus) magnifies the name of his Lord and reads Salah (in which too he glorifies the name of the Lord by his recitation and which brings him near to Allah and

detaches him from the world); nay (O disbelievers)! you prefer the life of this world while the hereafter is better and more lasting; most surely this (statement which asks to prefer the life at AKHIRAT over the life at the world) is in the earlier scriptures (too), the scriptures of Ibrahim and (of) Musa (Salam on both)"; Al-Hamdu Lillah.

Surah GHASHIYA

MK-9

1. Has not there come to you the news of the overwhelming calamity?
2. (Some) faces on that day shall be downcast,
3. Laboring, toiling,
4. Entering into burning fire,
5. Made to drink from a boiling spring.
6. They shall have no food but of thorns,
7. Which will neither fatten nor avail against hunger.
8. (Other) faces on that day shall be happy,
9. Well-pleased because of their striving,
10. In a lofty garden,
11. Wherein you shall not hear vain talk.
12. Therein is a fountain flowing,
13. Therein are thrones raised high,
14. And drinking-cups ready placed,
15. And cushions set in a row,
16. And carpets spread out.
17. Will they not then consider the camels, how they are created?
18. And the heaven, how it is reared aloft,

19. And the mountains, how they are firmly fixed,
20. And the earth, how it is made a vast expanse?
21. Therefore, do remind, for you are only reminder.
22. You are not a watcher over them;
23. But whoever turns back and disbelieves,
24. Allah will chastise him with the greatest chastisement.
25. Surely to Us is their turning back,
26. Then surely upon Us is the taking of their account.

Like many of MAKKI Surah, Surah GHASHIYA also relates about the situation of both disbelievers and of true believers at AKHIRAT; it tells that the disbelievers to the Truth would be put into the hell-fire whereas the true believers would receive JANNAH (the beautiful garden); it tells clearly that the disbelievers would drink the boiled water and eat only from a thorny tree (ZAQQUM) while the believers would enter JANNAH where they would be totally happy and would drink purest of water from a beautiful flowing fountain; so they would receive the purest of edibles and of liquids in the most beautiful environment of the most beautiful garden, adorned with the most beautiful carpets; Al-Hamdu Lillah; it also asks for observation to ordinary things around to realize the authority of Allah, the true Lord, as everything that Allah has created, He has created it with set principles; at the last, it tells the Prophet PBUH that he only has to provide the teachings of Islam to all persons and it is not his liability to see that they do accept Islam; if they reject the teachings of Islam, Allah would see that they get what they deserve; Al-Hamdu Lillah; the first

seven AAYAAT of the Surah state, "has not there come to you the news of the overwhelming calamity (i.e. the Day of Judgment)? (some) faces on that day shall be downcast (as they would be aware that they are to be put to the hell-fire due to their disbelief); laboring, toiling, entering into burning fire, made to drink from a boiling spring; they shall have no food but of (tree with) thorns, which will (not benefit them as it will) neither fatten nor avail against hunger"; the nine AAYAAT ahead tell the pleasant status of the true believers as they read, "(other) faces on that day shall be happy (as they would be the true believers), well-pleased because of their striving, in a lofty garden, wherein you shall not hear vain talk; therein is a (beautiful) fountain flowing (that has the purest of liquid); therein are thrones raised high and drinking-cups ready placed, and cushions set in a row, and carpets spread out"; compare these AAYAAT with Surah TOOR-24 which reads, "they shall pass therein from one to another a cup, wherein there shall be nothing vain nor any sin", and with Surah DAHR (INSAAN)-17 & 18 which read, "and they shall be made to drink therein a cup the admixture of which shall be ginger (of) a fountain therein which is named SALSABIL"; Al-Hamdu Lillah; the four AAYAAT ahead ask for some observation to surroundings to appreciate how beautifully Allah has created everything; note that these AAYAAT especially have a significant appeal to the common Arab person who traveled on the camel, that could travel for many days going without water, in Arabian deserts where there were mountains around and the vast clear sky above; these AAYAAT read, "will they not then consider the camels, how they are created? and the heaven,

how it is reared aloft; and the mountains, how they are firmly fixed; and the earth, how it is made a vast expanse?"; Al-Hamdu Lillah; the last six AAYAAT tell the Prophet PBUH not to worry to improve such disbelievers who do not intend to come to Islam; he would do his work to call them towards its teachings and Allah would punish all such persons who disbelieve in them; these AAYAAT read, "therefore, do remind (by the teachings of the Quran), for you are only reminder (to the recognition inside of every person that Allah only is the true Lord); you are not a watcher over them (especially over those who disbelieve in the teachings of Islam; so leave them after the provision of Islamic teachings to them); but whoever turns back and disbelieves (after he has received the message of the Quran), Allah will chastise him with the greatest chastisement (even at the world); surely to Us is their turning back; then surely upon Us is the taking of their account (at the Day of Judgment); Al-Hamdu Lillah.

Surah FAJR

MK-2

1. I swear by the daybreak,
2. And the ten nights,
3. And the even and the odd,
4. And the night when it departs.
5. Truly in that there is an oath for those who possess understanding.
6. Have you not considered how your Lord dealt with AAD,
7. (People of) Aram, possessors of lofty buildings,

8. The like of which were not created in (other) cities;
9. And with THAMUD, who hewed out the rocks in the valley,
10. And with Pharaoh, who was related to spikes firmly planted,
11. Who committed inordinacy in the cities,
12. So they made great mischief therein?
13. Therefore your Lord let down upon them a portion of chastisement.
14. Most surely your Lord is watching.
15. And as for man, when his Lord tries him, then treats him with honor and makes him lead an easy life, he says: My Lord honors me.
16. But when He tries him (differently), then straitens to him his means of subsistence, he says: My Lord has disgraced me.
17. Nay! but you do not honor the orphan,
18. Nor do you urge one another to feed the poor,
19. And you eat away the heritage, devouring (everything) indiscriminately,
20. And you love wealth with exceeding love.
21. Nay! when the earth is pounded by heavily pounding,
22. And your Lord comes and (also) the angels in ranks,
23. And hell-fire is made to appear on that day. On that day shall man be mindful, and what shall, being mindful, avail him?
24. He shall say: O! would that I had sent before for my life!
25. But on that day shall no one chastise with (as much severity as) His chastisement,
26. And no one shall bind with (as much severity as) His binding.
27. O soul that art at peace!

28. Return to your Lord, well-pleased (with him), well-pleasing (Him),

29. So enter among My servants,

30. And enter into My garden.

Like Surah BURUJ and Surah TARIQ and few other Surah, Allah takes oath at the beginning of Surah FAJR; He also tells at AAYAT-5 that "truly in that there is an oath for those who possess understanding"; these oaths have been interpreted in different ways but many of commentators at the Quran have related it to specific timing (within ZIL-HAJJAH, the last lunar month), and have taken it to denote the elimination of evil from the world; they all focus on the fact that the word of Allah has always prevailed ultimately even if the evil seemingly had strength at the world; these four initial AAYAAT of the Surah read, "I swear by the daybreak (of the 10th of the last lunar month, when the rituals of Hajj are at peak); and the ten nights (that are the initial 10 nights of the last lunar month); and the even and the odd (i.e. its 10th night and its 9th day which is named as ARAFAH); and the night (after these 10 days) when it departs (eliminating all evil from the surroundings)"; by this interpretation, the last lunar month does have some substantial affinity to remove the evil from the world and note here, that the Quran has provided high significance to two months that are Ramadan (the ninth lunar month when SAUM takes place and which relates to the manifestation of the Holy Book Quran; see also the note at the twenty-third Ruku of BAQARAH) and ZIL-HAJJAH (the last lunar month

when HAJJ takes place at Makkah and its adjacent area whereas its most important days are the ninth and the tenth; see also the notes at the twenty-fourth and the twenty-fifth Ruku of BAQARAH); Al-Hamdu Lillah; AAYAAT ahead guides attention to those who gathered much strength at their places and built huge buildings as if they have to live-on at the world and they thought that they have become invincible; Allah sent His Messengers to them but they did not take heed and denied the fundamental teachings of Islam; so when they challenged Allah, He destroyed them totally; these AAYAAT read, "have you not considered how your Lord dealt with AAD, (people of) Aram, possessors of lofty buildings (Aram was the name of one of their ancestors and they are also named as the first AAD while THAMUD are also termed as the second AAD), the like of which were not created in (other) cities (because they were most highly skilled in making huge buildings though it not appreciable to make such huge buildings; see Surah SHUA'RAA-123 to 135); and with THAMUD, who hewed out the rocks in the valley (which still stand and provide witness to their skill) and with Pharaoh, who was related to spikes (i.e. pyramids) firmly planted, who committed inordinacy in the cities; so they made great mischief therein (without any fear as they thought at their respective times and places, that no one is able to answer to their injustice)? therefore your Lord let down upon them a portion of chastisement; most surely your Lord is watching (and He truly is Mighty)"; Al-Hamdu Lillah; AAYAAT ahead tell about the psyche of such man who has given all attention to the life at the world so when Allah gives him convenience in it by providing him amounts of wealth for his trial, he

thinks that Allah has honored him; and when Allah puts him to trial by putting difficulty to him to get even his subsistence, he considers it to be his disgrace; this attitude is because he takes the life at the world as the standard for taking nearness or distance from Allah, the true Lord; but actually caring about the weak persons at the surroundings by spending wealth when available, on them for the pleasure of Allah, tells whether he deserves honor or not; also, he shall not get wealth by usurping it from the rights of others; Al-Hamdu Lillah; note that having plenty of assets of the world does not show that Allah is pleased with him but actually his care to AKHIRAT in his deeds with his attention only towards Allah, the true Lord, raises his status; certainly, Allah only has the true authority; Al-Hamdu Lillah; the Ruku tells ahead from AAYAT-21 about the Day of HASHR (gathering for the Judgment) so that all persons understand that the life at the world is nothing to care for, but the true life ahead for which this life has been given, is totally important; these AAYAAT state, "nay! when the earth is pounded by heavily pounding (so that it eliminates all protruding structures and the earth becomes totally plain); and your Lord comes and (also) the angels in ranks (BAQARAH-210 states that -they do not wait aught but that Allah should come to them in the shadows of the clouds along with the angels, and the matter has been decided; and matters are returned to Allah-); and hell-fire is made to appear on that day (NAZI'AAT-36 states that -and the hell-fire shall be made manifest to him who sees-); on that day shall man (who had spent his life at the world by ignorance of the fundamental teachings of Islam) be mindful and what

shall, being mindful, avail him (when the time for examination has passed away)? He shall say: O! would that I had sent before for my life (this true life)! but on that day shall no one chastise with (as much severity as) His chastisement (and repentance then would be to no avail), and no one shall bind with (as much severity as) His binding"; the last AAYAAT tell about the NAFS (soul) at AKHIRAT that is totally at peace; note that there are three types of NAFS which actually is related to physique of the Man as it denotes his desires inside, whereas basically (i.e. at birth) it is LAWWAMA (self-accusing) at all wrongs that a person does (and Surah QIYAMAT mentions it); if it rises to control ROOH (Spirit) of the man with time due to remaining unchecked, it becomes AMMARA (inciting to sins; the one where the physique impresses the Spirit and commands towards wrongs and this was the one that ZELICHA indicated as of hers when she tempted Yusuf-AS; see Surah YOUSUF-53); this type leads to wrongs, with matters getting worse for living of the person except when Allah intends to make things better; if the Spirit of the man rises to make NAFS liable to work under its guidance, that is it keeps NAFS attentive to Allah, then it becomes MUTMA'INNAH (having total peace without any inclination to wrongs) so it gets control of the physique and of all animal instincts inside (and this is the type which Allah would address at the Day of Judgment as is mentioned here at AAYAT-27); Al-Hamdu Lillah; such righteous persons who achieve MUTMA'INNAH, feel peace even at the world and even if they face troubles at the world, their attitude tells that they have no anxiety as they have TAWAKKUL

(complete trust on Allah) that makes things better for them; often, these troubles are short-lived and if any person having conceit, is responsible for such troubles, he gets into extreme troubles himself that evidently shows that these conceited persons have troubled some most righteous persons; these last AAYAAT read, "O soul that art at peace! return to your Lord, well-pleased (with Him), well-pleasing (Him); so enter among My (true) servants, and enter into My (beautiful) garden"; Al-Hamdu Lillah.

Surah BALAD

MK-4

1. Nay! I swear by this city.
2. And you shall be made free from obligation in this city-
3. And by the begetter and whom he begot.
4. Certainly We have created man to be into struggle.
5. Does he think that no one has power over him?
6. He shall say: I have wasted much wealth.
7. Does he think that no one sees him?
8. Have We not given him two eyes,
9. And a tongue and two lips,
10. And pointed out to him the two conspicuous ways?
11. But he would not attempt the uphill road,
12. And what will make you comprehend what the uphill road is?
13. (It is) the setting free of a slave,
14. Or the giving of food in a day of hunger
15. To an orphan, having relationship,
16. Or to the poor man lying in the dust.

17. Then he is of those who believe and ask one another to show patience, and ask one another to show compassion.
18. These are the people of the right hand.
19. And (as for) those who disbelieve in our AAYAAT, they are the people of the left hand.
20. On them is fire closed over.

Surah BALAD came to the Prophet PBUH when he, with his companions, was facing most difficult times due to extreme hostility against him by the chiefs of Makkah; even at these times, Allah provided him the command to live by the good Islamic morality as at the period at Makkah, the Prophet PBUH had the liability to provide to all persons the fundamental teachings of Islam explicitly and ask all persons to live in the best social manner by the good Islamic morality; note that JEHAD (in the meaning of QITAL i.e. war against the disbelievers) came at Madinah and note also that Islam is DEEN which means that it guides to all issues of life and it is not only a religion; this whole Surah relates to spending amounts of wealth for the pleasure of Allah and it explicitly tells that caring for the needy, whatever possible in whatever situation, is utmost necessary for the good believer who truly intends to save himself from the torments of the hell-fire; the Surah starts by the word "Nay" which denies the thoughts of disbelievers and here it seems to deny their thought that Muhammad (PBUH) is wasting efforts in spreading the teachings of Islam as it only is futile; the four AAYAAT at the beginning state, "nay! I swear by this city (of Makkah); and you shall be made free from obligation in this

city (as your efforts in TABLIGH and QITAL would mainly remain based at Madinah and this city too would comply to the teachings of Islam)- and by the begetter (i.e. Adam-AS) and whom he begot (i.e. all his progeny); certainly We have created man to be into struggle (so all his life he has to toil in this task or that, whereas Muhammad PBUH has taken the best of tasks to provide the true guidance to all of mankind, by the command of Allah, the true Lord)"; Al-Hamdu Lillah; note that the fourth AAYAT implies that as Allah has created the man into struggle in which he shall remain all his life so he needs to fulfill his true aim of life that is to comply to the commands of Allah in all issues of life as His true servant; the fifth AAYAT tells that every person must remain aware that Allah has all authority and He would put necessary trial to every person at the world whereas He would certainly see the account of deeds of every person at AKHIRAT; the next two AAYAAT tell about the statement of such person who does not follow the commands of Allah in issues of his life and the answer to it respectively; they state, "He shall say- I have wasted much wealth- does he think that no one sees him?"; the answer to his statement means that whatever he has spent, he spent it by his intention for his own pleasure and he did not spend that to get the pleasure of Allah; why is he talking big when all persons spent whatever they have but the thing which leads someone near to Allah is that he spends his wealth for His pleasure; Al-Hamdu Lillah; the next three AAYAAT tell about the blessings of Allah upon all persons that when they were weak, Allah cared for their survival in all manner which asks them that they care for all weak persons when they do have

some resources for that; these AAYAAT state, "have We not given him two eyes and a tongue and two lips and pointed out to him the two conspicuous ways (i.e. the breasts of the mother so that he sucks milk with total ease for his survival)?"; Al-Hamdu Lillah; now, AAYAAT from 11 to 18 elaborate that to spend amounts on the weak for the pleasure of Allah, is praiseworthy and not every expenditure; they read, "but he would not attempt the uphill road (i.e. the difficult thing to do for the pleasure of Allah); and what will make you comprehend what the uphill road is? (it is) the setting free of a slave (or to provide freedom to such confined person who has been put into trial unjustly), or the giving of food in a day of hunger (with scarcity of edibles) to an orphan having relationship (i.e. he is relative to him), or to the poor man lying in the dust (having nothing for his sustenance); then he is of those who believe and ask one another (especially the needy when he is not much able to provide him edibles) to show patience, and ask one another (especially to well-off persons around to help out the needy when he himself provides them whatever possible for him) to show compassion; these are the people of the right hand (as they would receive their respective documents of deeds in their right hands)"; Al-Hamdu Lillah; the last two AAYAAT of the Surah provide the fact about the other type of persons who do not have any inclination to care for the weak in the surroundings; these AAYAAT read, "and (as for) those who disbelieve in our AAYAAT, they are the people of the left hand (as they would receive their respective documents of deeds at their left hands); on them is fire closed over (so that the heat remains inside the surrounding and the

temperature rises to its utmost"); certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah SHAMS

MK-3

1. I swear by the sun and its brilliance,
 2. And the moon when it follows the sun,
 3. And the day when it shows it,
 4. And the night when it draws a veil over it,
 5. And the heaven and its structure,
 6. And the earth and its expanse,
 7. And the soul and the proportion given to it,
 8. Then He inspired it to be aware of right and wrong for it;
 9. He will indeed be successful who purifies it,
 10. And he will indeed fail who corrupts it.
 11. THAMUD gave the lie (to the truth) in their inordinacy,
 12. When the most unfortunate of them broke forth with
 13. So Allah's apostle said to them (Leave alone) Allah's she-camel, and (give) her (to) drink.
 14. But they called him a liar and slaughtered her, therefore their Lord crushed them for their sin and leveled them (with ground).
 15. And He fears not its consequence.
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Surah SHAMS is also one of those Surah where Allah takes oaths in the beginning as He has taken in the previous couple

of Surah and the couple of Surah ahead; the first ten AAYAAT of the Surah state, "I swear by the sun and its brilliance (when it shines fully at the day-time) and the moon when it follows the sun (that happens at its fourteenth night when it rises just after sunset and is at its full brilliance) and the day when it shows it (i.e. shows the sun at its full brilliance) and the night when it draws a veil over it (i.e. draws a veil over the sun so there is darkness all around, of high nature, so that all persons may rest in it); and the heaven and its (wonderful) structure, and the earth and its (wide) expanse, and the soul (NAFS) and the (balanced) proportion given to it; then He inspired it to be aware of right and wrong for it; he will indeed be successful who purifies it (as living right by the commands of Allah, would lead him to JANNAH); and he will indeed fail who corrupts it (as living wrong with ignorance of the commands of Allah, would lead him to hell-fire)"; Al-Hamdu Lillah; note that the NAFS (soul) mentioned here relates to its position at birth which is LAWWAMA (self-accusing) at all wrongs that a person does (see the note at Surah QIYAMAT) and it actually is part of the physique; it must not be confused with ROOH (spirit) which belongs to AALAME-AMR (the world of Command) and recognizes Allah as the true Lord; Al-Hamdu Lillah; note also that the oaths that are taken on some statement have specific connection to that statement and here the statement for these oaths is "he will indeed be successful who purifies it and he will indeed fail who corrupts it"; so when Allah has taken oaths of His creation which He has provided wonderful excellence, then He intends that the soul which he has made for the man, he keeps it to that

excellence by accepting Allah as the true Lord, even if he needs to ask Allah for His mercy time & again on mistakes that he commits time and again; Al-Hamdu Lillah; AAYAAT ahead provide the example from history, of THAMUD that was the nation of SALEH-AS; they disregarded the fundamental teachings of Islam that SALEH provided to them and one of their evil persons stood to kill the respectable she-camel that Allah has provided to them miraculously on their request; SALEH had categorically told them not to stop it from drinking any amounts of water on its day for it, but they ignored his direction and killed it brutally; upon this, Allah punished them all severely except for SALEH and the believers with him; AARAAF-77, 78 & 79 state, "so they slew the she-camel and revolted against their Lord's commandment, and they said- O SALEH - bring us what you threatened us with, if you are one of the apostles; then the earthquake overtook them, so they became motionless bodies in their abode; then he turned away from them and said- O my people! I did certainly deliver to you the message of my Lord, and I gave you good advice, but you do not love those who give good advice"; the last AAYAT of Surah SHAMS tells explicitly that Allah did not fear any adverse consequence of putting them to such extreme punishment because He decides in total just way and no person, whatever strength he has (and that even is given to him by Allah), is able to challenge Him; certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah LAYL

MK-2

1. I swear by the night when it draws a veil,
2. And the day when it shines in brightness,
3. And the creating of the male and the female,
4. Your striving is most surely (directed to) various (ends).
5. Then as for him who gives away and guards (against evil),
6. And accepts the virtuous thing,
7. We will facilitate for him the easy end.
8. And as for him who is niggardly and considers himself free from need (to remain attentive to Allah),
9. And rejects the virtuous thing,
10. We will facilitate for him the difficult end.
11. And his wealth will not avail him when he perishes.
12. Surely Ours is it to show the way,
13. And most surely Ours is the hereafter and the former.
14. Therefore I warn you of the hell-fire that flames:
15. None shall enter it but extremely unhappy,
16. Who gives the lie (to the truth) and turns (his) back.
17. And away from it shall be kept the one who guards most (against evil),
18. Who gives away his wealth, purifying himself
19. And no one has with him any boon for which he should be rewarded,
20. Except the seeking of the pleasure of his Lord, the Most High.
21. And he shall soon be well-pleased.

Surah LAYL provides the message that as there is difference in the darkness of night and the brightness of

day, and as there is difference in the mankind, male and female, so there is difference in the living manner of all persons too; however, the main difference among them is that some do such tasks with righteous belief which lead them to JANNAH and the other of them do such tasks which lead them to the hell-fire; AAYAAT-5, 6 & 7 tell about the three worthy tasks of righteous persons, "then as for him who gives away (to the needy from his wealth and guides all persons in issues by the Islamic teachings if he is capable) and guards (against evil in his belief, with all attention to fulfill the commands of Allah); and accepts the virtuous thing (in some issue which is related to Islam to practice as someone puts it in front of him), We will facilitate for him the easy end (i.e. Allah would lead him to convenience at the world and to JANNAH at AKHIRAT)"; so the true believer shall develop these three qualities as best as he can by all his efforts; in contrast, AAYAAT-8, 9 & 10 tell about the three unworthy tasks of wrong persons, that are opposite to the three worthy tasks of righteous persons, "and as for him who is niggardly (and does not help the needy even with resources available to him) and considers himself free from the need (to remain attentive to Allah with complete ignorance to fulfill His commands), and rejects the virtuous thing (in some issue which is related to Islam to practice as someone puts it in front of him), We will facilitate for him the difficult end (i.e. Allah would lead him to troubles at the world and to the hell-fire at AKHIRAT)"; so both categories would get their respective results according to their doings at the world; Al-Hamdu Lillah; AAYAT-11 tells that when troubles get the wrong person at the world, and when he is put at the hell-fire

at AKHIRAT, his wealth would be completely useless; AAYAAT ahead tell about the ultimate status of both categories at the true life of AKHIRAT; "surely (the liability of) Ours is it to show the way (so Allah has provided the true guidance to the mankind at different times, after Adam-AS came to earth, by sending His sacred scriptures and His holy Messengers to the world); and most surely Ours is the hereafter (i.e. AKHIRAT) and the former (i.e. the world, so Allah would judge all persons according to their doings most justly as their liability is to fulfill the commands of Allah, the true Lord); therefore, I warn you of the hell-fire that flames: none shall enter it but extremely unhappy, who gives the lie (to the truth) and turns (his) back (to the virtuous teachings); and away from it shall be kept the one who guards most (against evil, living in compliance to the commands of Allah), who gives away his wealth, purifying himself, and no one has with him any boon for which he should be rewarded (so this provision to needy is not by any motive) except the seeking of the pleasure of his Lord, the Most High; and he shall soon be well-pleased"; so at these AAYAAT, Allah states the worthy qualities of the righteous person again whereas here there is elaboration to AAYAT-6 which reads, "and (he) accepts the virtuous thing" at AAYAT-19 as it tells that whenever opportunity asks to provide assistance to the needy, he provides that only for the sake of getting the pleasure of Allah; the last AAYAT of the Surah implies that Allah would provide the righteous person, total convenience at the world and highest of good returns at AKHIRAT so he shall certainly be well-pleased; Al-Hamdu Lillah.

Surah DHUHA

MK-2

1. I swear by the early hours of the day,
2. And the night when it covers with darkness.
3. Your Lord has not forsaken you, nor has He become displeased,
4. And surely what comes after is better for you than that which has gone before.
5. And soon will your Lord give you so that you shall be well pleased.
6. Did He not find you an orphan and did give you shelter?
7. And find you lost and did guide?
8. And find you in want and did make you to be free from want?
9. Therefore, as for the orphan, do not oppress.
10. And as for him who asks, do not chide,
11. And as for the favor of your Lord, do announce.

Surah DHUHA descended to the Prophet PBUH at his early period at Makkah to provide much comfort to him; there was such time at the beginning of WAHI (revelation of the Quran) that it ceased to come for a while and that caused the Prophet PBUH some worry; it had ceased at that time for about 8 months or so (after the first revelation of the first five AAYAAT of Surah ALAQ and some AAYAAT of Surah QALAM), when seven initial AAYAAT of Surah MUDHDHATHIR descended; then came the first Ruku of Surah MUZZAMMIL and with these, Allah asked him to take

up the task of spreading the fundamental teachings of Islam and so He appointed him as His last Messenger to all peoples of the world; Al-Hamdu Lillah; however, as he worried if Allah is displeased with him on something that he is not aware of, Allah revealed Surah DHUHA where He explicitly told him by taking oaths of the daylight and the dark night that "your Lord has not forsaken you, nor has He become displeased" (AAYAT-3); the oaths denote that as Allah has decided for the coming of the day and the night alternately, the cessation of WAHI for some while does not mean that He has abandoned the Prophet PBUH or is displeased with him; on the contrary, O Prophet PBUH! He would provide you with the highest of honor at the world whereas AKHIRAT certainly is even better for you; do not worry ever that Allah will abandon you or will be displeased with you as He always took care for you at adverse times; at AAYAAT 6, 7 & 8, Allah tells how He took care for him, "did He not find you an orphan (at birth) and give you shelter (by providing care from near relatives)? and find you lost (that is, unaware of the Islamic teachings) and guide? and find you in want and make you to be free from want (as to live by sustenance is enough for the good person, and that even he takes as having wealth, who intends to fulfill his obligations that Allah has put upon him)?"; note that the father of the Prophet PBUH had died before he was born and as his mother also died when he was six, his near relatives took care to his well-being including his grandfather and his paternal uncle; the phrase "find you lost" refers to the time when the Prophet PBUH was totally weary of the disbelief of his people and was intensely searching for the Truth; Surah SHURA-52 & 53 (that are its last couple of

AAYAAT) state, "and thus did We reveal to you an inspired book by Our command; you did not know what the Book was, nor (what) the belief (was), but We made it a light, guiding thereby whom We please of Our servants; and most surely you show the way to the right path, the path of Allah, Whose is whatsoever is in the heavens and whatsoever is in the earth; now surely to Allah do all affairs eventually come"; Al-Hamdu Lillah; and "find you in want" refers to that time at the very beginning of his preaching at Makkah, where he left all works for the task to spread the teachings of Islam as Allah had commanded him, and with time, he did get much convenience in getting his necessary sustenance; generally, commentators on TAFSIR for this AAYAT state that it refers to the wealth that Khadija-RA, the first wife of the Prophet PBUH, put at his charge; however, the better comment is that he did get his sustenance at the time when he put himself totally to the task of spreading the teachings of Islam as Allah had commanded him; so Allah granted him both spiritual and physical benefits and He only is the true authority; Al-Hamdu Lillah; the next three AAYAAT ask him to remember the situation he has gone through and to provide improvement to the situation of those who are passing through the same; these AAYAAT read, "therefore, as for the orphan, do not oppress (but provide him the support and even the love that he has not found yet); and as for him who asks (for the true guidance), do not chide (but do guide him to that); and as for the favor of your Lord (that he has given enough amounts to you O Prophet PBUH for your sustenance), do announce (i.e. spend on the needy whatever is possible, openly)"; Al-Hamdu Lillah.

Surah ALAM-NASHRAH (INSHIRAH)

MK-2

1. Have We not expanded for you your breast,
2. And taken off from you your burden,
3. Which pressed heavily upon your back,
4. And exalted for you your esteem?
5. Surely with difficulty is ease.
6. With difficulty is surely ease.
7. So when you are free, still toil.
8. And to your Lord, turn all your attention.

Surah INSHIRAH provides soothing effect to the Prophet PBUH like the previous Surah to it and they both came at Makkah, the same year; Allah provided him the awareness of the right path when he used to worry so much about the moral deterioration of his people at Arabia, which used to become unbearable to him at times; not only this but Allah chose him as His last Messenger too and gave all peoples of the world the Holy Book Quran through him so he did get the utmost recognition in all peoples, as the foremost teacher of it to all of them; Al-Hamdu Lillah; this Surah tells him that even if he feels sad on the adverse remarks of the people to whom he provides the true guidance by the teachings of Islam without any selfish motive, there would ultimately occur much convenience by the will of Allah, after he bears the hardship to improve all peoples in the way of Allah; so it tells that to achieve spiritual prominence, there would occur

some physical inconvenience that he shall bear with patience; this did happen as about whole of Arabia had come to Islam when he departed from the world and the message of Islam was spreading even beyond it; the last couple of AAYAAT of this Surah ask him to strive even more to remember Allah whenever he gets the spare time (especially by Salah at nights) and remain like all times, totally attentive to Him; Al-Hamdu Lillah.

Surah TEEN

MK-3

1. I swear by the fig and the olive,
2. And mount Sinai,
3. And this city made secure,
4. Certainly We created man in the best make.
5. Then We render him the lowest of the low.
6. Except those who believe and do good, so they shall have a reward never to be cut off.
7. Then who can give you the lie after (this) about the judgment?
8. Is not Allah the best of judges?

Surah TEEN tells that the best among the mankind were the Messengers of Allah and they are mentioned by reference to their locations which is denoted by the fruits, by the mountain and by the security of the location respectively; at the first AAYAT, Allah takes the oath of fig and olive which denotes the location of Noah-AS as that had the trees of fig

there and where his ark landed, it had trees of olive nearby; at the second AAYAT, mount Sinai refers to Moses-AS who received Torah there; and the secured city mentioned is Makkah, the native city of the Prophet PBUH, where KA'BAH is located; note that Surah TEEN descended on him at the early period of Makkah and note also that there is gap of 2000 years between the arrival of Adam-AS to the earth and the time when Noah-AS became the Messenger of Allah; similarly, there is gap of 2000 years between the time when Noah became the Messenger of Allah up-to Moses-AS, whereas there is gap of 2000 years between Moses and Muhammad PBUH; all Messengers of Allah had worked hard to bring the people to accepting the fundamental teachings of Islam and these three are most prominent among them who put the highest of efforts to their task for many years; these fundamental teachings of Islam are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path); Al-Hamdu Lillah; Allah tells from AAYAT-4 to AAYAT-6 that Allah has created man in the best make which means that He has provided him ROOH (spirit) which has the recognition of Allah, the true Lord, whereas AAYAT-5 tells that Allah has also provided him the physique which needs foods, water and other things; if he does not keep check on it by the teachings of Islam, he becomes unworthy person by falling into wrongs; but those who care about the beauty of spirit by compliance to the commands of Allah, they shall have the most beautiful

reward that would never be cut off; so there are such person who care for the physique and relate themselves to its pleasures at the world, whereas there are such persons too who care for the spirit and relate themselves to its purity at AKHIRAT; this needs the judgment to provide the best of rewards to those who put their efforts to get the pleasure of Allah by keeping purity to the spirit by the true belief and the righteous deeds according to it; the last couple of AAYAAT of this Surah read, "then who can give you the lie after (this) about the judgment?; is not Allah the best of judges?"; Al-Hamdu Lillah.

Surah ALAQ

MK-1

1. Read in the name of your Lord Who created.
2. He created man from a clot.
3. Read and your Lord is Most Honorable,
4. Who taught (to write) with the pen
5. Taught man what he knew not.
6. Nay! man is most surely inordinate,
7. That he sees himself free from want.
8. Surely to your Lord is the return.
9. Have you seen him who forbids?
10. The servant (of Allah) when he prays?
11. Have you considered, if he were on the right path
12. Or enjoined guarding (against evil)?
13. Have you considered if he gives the lie to the truth and turns (his) back?
14. Does he not know that Allah does see?

15. Nay! if he desists not, We would certainly smite his forehead,
16. A lying, sinful forehead.
17. Then let him summon his council,
18. We too would summon the braves of the army.
19. Nay! obey him not, and make obeisance and draw nigh (to Allah).

Surah ALAQ has the first of WAHI (revelation from Allah) to the Prophet PBUH as the angel Gabriel-AS brought to him its first five AAYAAT at the cave of Hira where he used to retire for solitude from all wrongs of his people; the angel embraced him for three times and asked him after each of them to read; he replied that he is unable to read (as he was unlettered) but then the angel recited these five AAYAAT and he learnt them; the term "IQRA" (Read) does tell that to teach needs to learn beforehand and as Muhammad PBUH was to become the greatest of teachers of the Holy Book Quran, he learnt it from Allah, the true Lord; Al-Hamdu Lillah; he was near to 40 years then and this incident affected him so much that he returned immediately to home; he told his wife Khadija-RA about this incident and showed some fear; she assured him that Allah will never disgrace him as he keeps good relations with near ones, helps the poor and the destitute, serves his guests generously and assists the deserving persons that are afflicted by troubles; Khadija then accompanied him to her cousin WARAQA Ibn NAUFAL; during the period of JAHILLIYAT (period of ignorance of the fundamental teachings of Islam before the Prophet

PBUH commenced his TABLIGH for Islam), he had become a Christian and used to write from the Gospel in Hebrew as much as Allah wished him to write; he was an old man and had lost his eyesight; Khadija said to him, "Listen to the story of your nephew, O my cousin!" WARAQA asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen so he said that this is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses; he wished then that he could live up to the time when his people would turn him out, to support him; Allah's Apostle asked, "Will they drive me out?" WARAQA replied in the affirmative but he died after a few days and WAHI also paused for a while; this first WAHI has the beautiful message that relates to knowledge of the Truth, "read in the name of your Lord Who created (all of creation); He created man from a clot (i.e. ALAQ that attaches to the uterus where it gets all its sustenance; and He provided him with faculties to learn functions to live-on); read and your Lord is Most Honorable, Who taught (to write) with the pen (and this is applicable even to the indicator of the keyboard at the monitor while using the computer); He taught man (i.e. the mankind) what he knew not"; Al-Hamdu Lillah; the phrase 'what he knew not' denotes "the virtuous living manner by the good Islamic morality" and with that, it also denotes the laws at the universe that are most complementary to that virtuous living manner, only if the man cares to live with that virtuous living manner with total attention towards Allah, the true Lord; Al-Hamdu Lillah; the three AAYAAT ahead in the Surah state about such person who inclines to the world, that even with all he needs, he still is ready to take more to

himself; these AAYAAT read; "nay! man is most surely inordinate that he sees himself free from want; surely to your Lord is the return"; so he needs to care for the fellow-beings and remember that if he has some authority at the world, he still has to give the account of all he has done at the world and no one is totally independent; certainly Allah only has the true authority; Al-Hamdu Lillah; from AAYAT-9, the Surah tells about such character who himself is against the teachings of Islam and asks others too to avoid even listening to them; those who accept it, he tries his best to stop such persons to practice it but Allah explicitly states here that such evil character would see extreme troubles at the world and face utmost torments at AKHIRAT; note that these AAYAAT tell about ABU-JAHL who had extreme enmity to Islam and he tried by highest of efforts to stop the Prophet PBUH from practicing and spreading the teachings of Islam at Makkah; once he even tried to put his foot on the neck of the Prophet PBUH when he was in prostration to Allah at Salah at KA'BAH but Allah stopped him as he advanced towards him, from the fulfillment of his evil intention; all such bad characters, who do not accept Islamic teachings and stop others too to accept it and put it into practice, they all ask for such wrath of Allah that is mentioned here at these AAYAAT; they read, "have you seen him who forbids the servant (of Allah) when he prays? have you considered, if he (the righteous servant of Allah) were on the right path or enjoined guarding (against evil)? have you considered if he (the wrong person who has the evil character) gives the lie to the truth and turns (his) back? does he not know that Allah does see (all which he does in

enmity to Islam)? nay! if he desists not, We would certainly smite his forehead (i.e. his whole physique), a lying, sinful forehead; then let him summon his council; We too would summon the braves of the army (of angels)"; note that ABU-JAHL was killed at the battle of BADR that took place in the second year of HIJRAH and his head was chopped off then from his body; Al-Hamdu Lillah; the last AAYAT of the Surah tells the Prophet PBUH not to worry about the negative efforts of evil persons against him but go on showing complete submission to Allah and by that, get all His pleasure at the world and at AKHIRAT that is the true life of all of mankind; Al-Hamdu Lillah.

Surah QADR

MK-3

1. Surely We revealed it on the grand night.
2. And what will make you comprehend what is the grand night
3. The grand night is better than a thousand months.
4. The angels and ROOH (i.e. the most esteemed angel Gabriel-AS) descend in it by the permission of their Lord for every affair,
5. Peace! it is till the break of the morning.

Surah QADR relates about the night that is named as AL-QADR (which M.H. SHAKIR has translated as the grand night) because Allah provides His rulings for times ahead to angels; note that the term QADR denotes issues of destiny

and this splendid night occurs in the holy month of RAMADHAN; though it is taken as any of odd nights at the last ten nights of RAMADHAN yet it maybe any of them as the twenty-fourth night of it is also mentioned as probable; AAYAAT at the beginning of Surah DUKHAN read, "HAMIM! I swear by the Book that makes manifest (the Truth); surely We revealed it on a blessed night; surely We are ever warning; therein every wise affair is made distinct which is command from Us; surely We are the senders (of apostles and this is) mercy from your Lord, surely He is the Hearing, the Knowing"; Al-Hamdu Lillah; Surah QADR reads, "surely We revealed it on the grand night; and what will make you comprehend what is the grand night; the grand night is better than a thousand months (as Allah provides His mercy in this single night that is even more than in a thousand months to all persons who repent on their wrongs); the angels and ROOH (i.e. the most esteemed angel Gabriel-AS with all of them) descend in it by the permission of their Lord for every affair; peace! it is till the break of the morning"; note that the Surah has mentioned that Allah has sent it down at LAYLATUL-QADR (the grand night that relates to predestination); so the matter seems that Allah began to record the revelation of the Quran on that significant night at LAUHE-MAHFUZ i.e. the Secured Written Tablet, the book of Allah which is especially related to predestination; He sent it in stages to Muhammad PBUH (the last of His Messengers) by the most respectable angel JIBRAEL (i.e. Gabriel) as the true guidance to mankind (and to jinn) as He willed so it is the relevant guidance according to events and the relevant guidance in general to what the people needed

to live their lives upon the Islamic teachings; Al-Hamdu Lillah; all good works need good times for them to manifest their utmost BARAKAH and so Allah chose the best of times that was that significant night of RAMADHAN when He began to provide the Holy Book Quran to LAUHE-MAHFUZ; note that when some good thing brings the most good results by it then it is mentioned as having "BARAKAH" for that so when the good rain falls upon the good land, it brings its crops well upon the surface so it has "BARAKAH" for that good land; Al-Hamdu Lillah; Allah provided the Quran to Muhammad PBUH for nearly 23 lunar years and LAUHE-MAHFUZ saved that text of the Quran as he got it; so with the completion of its text at the world, it was saved there too in total by text; Al-Hamdu Lillah.

Surah BAYYINAH

H-6

1. Those who disbelieved from among the followers of the Book and the polytheists could not have left (their disbelief) until there had come to them the clear evidence:
2. An apostle from Allah, reciting pure scriptures,
3. Wherein are all the right ordinances.
4. And those who were given the Book did not become divided except after clear evidence had come to them.
5. And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate, and that is the right religion.

6. Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of men.

7. (As for) those who believe and do good, surely they are the -best of men.

8. Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein forever; Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord.

Surah BAYYINAH states at the beginning that the darkness of disbelief in Allah had spread to such extreme that all disbelievers were living most oblivious to the right path so Allah sent the clear evidence i.e. He sent Muhammad PBUH, His last Messenger, who recited to all persons the right teachings of the pure scriptures that Allah had previously given (i.e. the fundamental teachings of Islam that were present at the previous holy scriptures too, which the Holy Book Quran tells most explicitly), in which are all of His right ordinances (and which the Holy Book Quran tells most explicitly); Al-Hamdu Lillah; BAYYINAH denotes the distinct reasoning (the clear evidence as translated here) to get to the true belief in Allah, the true Lord, and in the judgment at AKHIRAT, by the observation of the previous guidance that Allah had provided to all peoples by His Messengers especially those who had received the scriptures from Allah; so this single term asks all peoples to believe in all the fundamental teachings of Islam; Al-Hamdu Lillah; note that this Surah and the next one came at Madinah and their

placement is between many of the Surah that came at Makkah as they also mostly relate to asking of attention towards AKHIRAT; the fourth & fifth AAYAAT here tell, "and those who were given the Book (i.e. the Jews and the Christians who were guided by Torah) did not become divided except after clear evidence (that Allah gave them in Torah) had come to them; and they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate, and that is the right religion"; this tells that they involved themselves in useless discussions inclining towards the detail of everything that Allah commanded them; they were only ordered to worship Allah, the true Lord, with total belief in AKHIRAT accepting all of BAYYINAH & with total compliance to Him; this compliance included to remain committed to performing of SALAH (that would keep them attentive to Allah with care to work for AKHIRAT) and to remain committed to paying of ZAKAH (that would keep them away from any attention to achievement of wealth & of status at the world); Al-Hamdu Lillah; note that we have read at BAQARAH-153, "O you who believe- seek assistance through patience (SABR that includes all attitudes which denote disinterest to the world) and prayer (SALAH); surely Allah is with the patient"; read also the note at the fifth Ruku of Surah BAQARAH which also tells as is mentioned here that Allah had asked the Bani-Israel too, "and seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones" (AAYAT-45); Al-Hamdu Lillah; so Allah sent BAYYINAH so that they get the true guidance for their belief and for their practice by it but

they took the attitude of ignorance to it by falling into most useless discussions about it; this also warns the Muslims not to fall into such discussions about the true belief, and about all the virtuous practice, in Islam that causes them to drift away from the right path; Al-Hamdu Lillah; AAYAAT-6 and 7 of this Surah tell about the ultimate outcome, of the doings of the disbelievers and of the doings of the true believers, respectively; they read, "surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of men; (as for) those who believe and do good, surely they are the best of men"; Al-Hamdu Lillah; the last AAYAT of the Surah, further gives the good tidings about the pleasure of the true believers, "their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein forever; (and the highest of rewards for them is that) Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah ZILZAAL

H-4

1. When the earth is shaken with her (violent) shaking,
2. And the earth brings forth her burdens,
3. And man says: What has befallen her?
4. On that day she shall tell her news,
5. Because your Lord had inspired her.

6. On that day men shall come forth in scattered groups that they may be shown their works.

7. So, he who has done an atom's weight of good shall see it

8. And he who has done an atom's weight of evil shall see it.

Surah ZILZAAL narrates that the earth would bring out all dead persons inside it (and they all would come to life) and whatever that it has inside of it due to the tremendous earthquake, at the Day of Judgment; all persons that lived at the world at any time & place, would come to life, even if their bodies were drowned or burnt, as the earth would produce all of them at the Day of Judgment; note that this narration relates to the Day of Judgment when Allah would give it such ability even, that if asked, it would tell the news of every such thing which has happened on it at any time and at any place so that would surprise such persons who remained disbelievers in Allah at the world or had utmost weakness in the belief in Allah, that they had; this ability might not necessarily manifest by speech but it might come at fore by some other manner as Allah wills; note that Surah HAJJ begins by relating about the earthquake at the last day of the world i.e. QAYAMAT (and which often is mentioned as the Hour in the Quran) so Surah HAJJ tell about the earthquake that occurs at the last day of the world whereas here the earthquake mentioned is at the Day of Judgment when all persons would be raised from the dead as is clear by the text; Al-Hamdu Lillah; every person would come at the ground of HASHR in groups according to doings so each group would especially relate to some specific doing;

on that day, at the ground of HASHR, every person would see all of his/her doings, major or minor, at the world most obvious in front of him/her; KAHF-49 states, "and the Book shall be placed, then you will see the guilty fearing from what is in it, and they will say- Ah- woe to us- what a book is this- it does not omit a small one nor a great one, but numbers them (all); and what they had done they shall find present (there); and your Lord does not deal unjustly with anyone"; so that would be the day of results and all of righteous persons would receive this honor too that they would see Allah when they enter JANNAAT, the most beautiful gardens that would be eternal as wonderful reward to the true believers; certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah AA'DIYAAT

MK-2

1. I swear by the runners breathing, panting,
2. Then those that produce fire striking,
3. Then those that make raids at morn,
4. Then thereby raise dust,
5. Then thereby penetrate upon assembly:
6. Most surely, the man is most ungrateful to his Lord.
7. And most surely he is a witness of that.
8. And most surely he is tenacious in the love of wealth.
9. Does he not then know when what is in the graves is raised,
10. And what is in the breasts is made apparent?
11. Most surely their Lord that day shall be fully aware of them.

Like few of previous Surah, AA'DIYAAT also starts by continuous oaths that Allah takes and these Surah include SAAFFAAT, ZAARIYAAT, MURSALAAT and NAZI'AAT; we all have studied the last three of these Surah at this last part and have noted that Allah may take the oath of any of His creation by His will though the authentic Ahadith has commanded the Muslims to take the oath of Allah only on good deeds; note also that He does not need to take oaths to present His statements yet He takes them according to the statement that He presents so in this manner, He provides strength to them; Al-Hamdu Lillah; at the five beginning AAYAAT of this Surah, Allah has taken oaths of different attributes of horses, "I swear by the runners (i.e. horses that run extremely fast) breathing, panting, then (they become) those that produce fire (sparks by) striking (upon the earth as they run extremely fast), then (they become) those that make raids at morn (as was the custom in Arabia at that time), then thereby raise dust (charging ahead towards the enemy), then thereby penetrate upon (their) assembly"; AAYAAT do not mention horses yet the mentioned attributes suggest them clearly as they had these where the war took place among the people at those times; AAYAT-6 presents the statement on which Allah takes these oaths that reads, "most surely, the man (who does not thank Allah on His blessings) is most ungrateful to his Lord"; note that there is comparison of the ungrateful person to horses that, when are given their foods & water with affection, expose themselves to utmost danger at the gesture of their master against his foe; but many of men are not even

prepared to thank Allah for whatever He has done for them; He certainly is the true Lord; Al-Hamdu Lillah; AAYAAT-7 & 8 state the psyche of such person, "and most surely he is a witness of that; and most surely he is tenacious in the love of wealth"; this tells his attitude to remain so obsessed with the pleasures of the world that even when he sees how much Allah has cared for all persons at the world by providing them ease at getting their necessities, he does not show any gratitude towards Him; the last three AAYAAT state about the Day of Judgment, where he would be an extreme loser, "does he not then know when what is in the graves is raised (i.e. all the dead would be raised to life) and what is in the breasts is made apparent (so all persons there would see openly how much belief each of other persons had, at their insides at the world)? most surely, their Lord that day shall be fully aware of them (i.e. He would inspect their documents of deeds most critically on that day)"; note that one of Ahadith at Bukhari reports that the Prophet PBUH said, "whoever will be called to account (critically about his deeds on the Day of Resurrection) will surely be punished." Ayesha-RA, his beloved wife, guided his attention to the AAYAT of INSHIQAQ-8 where Allah says -he shall be reckoned with an easy reckoning (so the words here may denote some scrutiny of document of deeds even of the righteous person)-; the Prophet PBUH replied, "this means only the presentation of the account but whoever will be argued about his account, he will certainly be ruined"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:

Muhammad Saleem Dada

Al-Hamdu Lillah

Surah QARI'AH

MK-3

1. The terrible calamity!
2. What is the terrible calamity!
3. And what will make you realize what the terrible calamity is?
4. The day on which men shall be as scattered moths,
5. And the mountains shall be as loosened wool.
6. Then as for him whose measure of good deeds is heavy,
7. He shall live pleasant life.
8. And as for him whose measure of good deeds is light,
9. His abode shall be the abyss.
10. And what will make you know what it is?
11. A burning fire.

Surah QARI'AH starts by mentioning the terrible calamity and elucidating that it would take place at the Day of Resurrection when the quantity of all men shall be such that they would seem as scattered moths; and the mountains would fly about as loosened wool; note that the first six AAYAAT of Surah WAQI'AH read, "when the great event comes to pass; there is no belying its coming to pass; abasing

(one party), exalting (the other); when the earth shall be shaken with a (severe) shaking; and the mountains shall be made to crumble with (an awful) crumbling; so that they shall be as scattered dust (as if they are loosened wool)"; this tells about the last day of the world and the words "abasing (one party), exalting (the other)" tell that this day would lead to the Day of Judgment that would abase the disbelievers and that would lead the righteous persons to highest of honor; the Quran takes the matter of the last day of the world (QIYAMAT) and the first day of AKHIRAT (that is the Day of Judgment) at places by such relation that the latter occurs just after QIYAMAT; this is because all of mankind is dead at QIYAMAT whereas all of mankind regain life (and awareness) at the Day of Judgment though there is an extensive period of time between these two; Al-Hamdu Lillah; AAYAAT ahead tell, "then as for him whose measure of good deeds is heavy, he shall live pleasant life; and as for him whose measure of good deeds is light, his abode shall be the abyss"; note that at the Day of Judgment, besides giving of the documents of deeds to all persons, the scales would be brought that would weigh the belief and deeds of all persons; so they would be such scales that would be able to weigh even the belief of any person; if the scales show favorable result by being heavy, such person would attain the salvation; and if the scales show unfavorable result by being light, they would be such persons who have put the most heavy loss upon themselves as their attitude to the AAYAAT of Allah was most unjust in their worldly lives; and there would be such extreme wrong persons too for whom no scales would be provided; Surah KAHF mentions that "those whose effort go

astray in the life of the world, and yet they reckon that they do good work; these are they who disbelieve in the AAYAAT of their Lord and His meeting, so their deeds become null, and therefore We will not set up a balance for them on the day of resurrection" (KAHF-104 & 105); the last couple of AYAAT of the Surah elucidate what "abyss" is as they read, "and what will make you know what it is?- (it is) a burning fire"; certainly, all that the Quran tells, would totally happen in the same manner; and certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah TAKATHUR

MK-3

1. Rivalry for abundance diverts you,
2. Until you come to the graves.
3. Nay! you shall soon know,
4. Nay! Nay! you shall soon know.
5. Nay! if you had known with certain knowledge,
6. That you shall most certainly see the hell-fire;
7. Then you shall most certainly see it with the eye of certainty;
8. Then on that day you shall most certainly be questioned about the boons.

Surah TAKATHUR tells about the psyche of those persons who have attached themselves to get the wealth, status and fame at the world with the consideration that this attachment would prove that they are among the successful

persons; this becomes such obsession to them with time that they go on living with this attachment competing with all persons, until they reach near to death; note that the Quran does not ask for any competition for issues of the life at the world anywhere but it does ask to hasten towards all good deeds that keep the righteous person firm on the right path for the salvation at AKHIRAT; one of examples for this statement is AAYAT-133 at AALE-IMRAN that tells, "and hasten to forgiveness from your Lord and the Garden, the extensiveness of which is (as) the heavens and the earth, it is prepared for those who have TAQWA to Allah"; Al-Hamdu Lillah; one of Ahadith of the Prophet PBUH has pointed out the negative psyche of such persons who attach themselves totally to gains of the world, by words that "if the son of Adam had one valley full of gold, even then he would crave for a second; nothing can fill his stomach but dust (of the grave) and Allah cares for one who repents" (Tirmidhi); note that this Surah is explicit on the point that actual success only relates to getting the pleasure of Allah as that gives wonderful peace both at the world and at AKHIRAT; AAYAAT 5, 6 & 7 imply that though such persons who are attached to the world, would see the hell-fire most certainly (at AKHIRAT) yet it would have been better for them if they could have got the awareness about it here at the world; these AAYAAT read, "nay! if you had known (at the world) with certain knowledge that you shall most certainly see the hell-fire (it would have affected attitudes positively); then you shall most certainly see it with the eye of certainty (at AKHIRAT)"; the last AAYAT clearly states that they would have to present account for all they had

achieved at the world with all their efforts, how did they achieve those and how did they spend those; Al-Hamdu Lillah.

Surah ASR

MK-2

1. I swear by the time,
2. Most surely man is in loss,
3. Except those who believe and do good, and enjoin on each other righteousness, and enjoin on each other patience.

Surah ASR is brief in volume, as it consists of three AAYAAT only, but it tells the mankind the only manner for success; Allah swears by the time that is fast running out for every person as all persons are going towards death; all persons are certainly in extreme trouble as every person has to make utmost effort to attain the pleasure of Allah in this limited time that has been allotted to him/her; this only is the true aim of life and this only would prove the validity for every person to get JANNAH (the most beautiful garden where he/she would remain totally at peace forever); Al-Hamdu Lillah; the last AAYAT tells the only manner for success that those only would remain safe from the extreme loss at AKHIRAT who believe in Allah truly and do all good deeds that Allah has commanded them; note about the belief mentioned here, that it means to believe in the fundamental teachings of Islam that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord); AKHIRAT (Allah

would judge all peoples of the world at the Day of Judgment); RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path); Al-Hamdu Lillah; and as for doing all good deeds, note that basically the Muslim person has to remain totally attentive to Allah and has to remain totally disinterested in gathering wealth at the world as this righteous preference in attitude insha-Allah would lead him ultimately to set his deeds to attainment of the true success at AKHIRAT; Al-Hamdu Lillah; this last AAYAT of Surah ASR also mentions for those who remain safe from the extreme loss that they "enjoin on each other the righteousness (i.e. to care for each other by assets of the world that they have, which may show their total gratitude to Allah), and enjoin on each other patience (i.e. SABR to bear the trying situation of not getting even the required sustenance)"; so whatever the position, the Muslim person needs to show the virtuous attitude of remaining attentive to Allah and of remaining disinterested in wealth of the world; this attitude among the Muslims, is necessary to consolidate the doing of good deeds so their mention here is for the completion of good deeds as absence of TABLIGH may lead the surroundings to wrongs by doings of the Satan; Surah TEEN-4 to its last read, "certainly We created man in the best make; then We render him the lowest of the low; except those who believe and do good, so they shall have a reward never to be cut off; then who can give you the lie after (this) about the judgment? is not Allah the best of judges?"; if the Muslims discontinue TABLIGH, it may gradually result into change in preferences at the surroundings which may cause much hardship for the true

Muslims to fulfill their obligations; they shall always care for AKHIRAT with their total attention towards Allah, the true Lord; Al-Hamdu Lillah.

Surah HUMAZA

MK-4

1. Woe to every slanderer, defamer,
2. Who amasses wealth and considers it a provision (against all troubles he may face);
3. He thinks that his wealth will make him immortal.
4. Nay! he shall most certainly be hurled into the crushing disaster,
5. And what will make you realize what the crushing disaster is?
6. It is the fire kindled by Allah,
7. Which rises above the hearts.
8. Surely it shall be closed over upon them,
9. In extended columns.

Like Surah TAKATHUR, Surah HUMAZA also denotes displeasure at giving undue attention to the world; it also tells the psyche of those persons who have attached themselves to get the wealth, status and fame at the world with the consideration that this attachment would prove that they are among the successful persons; this becomes such obsession to them with time that they go on living with this attachment competing with all persons, until they reach near to death; note that the Quran does not ask for any

competition for issues of the worldly life anywhere but it does ask to hasten towards all good deeds that keep the righteous person firm on the right path for the salvation at AKHIRAT; note also that in Islam, it is not feasible to degrade any other Muslim by calling him bad names and to belittle him; this negative psyche to degrade other Muslims often occurs when someone is attentive to gathering of much assets or/and status at the world and does get them to some notable extent where he thinks that he has proven himself worthy of significance; Surah HUIJURAT-10, 11 & 12 state explicitly, "O you who believe! let not (one) folk laugh at (another) folk perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is (to address by) name of lewdness after (having true) belief, and whoever does not turn, these it is that are the unjust; O you who believe! avoid most of suspicion, for surely suspicion in some cases is sin, and do not spy nor let some of you backbite others; does one of you like to eat the flesh of his dead brother? but you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful"; Al-Hamdu Lillah; AAYAAT from 4 to the last at this Surah, refute this thinking that the gathering of assets of the world ensures safety from troubles as they read, "nay (this thinking that wealth of the world provides safety from all troubles, is erroneous)! he shall most certainly be hurled into the crushing disaster, and what will make you realize what the crushing disaster is? it is the fire kindled by Allah, which rises above the hearts (as fire also has kinds and this one

would penetrate inside sharply); surely it shall be closed over upon them, in extended columns (so being close system, it would heat the surroundings to extreme temperature)"; may Allah save all true Muslims from inclining towards the world in any undue manner and give all of them TOFIQ to care most sincerely for the true life which is at AKHIRAT; Al-Hamdu Lillah.

Surah FEEL

MK-3

1. Have you not considered how your Lord dealt with the possessors of the elephant?
2. Did He not cause their war to end in confusion,
3. And send down (to prey) upon them birds in flocks,
4. Casting against them stones of baked clay,
5. So He rendered them like straw eaten up?

Note that FEEL in Arabic means "elephant" and Surah FEEL guides attention towards an incident that occurred very near to the birth of the Prophet PBUH; there are such comments even on it that put it in the same year when the Prophet PBUH was born though it is probable that it occurred a year or two before; note that the ruler of Yemen at that time by the name of ABRAHA, constructed some building at some area of his rule for which he asked all persons around to visit as a holy place leaving KA'BAH at Makkah; note also that even then, KA'BAH was taken holy by tribes and all tribes had the respective idol they worshipped, inside it; however, he got no

response to his call and that infuriated him while it also happened that someone put some filth there at the building that he had constructed, against which he vowed to take revenge by demolishing KA'BAH; he took an army with thousands of men that even had few of elephants (in which one was highly prominent) and marched towards Makkah; note that the use of elephants in the army was new to Arabia; his army marched on destroying any challenging tribe that came on its way and when it reached near KA'BAH at MEHSAR, it camped there; the chiefs of Makkah sent them the message that they do not intend to fight them, with the warning that Allah would protect His house; note that though they worshipped idols yet they had the notion that Allah is the Creator of all the universe and He runs that; ABRAHA ignored the warning and marched towards it the next day; it happened that there came hundreds of birds (that are named commonly as ABABIL which also means flocks) from nowhere and these birds though small, were most unique in looks; they had pebbles in their beaks and in their claws, that they just left over that army; they acted like bullets to the men and the elephants and had such amazing potential energy that they even though small, were enough to render the whole army useless; this incident became so well-known at Arabia that the timing of any incident was related by taking the "year of the elephant" as basis then; Surah FEEL reads, "have you not considered how your Lord dealt with the possessors of the elephant? did He not cause their war to end in confusion (by sudden loss of direction in planning) and send down (to prey) upon them birds in flocks, casting against them stones of baked clay (the term SIJJIL for baked clay

came to Arabic from Persian); so He rendered them like straw eaten up (by the cattle)?"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah QURAYSH

MK-3

1. For the protection of the QURAYSH-
2. Their protection during their trading caravans in the winter and the summer-
3. So let them serve the Lord of this House,
4. Who feeds them against hunger and gives them security against fear.

Surah QURAYSH, that was associated most closely to Surah FEEL at ancient times, tells the residents at Makkah that it is because of KA'BAH that they all are given respect as all tribes take KA'BAH as most respectable (where each one had placed its respective idol to worship); so as they dwell at Makkah, this placement has given them high protection even at times when caravans are looted frequently; note that QURAYSH meant the peoples that gathered at one place to become a tribe and note also that Makkah did not accommodate the growth of crops so its residents had to rely on trade for them; the Surah tells that they do see that their trading caravans go freely towards Yemen in the winter and towards Syria in the summer without any fear of plunder; they need to serve Allah only Who is the true Lord of KA'BAH as this righteous belief only would truly defend them

from all calamities; Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; as they reside at Makkah, Allah has given them convenience to live without the pangs of hunger and have secured them against fear of any looter that may take away their assets or even their lives when they are at the trading caravans; Surah QURAYSH reads, "for the protection of the QURAYSH; their protection during their trading caravans in the winter and the summer; so let them serve the Lord of this House (KA'BAH), Who feeds them against hunger and gives them security against fear"; Al-Hamdu Lillah.

Surah MAA'UN

MK-3

1. Have you considered him who calls the judgment a lie?
 2. That is the one who treats the orphan with harshness,
 3. And does not urge (others) to feed the poor.
 4. So woe unto such readers of SALAH,
 5. Who are unmindful of their SALAH (remembrance to Allah),
 6. Who do (good) to be seen,
 7. And withhold the necessities of life.
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Surah MAA'UN explicitly tells that those who do not truly believe in the Day of Judgment, they often treat all weak

persons hard-heartedly; not only this but such person who is among these, his psyche turns to such immorality that he does not even urge others to care for the weak (because if he does that, others would ask him to take the initiative as he has so much to spare); the Surah tells that these persons who seemingly are good persons, who seem to care about Allah by His remembrance much, they forget that the true remembrance of Allah asks that they worship Him only without taking any other as the true Lord; then it also asks for charitable nature that cares for the weak to the utmost so they actually do not fulfill any of demands of their remembrance (termed as their SALAH here); note that this Surah came to the Prophet PBUH at the third year of his period at Makkah where SALAH had not taken its usual shape to remember Allah and here it means the manner in which those persons whom the people of that time took as good persons, used to remember Allah; this remembrance was in presence of their disbelief in the Day of Judgment and even with the worship of idols that was wide-spread at those times, so it certainly had no concern to virtuousness; however, note here that this Surah tells even the good Muslims that remembrance of Allah even with care for TAUHID, does ask for charitable character too and they must see to all of weak persons (orphan; needy; deprived) at surroundings; note that TAUHID means that "Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord"; Al-Hamdu Lillah; so this Surah tells about the seemingly good persons that they have to see to virtues truly; Surah MAA'UN reads, "have you considered him who calls the judgment a lie (so he actually is

one of disbelievers)? that is the one who treats the orphan with harshness and does not urge (even others) to feed the poor (as he is one of the most hard-hearted persons); so woe unto such readers of SALAH, who are unmindful of their SALAH (remembrance to Allah); who do (good) to be seen (so that the persons around may praise them); and withhold the necessities of life (even such petty things that persons often borrow from each other casually)"; Allah knows about all which they have inside them and that would undoubtedly come at fore at the Day of Judgment; certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah KAUTHAR

MK-3

1. Surely We have given you KAUTHAR,
2. Therefore pray to your Lord and make a sacrifice.
3. Surely your enemy is the one who shall be without posterity

Surah KAUTHAR is the smallest Surah in volume at the Holy Book Quran and it relates that Allah has given the Prophet PBUH all of virtuousness at the world and at AKHIRAT; note that KAUTHAR means abundance of all good things and it also is the name of the beautiful fountain at JANNAH that Allah would especially provide to Muhammad PBUH, the last of His Messengers; so Allah has given him KAUTHAR at the world (i.e. the Holy Book Quran, the teaching of which would always give him the highest of fame) and KAUTHAR at

AKHIRAT (i.e. the beautiful fountain, from where he would provide waters to all virtuous persons of his UMMAH at JANNAH); Al-Hamdu Lillah; Allah asks the Prophet PBUH to read SALAH for his Lord and make sacrifice; though the term NAHR that occurs here to denote sacrifice means to slaughter camels in the name of Allah, it implies that the Prophet PBUH shall always remain attentive to Allah and shall sacrifice any inclination to grandeur that the world presents; I, MSD, would quote from the note at the last Ruku of Surah AN'AAM where AAYAT-162 asks the Prophet PBUH, "say- my worship and my sacrifice and my living and my dying are (all) for Allah, Lord of the worlds"; Al-Hamdu Lillah; in the Surah that descended at Makkah, Allah does advise the Prophet PBUH to say such statements individually that relate to all Muslims too in general and that the Muslim person would easily deduct by some observation; at the Surah that descended at Madinah, Allah provides the commands even directly to Muslims; Al-Hamdu Lillah; AAYAT-162 tells that the belief and the deeds of the Prophet PBUH were totally based on the attention towards Allah, the true Lord; this in brief, is the introduction to Islam as SALAH and NUSUK (sacrifice) keep the Muslim person steadfast at the right path of Islam; Al-Hamdu Lillah; we have learnt this important teaching of the Quran at BAQARAH-153 (Ruku-19) where the AAYAT says, "O you who believe; seek assistance through SABR (patience) and SALAH (prayer); surely Allah is with the patient"; the term NUSUK at AAYAT-162 (Surah AN'AAM) is related to SABR (as NAHR also does relate to SABR at Surah KAUTHAR); by these, the Muslim person would surely prove that Allah has no partner; He only is the

Creator of all the creation and He always has all His attributes and He only is the true Lord; Al-Hamdu Lillah; the person must recognize Him only as the true Lord (RABB) and do according to His commands; he has to answer for his belief and his deeds at the Day of Judgment at the grounds of HASHR which would be established at this very earth; all persons would return to their true Lord and then Allah, their true Lord, would judge everything amongst all of the peoples there; it is for that Day that Allah has provided this life at the world and settled peoples one after another; He has given status to some over some as that is how He asks their test at the world by whatever status and possession He has provided to the peoples; they must see well what they strive for because He, the true Lord, certainly is swift in providing the punishment and He certainly is Most Forgiving and Most Merciful; Al-Hamdu Lillah; for the last AAYAT of Surah KAUTHAR, note that there were such chiefs among disbelievers at Makkah, who mentioned that as Muhammad (PBUH) has no son so his name would not live-on after his death; Allah answers them that it would be they who would not be remembered by any good name but the coming peoples would always remember Muhammad PBUH, the last Messenger of Allah, by the most respectable terms; this Allah has decreed and so this would take place for certain; Surah KAUTHAR reads, "(O Muhammad PBUH)- surely We have given you KAUTHAR; therefore, pray to your Lord and make sacrifice; surely your enemy is the one who shall be without posterity"; certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah KAAFIRUN

MK-3

1. Say: O disbelievers!
2. I do not serve that which you serve,
3. Nor do you serve Him Whom I serve:
4. Nor am I going to serve that which you serve,
5. Nor are you going to serve Him Whom I serve:
6. You shall have your way to live and I shall have my way to live.

Surah KAAFIRUN is the answer to those disbelievers who had suggested that the Prophet PBUH and the disbelievers strike an agreement between them that sometimes they would worship Allah and sometimes the Prophet PBUH come to their side to worship their way; Surah KAAFIRUN explicitly rejects this extremely preposterous suggestion where Allah commands the Prophet PBUH to tell the disbelievers in clearest of terms that he does not serve whom they take worthy of worship and they do not serve Allah, the true Lord; this situation would stay even in the future as to worship Allah means to worship Him only as the true Lord; there is no one equal to Him in any manner for certain as AAYAT-11 of Surah SHURA states clearly, "(Allah is) the Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; nothing is like likeness of Him; and He is the Hearing, the Seeing"; the Muslims believe in Allah keeping to TAUHID which means that "Allah only is

the Creator of all the creation and He always has all His attributes and He only is the true Lord"; Al-Hamdu Lillah; so the Prophet PBUH gave the best answer to the suggestion of the disbelievers, by the command of Allah that "you shall have your way to live and I shall have my way to live"; the whole Surah KAAFIRUN reads, "(O Muhammad PBUH)- say- O disbelievers! I do not serve that which you serve, nor do you serve Him Whom I serve; nor am I going to serve that which you serve, nor are you going to serve Him Whom I serve; you shall have your way to live and I shall have my way to live"; Al-Hamdu Lillah.

Surah NASR

MK-2

1. When there comes the help of Allah and the victory,
2. And you see men entering the right path of Allah in companies,
3. Then celebrate the praise of your Lord, and ask for His forgiveness; surely He is oft-returning (to mercy).

Like Surah ASR and Surah KAUTHAR, Surah NASR also consists of 3 AAYAT and it gives the good tidings that such time would come in the life of the Prophet PBUH that he would see the help from Allah coming for the spread of Islam so he would see that huge number of persons are entering Islam from all places around; Al-Hamdu Lillah; Allah commands the Prophet PBUH that when this comes to pass, he shall praise Allah, the true Lord, and ask His forgiveness

on any unintentional mistakes he may have committed at TABLIGH of Islam anytime at any place; note that it is mentioned that Surah NASR came to the Prophet PBUH at Madinah and even there, it is mentioned as to come at the last of that period; so, there is some disagreement about the period when it came to the Prophet PBUH and I, MSD, have preferred the early period at Makkah for it; note that this Surah gives a subtle indication that when this all happens, he must prepare to depart from the world because he has done his task and that would be the last period of his life at the world; Surah NASR reads, "when there comes the help of Allah (for spread of Islam) and the victory (of it over satanic arguments); and you see men entering the right path of Allah in companies (i.e. in huge numbers); then celebrate the praise of your Lord, and ask for His forgiveness; surely He is oft-returning (to mercy)"; Al-Hamdu Lillah.

Surah LAHAB (MASAD)

MK-2

1. Perdition overtake both hands of ABU-LAHAB, and he will perish.
2. His wealth and what he earns will not avail him.
3. He shall soon burn in fire that flames,
4. And his wife, the wood-bearer (for fuel),
5. Upon her neck, a halter of strongly twisted rope.

Surah LAHAB tells that whoever challenges the fundamental teachings of Islam (especially when he disrespects the

Prophet PBUH too), he is certain to face most disgraceful death and to get extreme torments at the hell-fire; note that ABU-LAHAB was the paternal uncle of the Prophet PBUH and he also was the neighbor of the Prophet PBUH; note that LAHAB means "flame" and in Arabic, when someone is attached to something, he is known by its relation as IBN-us-SABIL literally means "the son of the way" and it denotes the traveller; so ABU-LAHAB was named as "the father of the flame" as he was much robust in looks whereas the Surah notes the term LAHAB in literal sense too at AAYAT-3; he used to pass rude remarks on the Prophet PBUH when he called him towards Islam with all decency; he taunted about the hands of the Prophet PBUH once as to curse him, to which Allah answered in defense of the Prophet PBUH that it is ABU-LAHAB who would be destroyed with extreme curse falling upon him at the world and most severe torment getting him at AKHIRAT where he would meet the flaming fire; note that ABU-LAHAB died in extreme pain by a tumor on him and persons at his household put him in quarantine where he died a cruel death; there is another manner too by which his death is mentioned and that also tells that he died a cruel death; he was thrown into the grave by few slaves after a couple of days of his death as the persons at his household were not ready to touch him; this fact is most interesting that ABU-LAHAB had heard this Surah but it never occurred to him that he may act to become Muslim to disprove this Surah though he lived for more than twelve years after its descent; this is how Allah protects the Holy Book Quran; Al-Hamdu Lillah; AAYAT-4 tells about his wife (who also troubled the Prophet PBUH in different ways) that

she would also be at the hell-fire where she would be the carrier of wood to keep on the fire burning so that its highest of temperature may torment her husband and herself continuously; AAYAT-5, the last AAYAT of the Surah, marked her end at the world before it occurred that "upon her neck, (is) a halter of strongly twisted rope"; she died of strangulation of the rope by which she had picked-up a wood-pile; it twisted around her neck and could not be untwisted before her death; Surah LAHAB reads, "perdition overtake both hands of ABU-LAHAB, and he will perish; his wealth and what he earns will not avail him; he shall soon burn in fire that flames and his wife, the wood-bearer (for fuel), upon her neck (is) a halter of strongly twisted rope"; most certainly, Allah only has the true authority; Al-Hamdu Lillah.

Surah IKHLAAS

MK-3

1. Say: He, Allah, is One.
2. Allah is He on Whom all depend.
3. He begets not, nor is He begotten.
4. And none is like Him.

Surah IKHLAAS tells about Allah Who is One (i.e. Unique) and Who does not depend on anyone for anything but upon Whom all true believers depend for the solution when it seems that there is no way out; He begets not, nor is He begotten; He is Unique and none is like Him; Surah SHURA-11 states clearly, "(Allah is) the Originator of the heavens and

the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; nothing is like likeness of Him; and He is the Hearing, the Seeing"; Al-Hamdu Lillah; the true Muslims believe in Allah by keeping to TAUHID which means that "Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord"; Al-Hamdu Lillah; note that the first AAYAT of Surah FATIHA that is the first AAYAT of the Quran, presents by its words that Allah is from all times to all times with all of His attributes that are of Him from all times to all times (QADEEM) and all of His attributes are His very own (ASL) and all of His attributes are limitless (LA-MEHDUD); note that the term "RABB" that occurs at this first AAYAT is highly significant in understanding of the Holy Book Quran; RABBUL-AALAMIN means the true Lord that nurtures all His creation so Allah has not left His creation just after creating them but He nurtures them to height; so this beautiful AAYAT denotes three things about Allah that He only is the Creator of all the creation; that He always has all of His good QADEEM, ASL, LA-MEHDUD attributes totally which denote His absolute authority; that He is RABBUL-AALAMIN, the only true Lord of all, so He asks for total obedience from all of His creation, that is most sincere; Al-Hamdu Lillah RABBEL-AALAMIN; the Quran has indicated at places that many of totally wrong persons did believe Allah in the sense that He has created all the creation and there even were those among them who believed that He certainly has absolute authority with His true attributes but then they believed that He necessarily listens to those who are very near to Him and does accordingly, so

their belief had most extreme flaw in it; and that flaw led them to the thing that totally degraded them which was that they ignored Him as the true Lord (RABB) Whom they must truly obey in all principles that He has provided to them in all walks of life (while their obedience to any of persons is only if his direction does not fall against any of commands of Allah); this ignorance to recognize Him as the only true Lord, ultimately led them to take some of His creation too as the object to worship and as to obey unconditionally (accepting some of His authority in them and raising them to such status where they took them as their intercessors at the court of Allah to whom Allah would necessarily listen); may Allah save all Muslims from this gravest of sins that is named SHERK which certainly leads to the hell-fire if the person involved in it does not ask for (and receive) forgiveness from Allah and His mercy, at life at the world; Al-Hamdu Lillah; Surah IKHLAAS reads, "(O Muhammad PBUH)- say- He, Allah, is One; Allah is He on Whom all depend; He begets not, nor is He begotten; and none is like Him"; so sincere belief of the true Muslims in this expresses TAUHID completely; Al-Hamdu Lillah.

Surah FALAQ

MK-3

1. Say: I seek refuge in the Lord of the dawn,
2. From the evil of what He has created,
3. And from the evil of the utterly dark night when it comes,
4. And from the evil of those who blow on knots,
5. And from the evil of the envious when he envies

Surah FALAQ came with the next Surah that is Surah NAAS and these both, if read together in highest of quantity, are wonderful remedy to any negative spiritual effect that someone has managed to put on a Muslim person; this negative spiritual effect may occur by some negative spell of magic against him, by some negative sight of eyes (intentional or unintentional) against him, by some negative sentiment (especially extreme jealousy) against him and even by some negative words of someone that may take effect against him, intentionally said to affect him or unintentionally; these things do affect and all most virtuous Muslim persons must seek refuge from these in Allah, the true Lord; Al-Hamdu Lillah; there are ULAMA, the reliable scholars of Islam, who have mentioned that when Surah FATIHA (the first Surah), AAYATUL-KURSI (AAYAT-255 of Surah BAQARAH, the second Surah), the last AAYAT of Surah BAQARAH and these last two Surah (which are named together as MAU'DHATAIN), are read in sequence in the highest of quantity, Allah makes them barrier to all negative effect of all persons around, for the most virtuous Muslim person; Al-Hamdu Lillah; Surah FALAQ presents the words that relate to protect the Muslim person from all such things around that might affect his physique negatively whereas Surah NAAS presents the words that relate to protect the Muslim person from all such things which direct their negative effect against his inside; the words in AAYAT-1, 2 & 3 of FALAQ imply that all of most virtuous Muslim persons must ask Allah, the only Creator of all the creation, for His

protection against the negative effect of times (especially early hours of the morning and the darkest hours of the night); its last couple of AAYAAT imply that he shall also ask Allah for His protection against the evil effect of those who blow on knots (for making of magic) and against the evil effect of such person who envies (resents due to jealousy) at all good achievements of persons around him, especially at the times that have been noted; note that AAYAT-4 relates to an incident that is specific to the Prophet PBUH as Ahadith narrate; it happened that one of Jews who did not belong to any of Jewish tribes but was related to the tribe of BANU-ZURAYQ, had put a spell of magic on the Prophet PBUH by assistance of his daughters; they got some of the hair of the Prophet PBUH somehow and his comb that they put into palm leaves; they had tied knots to bind all hair of the Prophet PBUH and had blown some magic spell on them; he put these palm leaves into the bed of a well by the name of DHI-ARWAN under a stone, that was at the premises of his tribe; due to this spell, the Prophet PBUH felt physical weakness and it also happened that sometimes he forgot whether he has done something he intended or not; note that the negative effect of magic spell on him, did not cause any adverse influence upon his task of providing the teachings of Islam by the Quran in any way; Al-Hamdu Lillah; though he was the last of Messengers of Allah yet he also was a man who became afflicted by illness too and who was wounded too at the expedition of TA'IF and at the battle of UHUD; the last AAYAT of Surah KAHF reads, "(O Muhammad PBUH) say- I am only a mortal (i.e. a human being) like you; (but as the Messenger of Allah), it is revealed to me that your god is

one that is Allah, so whoever hopes to meet his Lord, he should do good deeds and should not join anyone in the service of his Lord"; Al-Hamdu Lillah; Allah informed him by two of respectable angels about the magic spell that was put on him and he went to the well with some of his Sahaba and they found the stone and the palm leaves beneath it; then as Gabriel-AS read the AAYAAT of MAU'DHATAIN, the Prophet PBUH opened the tied knots of his hair until he opened all of those knots within the recitation of the angel; he was instantly cured and then he buried the leaves with the comb and the hair and did not pursue the issue; Surah FALAQ reads, "(O Muhammad PBUH)- say- I seek refuge in the Lord of the dawn from the evil of what He has created; and from the evil of the utterly dark night when it comes; and from the evil of those who blow on knots; and from the evil of the envious when he envies"; certainly, no one is able to affect negatively for any notable period in any manner, any of the most virtuous Muslim persons when he does seek refuge in Allah from all adversities; Al-Hamdu Lillah.

Surah NAAS

MK-3

1. Say: I seek refuge in the Lord of men,
2. The King upon men,
3. The true Authority for men,
4. From the evil of whisperings of the slinking (Satan),
5. Who whispers into inside of men,
6. from among the jinn and the men.

Like Surah FALAQ, Surah NAAS also relates the words that provide protection to the most virtuous Muslim persons; however, they protect against the negative effect that is directed towards the inside of them whereas the words at Surah FALAQ protect against the negative effect that is directed towards the physique of them so it is most feasible to study both of these Surah together; this Surah guides all Muslims to praise Allah in the worthiest manner by appreciating Him as the true Lord of men, the true King upon men, the true Authority for men; this tells that they have to fulfill the commands of Allah sincerely at all times and at all places; when such virtuous Muslim persons seek refuge in Allah from all evil of whisperings of wrongs that those persons who incline to satanic ways of life, put at their inside, Allah gives them all protection that they do need; those who incline to satanic ways, include such jinn who whisper evil directly by blowing whisperings of evil, into the inside of men so that they leave the right path due to the motivation from those whisperings; and they also include such men who speak evil by such manner of speech that may affect inside of all men most negatively, so that they attach themselves to evil; the recitation of this Surah repeatedly, with all attention towards Allah, saves the Muslim person from all wrong motivations by the satanic persons among the jinn and from all evil speech by the satanic persons among the mankind, as then the Muslim person comes into the protection of Allah, the true Lord; Al-Hamdu Lillah; Surah NAAS, the last Surah of the Holy Book Quran, reads, "(O Muhammad PBUH)! - say - I seek refuge in the Lord of men,

the King upon men, the true Authority for men, from the evil of whisperings of the slinking (Satan), who whispers into inside of men, (who are) from among the jinn and the men (too)"; Al-Hamdu Lillah.

"Tafsiri-Guide to the Quran" by:
Muhammad Saleem Dada

Here our study from Surah ZAARIAAT to Surah NAAS and "Tafsiri-Guide to the Quran" (Fourth Part) ends; there still remains the Third Part of it that presents TAFSIR for 25 Surah (From Surah SHUA'RAA to Surah QAAF) and insha-Allah I, MSD, would apply to it presently; Al-Hamdu Lillah; may Allah provide His mercy and His blessing to me on this effort to get His pleasure and to all those who study it attentively to get true benefits from it; Al-Hamdu Lillah.

Tuesday - 1:25 PM
ZIL-HAJJAH 16, 1442
July-27, 2021

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